# MASS AND VESPERS

## WITH GREGORIAN CHANT

n° 805

# MASS AND VESPERS

WITH GREGORIAN CHANT

FOR SUNDAYS AND HOLY DAYS

LATIN AND ENGLISH TEXT

Edited by the Benedictines of the Solesmes Congregation

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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* 
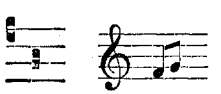
d. *Apostropha* 
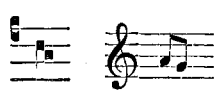
e. *Oriscus* 

f. *Quilisma* 

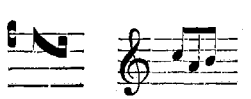
All these have the value of a single beat = 

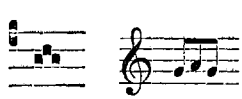
B. NEUMS OF TWO NOTES.

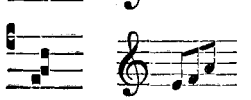
*Podatus or Pes* 

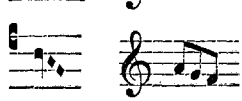
*Clivis* 

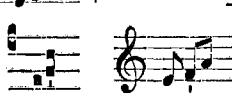
C. NEUMS OF THREE NOTES.

*Porrectus* 

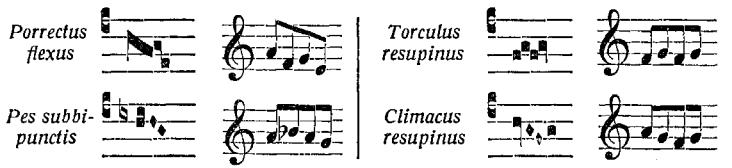
*Torculus* 

*Scandicus* 

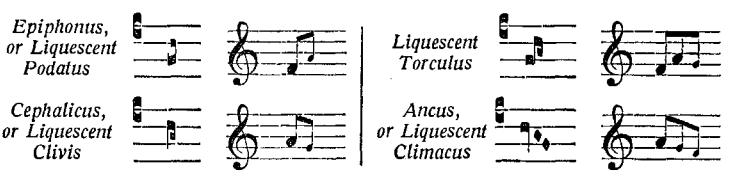
*Climacus* 

*Salicus* 

D. NEUMS OF MORE THAN THREE NOTES.




E. LIQUESCENT NEUMS.
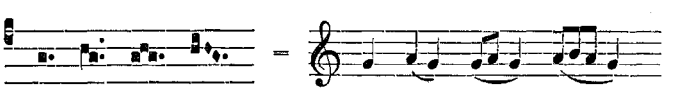



## 2. Duration and value of the notes.
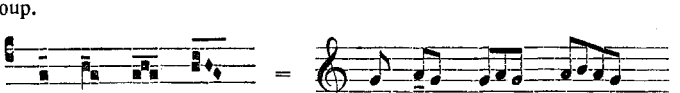
In themselves, all the notes in Plainsong, whatever their shape, and whether they occur singly or in groups (neums), are worth one single beat: the indivisible *unit of time*, that can be represented in modern notation by a quaver. This idea of the equal value of each note is very important, for it is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



*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.



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; it this case it is principally an expression mark.

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

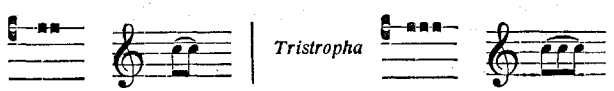
*N. B.* — **The vertical episema** ( ' ) has of itself absolutely no connection with length or intensity; it is purely a rhythmic sign, that is sometimes added to show the smallest steps of the rhythm or the rhythmic ictus that will be described below.

### 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.
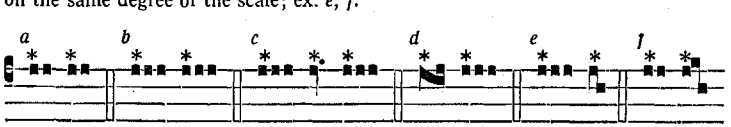



2. The *apostropha* never occurs singly; it is found in a group of two *(distropha)*, or three *(tristropha)*, or even more.

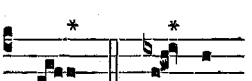



Formerly these notes were distinguished by a slight impulse or inflection of the voice. In practice, less skilful choirs are advised to sing the whole group of notes as one; though there may be a slight *crescendo* or *decrescendo* as the case may be. The ideal would be a light repercussion, as it were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




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.
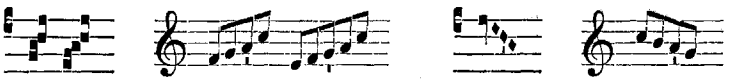


4. *Quilisma.* This jagged note is always preceded and followed by one or more other notes; its value is no less than that of others; but it is prepared for by a well-marked *ritardando* of the preceding note or group. When a group precedes the *quilisma*, the first note of that group is lengthened most,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




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.

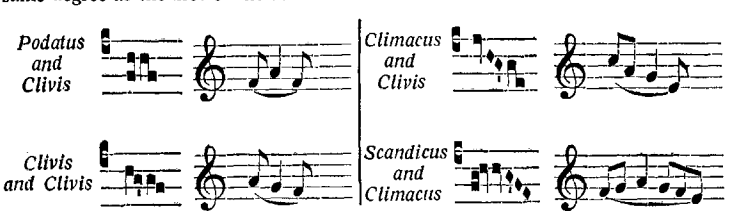
10. *Liquescent notes.* These are printed in smaller type. They occur where two vowels form a diphthong, or at the junction of certain consonants: to indicate that they must be sung lightly and carefully pronounced.

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:




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

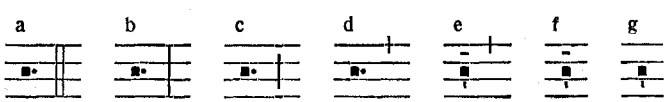
syllables of a word, all and each of the notes of a melody, surrender their individuality and enter into relation with the others, so as to form a new unity, that of the period or musical sentence.

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 *élan* or impulse and *a coming to rest;* or, as the ancient writers called them, an *arsis* and *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 *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 ( ), 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:




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 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 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 rhythmic 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 rhythmic 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 rhythmic 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 rhythmic 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 rhythmic 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:** 

2. On all **sustained**[1] notes, that is :

*a*) *dotted* notes :

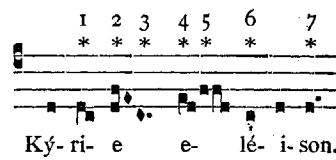
*b*) *the first note of the pressus:*

*c*) the note that precedes a *quilisma*:

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) :




Ictus 6 is shown by the vertical episema (1);

3 and 7 by the dotted note (2*a*);

5 by the beginning of the pressus (2*b*);

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 the 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.

[1] 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. xiij; 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. xiij, *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;

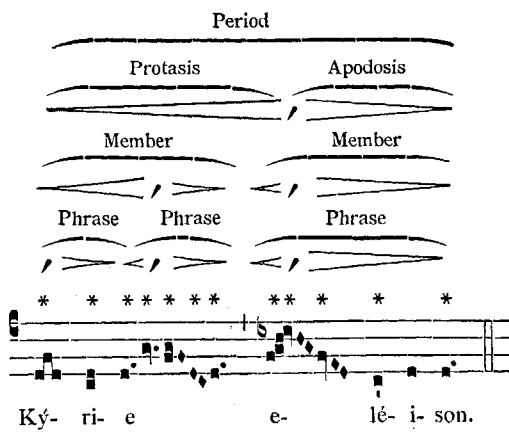
at the end of a member *(c)*, a breath is usually possible, or even necessary, but must be subtracted from the length of the preceding note;

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;

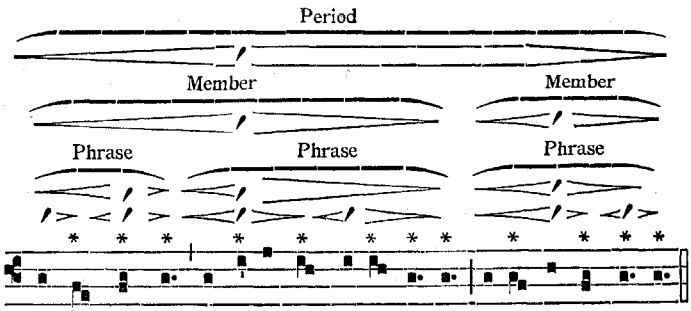
finally, at the end of a piece *(a)*, the final pause is prepared for by a *ralentando* in proportion to the length of the final phrase.

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*.

## *Kyrie XI.*

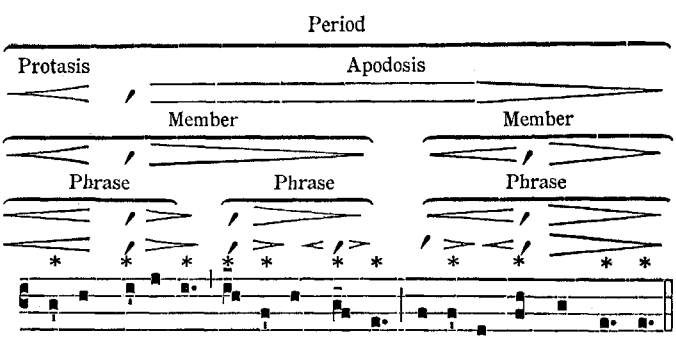


*Agnus Dei X.*




Agnus De- i, qui tól-lis pec-cá-ta mundi : mi-se- ré- re nó-bis.

*Antiphon : Dixit Dominus.*




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 fulness [1].

## 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.

[1] Cf. in particular *Nombre Musical Grégorien, a study of Gregorian Musical Rhythm* by Dom Mocquereau of Solesmes (Desclée et Cie). no 702.
*The Rhythm of Plainsong*, by Dom Gajard, trans. by Dom A. Dean, pp. 64. Liverpool, 1943. (Rushworth and Dreaper).

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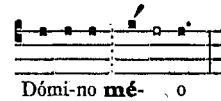
In ordinary psalmody the intonation is used only for the first verse; the others begin at once with the recitation. Where the intonation is repeated in each verse, as in the *Magnificat*, this is always shown.

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.

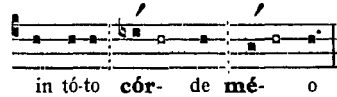
*Recitation and Flex.* The *recitation* consists of all the notes sung on one degree of the scale between the intonation and the mediant, and between the mediant and the ending. To sing it well, the rules of good reading should be observed, above all of *accentuation*. The recitation must not be broken 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 (/ . ) Dómi-no **mé-** o
dactylic (/ . . ) pú- e- ri **Dó**minum



**B.** Cadence with two accents

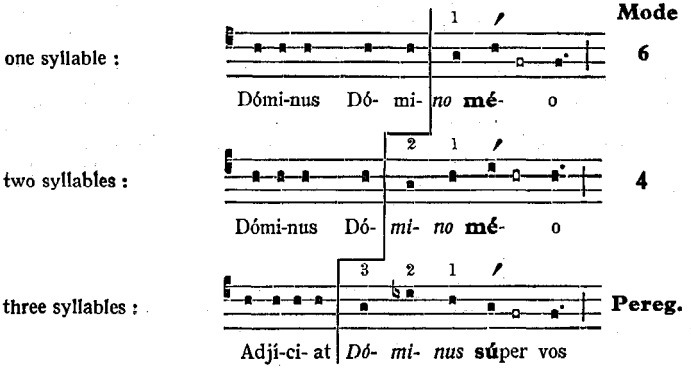
*a*) dispondaic (/ . / . ) in tó-to **cór-** de **mé-** o
*b*) didactylic (/ . . / . .) **pú-** e- ri **Dómi-** num
*c*) dactylic-spondaic (/ . . / . ) **có-**ram te **fé-** ci
*d*) spondaic-dactylic (/ . / . .) **co-** gno- **ví-**sti me

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

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

Preparatory syllables before the accent of the cadence:




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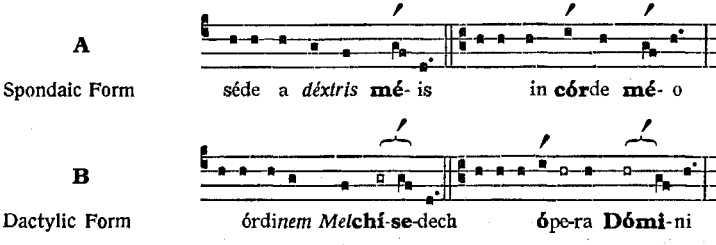
1. Before each psalm will be found a brief note explaining the nature of the cadences, both mediant and ending, to which the words must be adapted.

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.

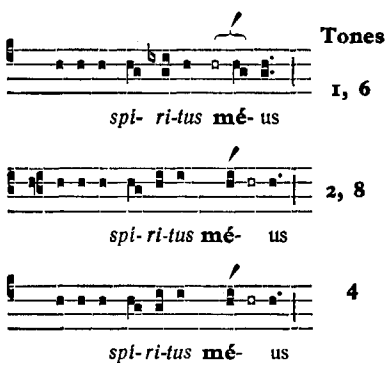
*Additional notes on the accent.* Some cadences, both mediate and final, provide a difficulty. When the last melodic accent of a spondaic cadence is a *clivis*, **A**, the *dactylic* cadences are treated as shown in line **B**:




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.

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 *clivis*. 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 clivis 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]:




*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.

**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; *cui* (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, œ, æ,* 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, nihil,* 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 (maior);* 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. *excise.*

**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.* xxviij, *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 pratice varies in different dioceses.*

# TABLE OF SUNDAYS AND MOVABLE FEASTS.

| | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 | 1961 | 1962 | 1963 | 1964 | 1965 | 1966 | 1967 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Holy Name of Jesus | 2 Jan. | 2 Jan. | 2 Jan. | 5 Jan. | 4 Jan. | 3 Jan. | 2 Jan. | 2 Jan. | 2 Jan. | 5 Jan. | 3 Jan. | 2 Jan. | 2 Jan. |
| Holy Family | 9 » | 8 » | 13 » | 12 » | 11 » | 10 » | 8 » | 7 » | 13 » | 12 » | 10 » | 9 » | 8 » |
| 2nd Sund. af. Epiph. | 16 » | 15 » | 20 » | 19 » | 18 » | 17 » | 15 » | 14 » | 20 » | 19 » | 17 » | 16 » | 15 » |
| 3rd Sund. af. Epiph. | 23 » | 22 » | 27 » | 26 » | — | 24 » | 22 » | 21 » | 27 » | — | 24 » | 23 » | — |
| 4th Sund. af. Epiph. | 30 » | — | 3Febr. | — | — | 31 » | — | 28 » | 3Febr. | — | 31 » | 30 » | — |
| 5th Sund. af. Epiph. | — | — | 10 » | — | — | 7Febr. | — | 4Febr. | — | — | 7Febr. | — | — |
| 6th Sund. af. Epiph. | — | — | — | — | — | — | — | 11 » | — | — | — | — | — |
| **Septuagesima** | **6 Febr.** | **29 »** | **17 »** | **2 Febr.** | **25 »** | **14 »** | **29 »** | **18 »** | **10 »** | **26 »** | **14 »** | **6 Febr.** | **22 »** |
| Sexagesima | 13 » | 5Febr. | 24 » | 9 » | 1Febr. | 21 » | 5Febr. | 25 » | 17 » | 2Febr. | 21 » | 13 » | 29 » |
| Quinquagesima | 20 » | 12 » | 3 Mar. | 16 » | 8 » | 28 » | 12 » | 4 Mar. | 24 » | 9 » | 28 » | 20 » | 5Febr. |
| **Ash Wednesday** | **23 »** | **15 »** | **6 »** | **19 »** | **11 »** | **2 Mar.** | **15 »** | **7 »** | **27 »** | **12 »** | **3 Mar.** | **23 »** | **8 »** |
| 1st Sunday of Lent | 27 » | 19 » | 10 » | 23 » | 15 » | 6 » | 19 » | 11 » | 3 Mar. | 16 » | 7 » | 27 » | 12 » |
| 2nd Sunday of Lent | 6 Mar. | 26 » | 17 » | 2 Mar. | 22 » | 13 » | 26 » | 18 » | 10 » | 23 » | 14 » | 6 Mar. | 19 » |
| 3rd Sunday of Lent | 13 » | 4 Mar. | 24 » | 9 » | 1 Mar. | 20 » | 5 Mar. | 25 » | 17 » | 1 Mar. | 21 » | 13 » | 26 » |
| 4th Sunday of Lent | 20 » | 11 » | 31 » | 16 » | 8 » | 27 » | 12 » | 1 April | 24 » | 8 » | 28 » | 20 » | 5 Mar. |
| Passion Sunday | 27 » | 18 » | 7 April | 23 » | 15 » | 3 April | 19 » | 8 » | 31 » | 15 » | 4 April | 27 » | 12 » |
| Palm Sunday | 3 April | 25 » | 14 » | 30 » | 22 » | 10 » | 26 » | 15 » | 7 April | 22 » | 11 » | 3 April | 19 » |
| **Easter Day** | **10 »** | **1 April** | **21 »** | **6 April** | **29 »** | **17 »** | **2 April** | **22 »** | **14 »** | **29 »** | **18 »** | **10 »** | **26 »** |
| 1st Sund. af. Easter | 17 » | 8 » | 28 » | 13 » | 5 April | 24 » | 9 » | 29 » | 21 » | 5 April | 25 » | 17 » | 2 April |
| 2nd Sund. af. Easter | 24 » | 15 » | 5 May | 20 » | 12 » | 1 *May* | 16 » | 6 May | 28 » | 12 » | 2 May | 24 » | 9 » |
| 3rd Sund. af. Easter | 1 *May* | 22 » | 12 » | 27 » | 19 » | 8 » | 23 » | 13 » | 5 May | 19 » | 9 » | 1 *May* | 16 » |
| 4th Sund. af. Easter | 8 » | 29 » | 19 » | 4 May | 26 » | 15 » | 30 » | 20 » | 12 » | 26 » | 16 » | 8 » | 23 » |
| 5th Sund. af. Easter | 15 » | 6 May | 26 » | 11 » | 3 *May* | 22 » | 7 May | 27 » | 19 » | 3 *May* | 23 » | 15 » | 30 » |
| **Ascension** | **19 »** | **10 »** | **30 »** | **15 »** | **7 »** | **26 »** | **11 »** | **31 »** | **23 »** | **7 »** | **27 »** | **19 »** | **4 May** |
| Sund. af. Ascension | 22 » | 13 » | 2 June | 18 » | 10 » | 29 » | 14 » | 3 June | 26 » | 10 » | 30 » | 22 » | 7 » |
| **Pentecost** | **29 »** | **20 »** | **9 »** | **25 »** | **17 »** | **5 June** | **21 »** | **10 »** | **2 June** | **17 »** | **6 June** | **29 »** | **14 »** |
| Trinity | 5 June | 27 » | 16 » | 1 June | 24 » | 12 » | 28 » | 17 » | 9 » | 24 » | 13 » | 5 June | 21 » |
| **Corpus Christi** | **9 »** | **31 »** | **20 »** | **5 »** | **28 »** | **16 »** | **1 June** | **21 »** | **13 »** | **28 »** | **17 »** | **9 »** | **25 »** |
| 2nd Sund. af. Pent. | 12 » | 3 June | 23 » | 8 » | 31 » | 19 » | 4 » | 24 » | 16 » | 31 » | 20 » | 12 » | 28 » |
| **Sacred Heart** | **17 »** | **8 »** | **28 »** | **13 »** | **5 June** | **24 »** | **9 »** | **29 »** | **21 »** | **5 June** | **25 »** | **17 »** | **2 June** |
| 3rd Sund. af. Pent. | 19 » | 10 » | 30 » | 15 » | 7 » | 26 » | 11 » | 1 *July* | 23 » | 7 » | 27 » | 19 » | 4 » |

| | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 | 1961 | 1962 | 1963 | 1964 | 1965 | 1966 | 1967 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 4th Sund. af. Pent. | 26 June | 17 June | 7 July | 22 June | 14 June | 3 July | 18 June | 8 July | 30 June | 14 June | 4 July | 26 June | 11 June |
| 5th Sund. af. Pent. | 3 July | *24* » | 14 » | *29* » | 21 » | 10 » | 25 » | 15 » | 7 July | 21 » | 11 » | 3 July | 18 » |
| 6th Sund. af. Pent. | 10 » | *1 July* | 21 » | 6 July | 28 » | 17 » | *2 July* | 22 » | 14 » | 28 » | 18 » | 10 » | 25 » |
| 7th Sund. af. Pent. | 17 » | 8 » | 28 » | 13 » | 5 July | 24 » | 9 » | 29 » | 21 » | 5 July | *25* » | 17 » | *2 July* |
| 8th Sund. af. Pent. | 24 » | 15 » | 4 Aug. | 20 » | 12 » | 31 » | 16 » | 5 Aug. | 28 » | 12 » | 1 Aug. | 14 » | 9 » |
| 9th Sund. af. Pent. | 31 » | 22 » | 11 » | 27 » | 19 » | 7 Aug. | 23 » | 12 » | 4 Aug. | 19 » | 8 » | 31 » | 16 » |
| 10th Sund. af. Pent. | 7 Aug. | 29 » | 18 » | 3 Aug. | *26* » | 14 » | 30 » | 19 » | 11 » | *26* » | *15* » | 7 Aug. | 23 » |
| 11th Sund. af. Pent. | 14 » | 5 Aug. | 25 » | *10* » | 2 Aug. | 21 » | *6 Aug.* | 26 » | 18 » | 2 Aug. | *22* » | 14 » | 30 » |
| 12th Sund. af. Pent. | 21 » | 12 » | 1 Sept. | 17 » | 9 » | 28 » | 13 » | 2 Sept. | 25 » | 9 » | 29 » | 21 » | 6 *Aug.* |
| 13th Sund. af. Pent. | 28 » | 19 » | *8* » | *24* » | *16* » | 4 Sept. | 20 » | 9 » | 1 Sept. | *16* » | 5 Sept. | 28 » | 13 » |
| 14th Sund. af. Pent. | 4 Sept. | 26 » | *15* » | 31 » | 23 » | 11 » | 27 » | 16 » | *8* » | 23 » | 12 » | 4 Sept. | 20 » |
| 15th Sund. af. Pent. | 11 » | 2 Sept. | 22 » | 7 Sept. | 30 » | 18 » | 3 Sept. | 23 » | *15* » | 30 » | 19 » | 11 » | 27 » |
| 16th Sund. af. Pent. | 18 » | 9 » | *29* » | *14* » | 6 Sept. | 25 » | 10 » | 30 » | 22 » | 6 Sept. | 26 » | 18 » | 3 Sept. |
| 17th Sund. af. Pent. | 25 » | 16 » | 6 Oct. | *21* » | 13 » | 2 Oct. | 17 » | 7 *Oct.* | *29* » | 13 » | 3 Oct. | 25 » | 10 » |
| 18th Sund. af. Pent. | 2 Oct. | 23 » | 13 » | 28 » | 20 » | 9 » | 24 » | 14 » | 6 Oct. | 20 » | 10 » | 2 Oct. | 17 » |
| 19th Sund. af. Pent. | 9 » | 30 » | 20 » | 5 Oct. | 27 » | 16 » | 1 Oct. | 21 » | 13 » | 27 » | 17 » | 9 » | 24 » |
| 20th Sund. af. Pent. | 16 » | *7 Oct.* | *27* » | 12 » | 4 Oct. | 23 » | 8 » | *28* » | 20 » | 4 Oct. | 24 » | 16 » | 1 Oct. |
| **Christ the King** | **30** » | **28** » | **27** » | **26** » | **25** » | **30** » | **29** » | **28** » | **27** » | **25** » | **31** » | **30** » | **29** » |
| 21st Sund. af. Pent. | 23 » | 14 » | 3 Nov. | 19 » | *11* » | *30* » | 15 » | 4 Nov. | *27* » | *11* » | *31* » | 23 » | 8 » |
| 22nd Sund. af. Pent. | *30* » | 21 » | 10 » | *26* » | *18* » | 6 Nov. | 22 » | 11 » | 3 Nov. | *18* » | 7 Nov. | *30* » | 15 » |
| 23rd Sund. af. Pent. | 6 Nov. | *28* » | 17 » | 2 Nov. | *25* » | 13 » | *29* » | *18* » | 10 » | *25* » | 14 » | 6 Nov. | 22 » |
| 3rd Sund. af. Epiph. | — | — | — | — | — | — | — | — | — | — | — | — | *29* » |
| 4th Sund. af. Epiph. | — | 4 Nov. | — | — | *1 Nov.* | — | 5 Nov. | — | — | *1 Nov.* | — | — | 5 Nov. |
| 5th Sund. af. Epiph. | — | 11 » | — | *9* » | 8 » | — | 12 » | — | — | 8 » | — | — | 12 » |
| 6th Sund. af. Epiph. | 13 » | *18* » | — | 16 » | 15 » | — | 19 » | — | 17 » | 15 » | — | 13 » | 19 » |
| Last Sund. af. Pent. | 20 » | 25 » | 24 » | 23 » | 22 » | 20 » | 26 » | 25 » | 24 » | 22 » | 21 » | 20 » | 26 » |
| 1st Sund. of Advent | 27 » | 2 Dec. | 1 Dec. | 30 » | 29 » | 27 » | 3 Dec. | 2 Dec. | 1 Dec. | 29 » | 28 » | 27 » | 3 Dec. |
| 2nd Sund. of Advent | 4 Dec. | 9 » | 8 » | 7 Dec. | 6 Dec. | 4 Dec. | 10 » | 9 » | 8 » | 6 Dec. | 5 Dec. | 4 Dec. | 10 » |
| 3rd Sund. of Advent | 11 » | 16 » | 15 » | 14 » | 13 » | 11 » | 17 » | 16 » | 15 » | 13 » | 12 » | 11 » | 17 » |
| 4th Sund. of Advent | 18 » | 23 » | 22 » | 21 » | 20 » | 18 » | 24 » | 23 » | 22 » | 20 » | 19 » | 18 » | 24 » |
| Sunday af. Nativity | — | 30 » | 29 » | *28* » | *27* » | — | 31 » | 30 » | 29 » | *27* » | *26* » | — | 31 » |

| | 1968 | 1969 | 1970 | 1971 | 1972 | 1973 | 1974 | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Holy Name of Jesus | 2 Jan. | 5 Jan. | 4 Jan. | 3 Jan. | 2 Jan. | 2 Jan. | 2 Jan. | 5 Jan. | 4 Jan. | 2 Jan. | 2 Jan. | 2 Jan. | 2 Jan. |
| Holy Family | 7 » | 12 » | 11 » | 10 » | 9 » | 7 » | 13 » | 12 » | 11 » | 9 » | 8 » | 7 » | 13 » |
| 2nd Sund. af. Epiph. | 14 » | 19 » | 18 » | 17 » | 16 » | 14 » | 20 » | 19 » | 18 » | 16 » | 15 » | 14 » | 20 » |
| 3rd Sund. af. Epiph. | 21 » | 26 » | — | 24 » | 23 » | 21 » | 27 » | — | 25 » | 23 » | — | 21 » | 27 » |
| 4th Sund. af. Epiph. | 28 » | — | — | 31 » | — | 28 » | 3 Febr. | — | 1 Febr. | 30 » | — | 28 » | — |
| 5th Sund. af. Epiph. | 4 Febr. | — | — | — | — | 4 Febr. | — | — | 8 » | — | — | 4 Febr. | — |
| 6th Sund. af. Epiph. | — | — | — | — | — | 11 » | — | — | — | — | — | — | — |
| **Septuagesima** | 11 » | 2 Febr. | 25 » | 7 Febr. | 30 » | 18 » | 10 » | 26 » | 15 » | 6 Febr. | 22 » | 11 » | 3 Febr. |
| Sexagesima | 18 » | 9 » | 1 Febr. | 14 » | 6 Febr. | 25 » | 17 » | 2 Febr. | 22 » | 13 » | 29 » | 18 » | 10 » |
| Quinquagesima | 25 » | 16 » | 8 » | 21 » | 13 » | 4 Mar. | 24 » | 9 » | 29 » | 20 » | 5 Febr. | 25 » | 17 » |
| **Ash Wednesday** | 28 » | 19 » | 11 » | 24 » | 16 » | 7 » | 27 » | 12 » | 3 Mar. | 23 » | 8 » | 28 » | 20 » |
| 1st Sund. of Lent | 3 Mar. | 23 » | 15 » | 28 » | 20 » | 11 » | 3 Mar. | 16 » | 7 » | 27 » | 12 » | 4 Mar. | 24 » |
| 2nd Sund. of Lent | 10 » | 2 Mar. | 22 » | 7 Mar. | 27 » | 18 » | 10 » | 23 » | 14 » | 6 Mar. | 19 » | 11 » | 2 Mar. |
| 3rd Sund. of Lent | 17 » | 9 » | 1 Mar. | 14 » | 5 Mar. | 25 » | 17 » | 2 Mar. | 21 » | 13 » | 26 » | 18 » | 9 » |
| 4th Sund. of Lent | 24 » | 16 » | 8 » | 21 » | 12 » | 1 April | 24 » | 9 » | 28 » | 20 » | 5 Mar. | 25 » | 16 » |
| Passion Sunday | 31 » | 23 » | 15 » | 28 » | 19 » | 8 » | 31 » | 16 » | 4 April | 27 » | 12 » | 1 April | 23 » |
| Palm Sunday | 7 April | 30 » | 22 » | 4 April | 26 » | 15 » | 7 April | 23 » | 11 » | 3 April | 19 » | 8 » | 30 » |
| **Easter Day** | 14 » | 6 April | 29 » | 11 » | 2 April | 22 » | 14 » | 30 » | 18 » | 10 » | 26 » | 15 » | 6 April |
| 1st Sund. af. Easter | 21 » | 13 » | 5 April | 18 » | 9 » | 29 » | 21 » | 6 April | 25 » | 17 » | 2 April | 22 » | 13 » |
| 2nd Sund. af. Easter | 28 » | 20 » | 12 » | 25 » | 16 » | 6 May | 28 » | 13 » | 2 May | 24 » | 9 » | 29 » | 20 » |
| 3rd Sund. af. Easter | 5 May | 27 » | 19 » | 2 May | 23 » | 13 » | 5 May | 20 » | 9 » | *1 May* | 16 » | 6 May | 27 » |
| 4th Sund. af. Easter | 12 » | 4 May | 26 » | 9 » | 30 » | 20 » | 12 » | 27 » | 16 » | 8 » | 23 » | 13 » | 4 May |
| 5th Sund. af. Easter | 19 » | *11* » | *3 May* | 16 » | 7 May | 27 » | 19 » | 4 May | 23 » | 15 » | 30 » | 20 » | *11* » |
| **Ascension** | 23 » | 15 » | 7 » | 20 » | 11 » | 31 » | 23 » | 8 » | 27 » | 19 » | 4 May | 24 » | 15 » |
| Sund. af. Ascension | 26 » | 18 » | 10 » | 23 » | 14 » | 3 June | 26 » | *11* » | 30 » | 22 » | 7 » | 27 » | 18 » |
| **Pentecost** | 2 June | 25 » | 17 » | 30 » | 21 » | 10 » | 2 June | 18 » | 6 June | 29 » | 14 » | 3 June | 25 » |
| Trinity | 9 » | 1 June | 24 » | 6 June | 28 » | 17 » | 9 » | 25 » | 13 » | 5 June | 21 » | 10 » | 1 June |
| **Corpus Christi** | 13 » | 5 » | 28 » | 10 » | 1 June | 21 » | 13 » | 29 » | 17 » | 9 » | 25 » | 14 » | 5 » |
| 2nd Sund. af. Pent. | 16 » | 8 » | *31* » | 13 » | 4 » | *24* » | 16 » | 1 June | 20 » | 12 » | 28 » | 17 » | 8 » |
| **Sacred Heart** | 21 » | 13 » | 5 June | 18 » | 9 » | 29 » | 21 » | 6 » | 25 » | 17 » | 2 June | 22 » | 13 » |
| 3rd Sund. af. Pent. | 23 » | 15 » | *7* » | 20 » | 11 » | *1 July* | 23 » | 8 » | 27 » | 19 » | 4 » | *24* » | 15 » |

| | 1968 | 1969 | 1970 | 1971 | 1972 | 1973 | 1974 | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 4th Sund. af. Pent. | 30 June | 22 June | 14 June | 27 June | 18 June | 8 July | 30 June | 15 June | 4 July | 26 June | 11 June | *1 July* | 22 June |
| 5th Sund. af. Pent. | 7 July | *29* » | 21 » | 4 July | 25 » | 15 » | 7 July | 22 » | 11 » | 3 July | 18 » | 8 » | *29* » |
| 6th Sund. af. Pent. | 14 » | *6* July | 28 » | 11 » | *2 July* | 22 » | 14 » | *29* » | 18 » | 10 » | 25 » | 15 » | 6 July |
| 7th Sund. af. Pent. | 21 » | 13 » | 5 July | 18 » | 9 » | 29 » | 21 » | 6 July | *25* » | 17 » | *2 July* | 22 » | 13 » |
| 8th Sund. af. Pent. | 28 » | 20 » | 12 » | *25* » | 16 » | 5 Aug. | 28 » | 13 » | 1 Aug. | 24 » | 9 » | 29 » | 20 » |
| 9th Sund. af. Pent. | 4 Aug. | 27 » | 19 » | 1 Aug. | 23 » | 12 » | 4 Aug. | 20 » | 8 » | 31 » | 16 » | 5 Aug. | 27 » |
| 10th Sund. af. Pent. | 11 » | 3 Aug. | *26* » | 8 » | 30 » | 19 » | 11 » | 27 » | *15* » | 7 Aug. | 23 » | 12 » | 3 Aug. |
| 11th Sund. af. Pent. | 18 » | *10* » | 2 Aug. | *15* » | *6 Aug.* | 26 » | 18 » | 3 Aug. | *22* » | 14 » | 30 » | 19 » | *10* » |
| 12th Sund. af. Pent. | 25 » | 17 » | 9 » | *22* » | 13 » | 2 Sept. | 25 » | *10* » | 29 » | 21 » | *6 Aug.* | 26 » | 17 » |
| 13th Sund. af. Pent. | 1 Sept. | *24* » | *16* » | 29 » | 20 » | 9 » | 1 Sept. | 17 » | 5 Sept. | 28 » | 13 » | 2 Sept. | *24* » |
| 14th Sund. af. Pent. | *8* » | 31 » | 23 » | 5 Sept. | 27 » | 16 » | *8* » | *24* » | 12 » | 4 Sept. | 20 » | 9 » | 31 » |
| 15th Sund. af. Pent. | *15* » | 7 Sept. | 30 » | 12 » | 3 Sept. | 23 » | *15* » | 31 » | 19 » | 11 » | 27 » | 16 » | 7 Sept. |
| 16th Sund. af. Pent. | 22 » | *14* » | 6 Sept. | 19 » | 10 » | 30 » | 22 » | 7 Sept. | 26 » | 18 » | 3 Sept. | 23 » | *14* » |
| 17th Sund. af. Pent. | *29* » | *21* » | 13 » | 26 » | 17 » | *7 Oct.* | *29* » | *14* » | 3 Oct. | 25 » | 10 » | 30 » | *21* » |
| 18th Sund. af. Pent. | 6 Oct. | 28 » | 20 » | 3 Oct. | 24 » | 14 » | 6 Oct. | *21* » | 10 » | 2 Oct. | 17 » | *7 Oct.* | 28 » |
| 19th Sund. af. Pent. | 13 » | 5 Oct. | 27 » | 10 » | 1 Oct. | 21 » | 13 » | 28 » | 17 » | 9 » | 24 » | 14 » | 5 Oct. |
| 20th Sund. af. Pent. | 20 » | 12 » | 4 Oct. | 17 » | 8 » | *28* » | 20 » | 5 Oct. | 24 » | 16 » | 1 Oct. | 21 » | 12 » |
| **Christ the King** | **27** » | **26** » | **25** » | **31** » | **29** » | **28** » | **27** » | **26** » | **31** » | **30** » | **29** » | **28** » | **26** » |
| 21st Sund. af. Pent. | *27* » | 19 » | *11* » | 24 » | 15 » | 4 Nov. | *27* » | 12 » | *31* » | 23 » | 8 » | *28* » | 19 » |
| 22nd Sund. af. Pent. | 3 Nov. | *26* » | *18* » | *31* » | 22 » | 11 » | 3 Nov. | 19 » | 7 Nov. | *30* » | 15 » | 4 Nov. | *26* » |
| 23rd Sund. af. Pent. | 10 » | 2 Nov. | *25* » | 7 Nov. | *29* » | *18* » | 10 » | *26* » | 14 » | 6 Nov. | 22 » | 11 » | 2 Nov. |
| 3rd Sund. af. Epiph. | — | — | — | — | — | — | — | — | — | — | *29* » | — | — |
| 4th Sund. af. Epiph. | — | — | *1 Nov.* | — | 5 Nov. | — | — | 2 Nov. | — | — | 5 Nov. | — | — |
| 5th Sund. af. Epiph. | — | *9* » | 8 » | — | 12 » | — | — | *9* » | — | — | 12 » | — | *9* » |
| 6th Sund. af. Epiph. | 17 » | 16 » | 15 » | 14 » | 19 » | — | 17 » | 16 » | — | 13 » | 19 » | *18* » | 16 » |
| Last Sund. af. Pent. | 24 » | 23 » | 22 » | 21 » | 26 » | 25 » | 24 » | 23 » | 21 » | 20 » | 26 » | 25 » | 23 » |
| 1st Sund. of Advent | 1 Dec. | 30 » | 29 » | 28 » | 3 Dec. | 2 Dec. | 1 Dec. | 30 » | 28 » | 27 » | 3 Dec. | 2 Dec. | 30 » |
| 2nd Sund. of Advent | 8 » | 7 Dec. | 6 Dec. | 5 Dec. | 10 » | 9 » | 8 » | 7 Dec. | 5 Dec. | 4 Dec. | 10 » | 9 » | 7 Dec. |
| 3rd Sund. of Advent | 15 » | 14 » | 13 » | 12 » | 17 » | 16 » | 15 » | 14 » | 12 » | 11 » | 17 » | 16 » | 14 » |
| 4th Sund. of Advent | 22 » | 21 » | 20 » | 19 » | 24 » | 23 » | 22 » | 21 » | 19 » | 18 » | 24 » | 23 » | 21 » |
| Sunday af. Nativity | 29 » | *28* » | *27* » | *26* » | 31 » | 30 » | 29 » | *28* » | *26* » | — | 31 » | 30 » | *28* » |

# 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.*. | 365 |
| b | 2 | | |
| c | 3 | | |
| d | 4 | | |
| e | 5 | St. Telesphorus Pope and Mart. † 139. | 376 |
| f | 6 | EPIPHANY 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. Hilary 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) | 1015 |
| 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 Relig. 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 |
| | | *Septuagèsima* (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. II cl.* | 1043 |
| f | 3 | St. Blaise Bishop of Sebaste in Armenia, Mart. † 316? | 1060 |
| g | 4 | St. Andrew Corsini, Carm. Friar of Florence, Bp. of Fiesole C. † 1373, *d.* | 1060 |
| A | 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 | 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 | 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. II cl.* | 1084 |
| g | 25 | | |
| A | 26 | | |
| 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 | 5 | | |
| b | 6 | Sts. Perpetua and Felicity Mart. of Carthage † 203, *d.* | 1089 |
| c | 7 | St. Thomas Aquinas Dominican, Conf. and Doct. † 1274, *d.* | 1090 |
| d | 8 | St. John of God, (Found. of the Brothers of) Conf. † 1550, *d.* | 1090 |
| e | 9 | St. Frances, Roman Widow † 1440, *d.* | 1091 |
| f | 10 | The Holy Forty Martyrs of Sebaste in Armenia † 320, *s.* | 1091 |
| g | 11 | | |

| | | | |
|---|---|---|---|
| A | 12 | St. Gregory the Great, Benedictine, Pope, Conf. and Doct. † 604, *d.* . | 1091 |
| b | 13 | | |
| c | 14 | | |
| d | 15 | | |
| e | 16 | | |
| f | 17 | St. Patrick Bishop, Apostle of Ireland, Conf. † 464, *d.* . . . . | 1092 |
| g | 18 | St. Cyril Bishop of Jerusalem Conf. and Doct. † 386, *d.* . . . . | 1092 |
| A | 19 | ST. JOSEPH SPOUSE OF THE B. V. MARY, Confessor and Patron of the Universal Church, *d. I cl.* | 1094 |
| b | 20 | | |
| c | 21 | St. Benedict Abbot, Found. of the Benedictines, † 547, *d. m.* . . | 1106 |
| d | 22 | | |
| e | 23 | | |
| f | 24 | St. Gabriel Archangel, *d. m.* . . . . . | 1107 |
| g | 25 | ANNUNCIATION OF THE B. VIRGIN MARY, *d. I cl.* . . . | 1109 |
| A | 26 | | |
| b | 27 | St. John Damascene (or of Damascus) Conf. Doct. † by 754, *d.* . | 1119 |
| c | 28 | St. John Capistran Franciscan Conf. † 1456, *s.* . . . . . | 1119 |
| d | 29 | | |
| e | 30 | | |
| f | 31 | | |
| | | *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.

| | | | |
|---|---|---|---|
| g | 1 | | |
| A | 2 | St. Francis of Paula Conf. Found. of the Minims, † 1507, *d.* . . | 1122 |
| b | 3 | | |
| c | 4 | St. Isidore Bishop of Seville, Conf. and Doct. † 636, *d.* . . . | 1122 |
| d | 5 | St. Vincent Ferrer Dominican Conf. † 1419, *d.* . . . . . | 1123 |
| e | 6 | | |
| f | 7 | | |
| g | 8 | | |
| A | 9 | | |
| b | 10 | | |
| c | 11 | St. Leo the Great Pope, Conf. and Doct. † 461, *d.* . . . . | 1123 |
| d | 12 | | |
| e | 13 | St. Hermenegild Martyr at Seville † 586, *s.* . . . . . | 1124 |
| f | 14 | St. Justin Mart. at Rome † 167, *d.* . . . . . | 1124 |
| | | Sts. Tiburtius, Valerian and Maximus, Mm. . . . . | 1125 |
| g | 15 | | |
| A | 16 | | |
| b | 17 | St. Anicetus Pope and Mart. † 166 . . . . . | 1129 |
| c | 18 | | |
| d | 19 | | |
| e | 20 | | |
| f | 21 | St. Anselm Bishop of Canterbury, Conf. and Doct. † 1109, *d.* . . | 1129 |
| g | 22 | Sts. Soter † 175 and Caius † 296, Popes and Mart. *s.* . . . | 1130 |
| A | 23 | St. George Martyr at Nicomedia † by 304, *s.* . . . . . | 1130 |
| b | 24 | St. Fidelis of Sigmaringa Martyr in Switzerland † 1622, *d.* . . . | 1132 |
| c | 25 | St. Mark the Evangelist, *d. II cl.* . . . . . | 1132 |
| d | 26 | Sts. Cletus † 88 and Marcellinus † 304, Popes and Mart. *s.* . . | 1148 |
| e | 27 | St. Peter Canisius, Dutch, of the Soc. of Jesus, Ap. of Germany, Conf. and Doct. † 1597, *d.* . . . . . | 1148 |

f 28 St. Paul of the Cross, Italian, Conf., Found. of the Passionists † 1775, *d.* 1149
St. Vitalis Martyr at Bologna . . . . . 1149
g 29 St. Peter of Verona, Dominican, Mart. † 1252, *d.* . . . . . 1150
A 30 St. Catharine of Siena, Dominican Virgin † 1380, *d.* . . . . . 1150
Monday, Tuesday and Wednesday of the Rogation Days.
The Ascension of Our Lord (from April 30 to June 3).

## MAY.

b 1 ST. JOSEPH SPOUSE OF THE B. V. MARY, WORKMAN, *d. I cl.*
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. Ubaldus 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
St. Pudentiana Virgin (1st cent.) . . . . . 1178
g 20 St. Bernardine of Siena, Franciscan Conf. † 1444, *s.* . . . . . 1178
A 21
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.

## JUNE.

| | | | |
|---|---|---|---|
| e | 1 | St. Angela Merici or of Brescia, Virg. Found of the Ursulines † 1540, *d.* | 1182 |
| f | 2 | Sts. Marcellinus and Peter Mart. at Rome and St. Erasmus or Elmo Mart. in Campania † by 303? . . . . . | 1201 |
| g | 3 | | |
| A | 4 | St. Francis Caracciolo, Conf. Found. of the Reg. Clerks Minor † 1608, *d.* | 1201 |
| b | 5 | St. Boniface, English Benedictine, Bishop of Mayence, Apostle of Germany, Mart. † 754, *d.* . . . . . | 1202 |
| c | 6 | St. Norbert Bp. of Magdeburg, Conf. Found. of the Premonstr. † 1134, *d.* | 1207 |
| d | 7 | | |
| e | 8 | | |
| f | 9 | Sts. Primus and Felician Mart. at Rome in 4th cent. . . . . | 1207 |
| g | 10 | St. Margaret Queen of Scotland, Widow † 1090, *s.* . . . . . | 1208 |
| A | 11 | St. Barnabas Apostle, companion of St. Paul, 1st cent. *d. m.* . . | 1208 |
| b | 12 | St. John of St. Facundus, Augustine Conf. † 1470, *d.* . . . | 1209 |
| | | Sts. Basilides Roman Mart. Nabor and Nazarius, Milanese Mart. Cyrinus or Quirinus, Bp. and Mart. in Croatia † 309 . . . | 1209 |
| c | 13 | St. Anthony of Padua, Portuguese Franciscan, preached in Italy, Conf. and Doct. † 1231, *d.* . . . . . | 1210 |
| d | 14 | St. Basil the Great Bp. of Cesarea in Cappadocia, Conf. and Doct. † 379, *d.* | 1210 |
| e | 15 | St. Vitus or Guy, Modestus and Crescentia Mart. in S. Italy, 4th cent. | 1217 |
| f | 16 | *In certain dioceses :* St. John Francis Regis of the Soc. of Jesus, Conf. | 1845 |
| g | 17 | | |
| A | 18 | St. Ephrem the Syrian, Deacon, Conf. and Doct. † 373, *d.* . . . | 1212 |
| | | Sts. Mark and Marcellianus, Mart. at Rome, 3rd cent. . . . | 1212 |
| b | 19 | St. Juliana Falconieri, Virgin of Florence † 1341, *d.* . . . . | 1213 |
| | | Sts. Gervase and Protase Mart. at Milan, 3rd cent. ? . . . . | 1213 |
| c | 20 | St. Silverius Pope and Mart. † 537. . . . . | 1218 |
| d | 21 | St. Aloysius Gonzaga, Italian Conf. of the Soc. of Jesus † 1591, *d.* | 1218 |
| e | 22 | St. Paulinus Bishop of Nola in Campagna, Conf. † 431, *d.* . . . | 1219 |
| f | 23 | | |
| g | 24 | NATIVITY OF ST. JOHN THE BAPTIST, *d. I cl.* . . . | 1220 |
| A | 25 | St. William Abbot, Found. of Monte Vergine † 1142, *d.* . . . | 1232 |
| b | 26 | Sts. John and Paul Mart. at Rome, *d.* . . . . . | 1232 |
| c | 27 | | |
| d | 28 | St. Irenaeus Bishop of Lyons, Mart., *d.* . . . . . | 1234 |
| e | 29 | THE HOLY APOST. PETER Mart. at Rome in 64 AND PAUL Mart. at Rome in 67, *d. I cl.* . . . . . | 1235 |
| f | 30 | Commemoration of St. Paul Apostle, *d. m.*; com. of S. Peter, Ap. . | 1247 |
| | | *Thursday after the Feast of the Sacred Heart. : In cert. dioceses,* Feast of the Eucharistic Heart of Jesus, *d. m.* . . . . . | 1192 |

## JULY.

| | | | |
|---|---|---|---|
| g | 1 | THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST, *d. I cl.* | 1256 |
| A | 2 | The Visitation of the Blessed Virgin Mary, *d. II cl.* . . | 1268 |
| b | 3 | St. Leo II Pope and Conf. † 683, *s.* . . . . . | 1271 |
| c | 4 | | |
| d | 5 | St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, *d.* | 1273 |
| e | 6 | | |

f 7 Sts. Cyril † 869 and Methodius † 885, Bp. and Conf. Ap. of the Slavs, *d.* 1275
g 8 St. Elizabeth Queen of Portugal, Widow † 1336, *s.* . . . . . 1276
A 9
b 10 The Seven Holy Brothers Mart. † 162? and Sts. Rufina and Secunda Virg. and Mart. † by 257, *s.* . . . . . 1277
c 11 St. Pius I Pope and Mart. † 155 . . . . . 1278
d 12 St. John Gualbert Abbot in Italy, Found. of the Ord. of Vallombrosa † 1073, *d.* . . . . . 1278
Sts. Nabor and Felix, Mart. at Milan (4th cent.?) . . . . . 1278
e 13 St. Anacletus or Cletus, Pope and Mart. † 88, *s.* . . . . . 1279
f 14 St. Bonaventure, Franciscan, Bp. of Albano Conf. and Doct. † 1274, *d.* 1279
g 15 St. Henry II, Emperor of Germany, Conf. † 1024, *s.* . . . . . 1280
A 16 Our Blessed Lady of Mount Carmel, *d. m.* . . . . . 1280
b 17 St. Alexius, Roman Conf. (5th cent.?) *s.* . . . . . 1283
c 18 St. Camillus de Lellis, Italian Conf. Found. of the Camillans † 1614, *d.* 1283
St. Symphorosa and her 7 Sons? Mart. at Tivoli, (unknown epoch). 1284
d 19 St. Vincent de Paul Conf. Found. of the Lazarists and Sisters of Charity † 1660, *d.* . . . . . 1285 *or* 1849
e 20 St. Jerome Emiliani Conf. Found. of the Somaschi † 1537, *d.* . . . 1285
St. Margaret Virgin and Mart. at Antioch (3rd cent.) . . . 1286
f 21 St. Praxedes Virgin (uncertain date). *s.* . . . . . 1286
g 22 St. Mary Magdalen Penitent, † 1st cent. *d.* . . . . . 1287
A 23 St. Apollinaris Bishop of Ravenna Mart. † by 200, *d.* . . . . 1294
St. Liborius Bishop of Le Mans, Conf. (4th cent.?) . . . . 1295
b 24 St. Christina Virgin and Mart. (unknown epoch). . . . . 1296
c 25 St. James the Great Apostle † 44, *d. II cl.* . . . . . 1296
St. Christopher Mart. (3rd cent.?) . . . . . 1299
d 26 St. Anne, Mother of the B. V. Mary, *d. II cl.* . . . . . 1299
e 27 St. Pantaleon Mart. at Nicomedia † 305? . . . . . 1309
f 28 Sts. Nazarius and Celsus Mart. at Milan (unknown date) St. Victor I Pope and Mart. † by 200 and St. Innocent I, Pope and Conf. † 417, *s.* 1309
g 29 St. Martha Virgin (sister of Lazarus) *s.* . . . . . 1310
Sts. Felix II Pp. C. † 365, Simplicius, Faustinus and Beatrice Mart. † 304.
A 30 Sts. Abdon and Sennen Mart. (uncertain date) . . . . . 1311
b 31 St. Ignatius of Loyola, Spanish Conf. Found. of the Society of Jesus † 1556, *d. m.* . . . . . 1313

## AUGUST.

c 1 St. Peter's Chains, *d. m.*; com. of S. Paul, Ap. . . . . 1314
The Holy Machabees Martyrs in B. C. 168 in Palestine.
d 2 St. Alph. Mary de Liguori Bp., C. D. Found. of Redemptorists † 1787, *d.* 1321
St. Stephen I, Pope and Mart. † 257 . . . . . 1322
e 3 Finding at Jerusalem in 415 of the Body of St. Stephen, 1st martyr. *s.* 1322
f 4 St. Dominic Spanish Conf. Found. of the Dominicans † 1221, *d. m.* . 1325
g 5 Our Lady of the Snow, *or* Dedication at Rome by 435 of the Basilica of St. Mary Major, *d. m.* . . . . . 1326
A 6 The Transfiguration of Our Lord Jesus Christ, *d. II cl.* . . . 1326
b 7 St. Cajetan of Vicenza Conf. Found. of the Theatines in Italy † 1547, *d.* 1335
St. Donatus Bishop of Arezzo and Mart. (362?) . . . . . 1335
c 8 Sts. Cyriacus, Largus and Smaragdus Mart. at Rome, *s.* . . . . 1336
d 9 St. John Mary Vianney Conf. Curé d'Ars † 1859, *d.* . . . . . 1337
St. Romanus Mart. at Rome . . . . . 1337
e 10 St. Laurence Deacon, Mart. at Rome † 258, *d. II cl.* . . . . 1337

f 11 Sts. Tiburtius and Susanna Mart. at Rome (3rd cent.?) . . . 1347
g 12 St. Clare Virgin of Assisi, first Abbess of the Poor Clares † 1253, *d.* . 1348
A 13 Sts. Hippolytus † by 235 and Cassian † by 250? Mart. . . . 1348
b 14 St. Eusebius Roman Conf. (4th cent.) . . . . . 1349
c 15 ASSUMPTION OF THE B. V. MARY, *d. I cl.* . . . . . 1350
d 16 ST. JOACHIM, FATHER OF THE B. V. MARY, A. D. 1st cent. *d. II cl.* . 1363
*In certain places :* St. Roch Confessor . . . . . 1863
e 17 St. Hyacinth Dominican Conf. Apostle of Poland † 1257, *d.* . . 1372
f 18 St. Agapitus Martyr at Palestrina (unknown date) . . . . 1373
*In certain dioceses :* St. Helena Empress, Widow . . . . 1864
g 19 St. John Eudes Conf. Found. of the Eudists † 1680, *d.* . . . 1373
A 20 St. Bernard, first Abbot of Clairvaux, Conf. and Doct. † 1153, *d.* . 1374
b 21 St. Jane Frances Fremiot de Chantal, Widow. Found. of the Relig. of the Visitation, † 1641, *d.* . . . . . 1375
c 22 THE IMMACULATE HEART OF MARY, *d. II cl.* . . . . . 1376
*The same day:* St. Symphorian Mart. of Autun, in 2nd or 3rd cent. 1382
d 23 St. Philip Benizi Conf. Servite in Italy † 1285, *d.* . . . . 1382
e 24 ST. BARTHOLOMEW APOSTLE (1st cent.) *d. II cl.* . . . . . 1382
f 25 St. Louis King of France, Conf. † 1270, *s.* . . . . . 1385
g 26 St. Zephyrinus Pope and Mart. † 217? . . . . . 1387
A 27 St. Joseph Calasanct. Span. Conf. Found. of the Rel. Schools † 1648, *d.* 1387
b 28 St. Augustine Bishop of Hippo, Conf. and Doct. † 430, *d.* . . . 1388
St. Hermes Mart. at Rome . . . . . 1388
c 29 Beheading of St. John the Baptist, end of March in 29, *d. m.* . . 1390
St. Sabina Mart. (?) . . . . . 1392
d 30 St. Rose of Lima. Virgin in Peru † 1617, *d.* . . . . . 1399
Sts. Felix and Adauctus, Roman Mart. († 304?)
e 31 St. Raymund Nonnatus Mercedarian, Cardinal, † 1240, *d.* . . 1400

## SEPTEMBER.

f 1 St. Giles, Monk or Hermit of 6th or 8th cent.? *s.* . . . . 1401
The Twelve Holy Brothers? Martyrs (unknown date) . . . . 1401
g 2 St. Stephen King of Hungary, † 1038, *s.* . . . . . 1401
A 3 St. Pius X, Pope and Conf. † 1914, *d.* . . . . . 1402
b 4
c 5 St. Laurence Justinian Bishop of Venice, Conf. † 1455, *s.* . . . 1402
d 6
e 7
f 8 NATIVITY OF THE BLESSED VIRGIN MARY, *d. II cl.* . . . . 1403
g 9 St. Gorgonius Roman Mart. † 303. . . . . 1414
A 10 St. Nicholas of Tolentino Conf. Hermit of St. Augustine † 1305, *d.* . 1414
b 11 Sts. Protus and Hyacinthus, Mart. (?) . . . . . 1415
c 12 Feast of the Most Holy Name of Mary, *d. m.* . . . . . 1415
d 13
e 14 The Exaltation of the Holy Cross, *d. m.* . . . . . 1416
Dedication on Sept. 14, 335 at Jerusalem of the Basilica built by Constantine on the site of Calvary and the H. Sepulchre.
f 15 OUR LADY OF THE SEVEN SORROWS, *d. II cl.* . . . . . 1419
g 16 Sts. Cornelius Pp. and M. † 253 and Cyprian Bp. of Carthage M. † 258, *s.* 1433
Sts. Euphemia Virg. and Mart. at Chalcedon † 303?. Lucy (see Dec. 13) and Geminianus Martyrs . . . . . 1433
A 17 Impression of the Stigmata on the body of St. Francis of Assisi in 1224, *d.* . . . . . 1434

b 18 St. Joseph of Cupertino, Italian Franciscan † 1663, *d.* . . . 1435
c 19 St. Januarius Bishop of Beneventum († 305?) and his Comp. Mart., *d.* 1436
d 20 St. Eustace (or Eustachius) and his Companions Mart., *d.* . . . 1436
e 21 ST. MATTHEW APOST. AND EVANG., *d. II cl.* . . . . . 1437
f 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 BRÉBEUF, 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 DEDICATION OF S. MICHAEL THE ARCHANGEL, *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 Franciscan 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

e 26 St. Evaristus Pope and Mart. † 105 . . . . . 1511
f 27
g 28 St. Simon and St. Jude (or Thaddeus) Apostles *d. II cl.* . . 1511
A 29
b 30
c 31

*Last Sunday of October:* FEAST OF OUR LORD JESUS CHRIST KING, *d. I cl.* (established in 1925); com. of the Sunday. . . 1515

## NOVEMBER.

d 1 FEAST OF ALL SAINTS, established by 835, *d. I cl.* . . . 1528
e 2 Commemoration of All the Faithful Departed, established in 998, *d.* 1555
f 3
g 4 St. Charles Borromeo Bishop of Milan Conf. † 1584, *d.* . . . 1555
Sts. Vitalis and Agricola Mart. at Bologna (4th cent.) . . . 1555
A 5 *In certain dioceses:* Feast of the Holy Relics, *d. m.* . . 1556 *and* 1869
b 6
c 7
d 8 The Four Holy Crowned Martyrs in Hungary in 306 . . . 1556
e 9 Dedication of the Basilica of Our Saviour (St. John Lateran) 4th cent. at Rome, *d. II. cl.* . . . . . 1557
f 10 St. Andrew Avellino Italian Conf. Theatine † 1608, *d.* . . . 1557
Sts. Tryphon and Respicius Mart. at Rome † 250, and St. Nympha, Sicilian Virg. (5th cent.) . . . . . 1558
g 11 St. Martin Bishop of Tours, Conf. † 397?, *d.* . . . . . 1558
St. Mennas, soldier Mart. in Phrygia † about 304 . . . . 1569
A 12 St. Martin I Pope, Martyr † 656?, *s.* . . . . . 1569
b 13 St. Didacus *or* Diego, Spanish Fransciscan, Conf. † 1463, *s.* . . 1570
c 14 St. Josaphat Polish Bishop, Mart. † 1623, *d.* . . . . . 1569
d 15 St. Albert the Great, German Dominican, Bishop of Ratisbon Conf. and Doct. † 1280, *d.* . . . . . 1570
e 16 St. Gertrude Nun Virgin of Helfta † 1302?, *d.* . . . . . 1571
f 17 St. Gregory Thaumaturgus Bishop of Neo-Cesarea in Asia Minor, Conf. † about 270, *s.* . . . . . 1571
g 18 Dedication of the Basilicas of the Holy Apostles Peter (Nov. 18, 1626) and Paul (Dec. 10, 1854), *d. m.* . . . . . 1572
A 19 St. Elisabeth of Hungary, Widow † 1231, *d.* . . . . . 1572
St. Pontianus Pope and Mart. † 235. . . . . 1572
b 20 St. Felix of Valois Conf. *d.* . . . . . 1573
c 21 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.* 1573
d 22 St. Cecilia Roman Virgin, Mart.? (2nd cent.?) . . . . . 1574
e 23 St. Clement I, Pope and Mart. † 97, *d.* . . . . . 1585
St. Felicity Roman Martyr (date uncertain) . . . . . 1586
f 24 St. John of the Cross Conf. and Doct. Spanish Carmelite † 1591, *d.* . 1590
St. Chrysogonus Mart. at Aquileia (3rd-4th cent.). . . . . 1590
g 25 St. Catharine Virgin and Mart. (unknown date) *d.* . . . . 1591
A 26 St. Sylvester, Priest of Ozimo, Found. of the Sylvestrines under the Rule of St. Benedict † 1267, *d.* . . . . . 1591
St. Peter of Alexandria, Bishop, Mart. † 311. . . . . 1591
b 27

| | | | |
|---|---|---|---|
| c | 28 | | |
| d | 29 | St. Saturninus Martyr at Rome † at beginning of the 4th cent. . . | 978 |
| e | 30 | ST. ANDREW APOSTLE, *d. II cl.* . . . . . | 978 |
| | | *Advent Sunday* (from November 27 to December 3). | |


## DECEMBER.


| | | | |
|---|---|---|---|
| f | 1 | | |
| g | 2 | St. Bibiana or Viviana Roman Virgin, Mart. *s.* . . . . . | 987 |
| A | 4 | St. Francis Xavier Conf. Jesuit, Apostle of the East Indies † 1552, *d. m.* | 987 |
| b | 4 | St. Peter Chrysologus Bishop of Ravenna, Conf. and Doct. † 450, *d.* . | 988 |
| | | St. Barbara Virg. and Mart. . . . . | 988 |
| c | 5 | St. Sabbas Abbot in Palestine † 532. . . . . | 989 |
| d | 6 | St. Nicholas Bishop of Myra in Asia Minor, Conf. † 342, *d.* . . | 989 |
| e | 7 | St. Ambrose Bishop of Milan Conf. and Doct. † 397, *d.* . . . | 994 |
| f | 8 | THE IMMACULATE CONCEPTION OF THE B. VIRGIN MARY, proclamed December 8, 1854, *d. I cl.* . . . . . | 995 |
| g | 9 | | |
| A | 10 | St. Melchiades Pope and Mart. † 314 . . . . . | 1006 |
| b | 11 | St. Damasus I, Pope and Conf. † 384 . . . . . | 1007 |
| c | 12 | | |
| d | 13 | St. Lucy Virgin of Syracuse in Sicily Mart. † 304, *d.* . . . . | 1007 |
| e | 14 | | |
| f | 15 | | |
| g | 16 | St. Eusebius Bishop of Vercelli, Mart. † 370, *s.* . . . . . | 1010 |
| A | 17 | | |
| b | 18 | | |
| c | 19 | | |
| d | 20 | | |
| e | 21 | ST. THOMAS APOSTLE, *d. II cl.* . . . . . | 1011 |
| f | 22 | | |
| g | 23 | | |
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# 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 ℣. *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 *Kyrie eleison* thrice, the *Christe eleison* thrice, and again the *Kyrie eleison* thrice, alternately with the cantors, or with the other half of the choir. But the last *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 *Gloria in excelsis Deo*, and then *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 *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 [1].

The priest or the deacon sings the *Ite Missa est,* or the *Benedicamus Domino,* 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.*

[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 intented 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 ℣. *Deus, in adjutórium*, 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 *Lúcis Creátor* 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.

14. O Dóctor... beáte Hilári. 131. *Prayer.* Deus, qui pópulo tuo. 1014.
15. Hic vir. 133. *Prayer.* Deus, qui nos beáti. 1015.
17. Hic vir. 133. *Prayer.* Intercéssio. 1016.
18. Dum ésset. 130. ℣. Elégit. 1017. *Prayer.* Deus, qui beáto Petro. 1017.
    *Then :* Sáncte Páule. 1248. ℣. Tu es vas. *Prayer.* Deus, qui multitúdinem. 1017.
    *These two commemorations count as one.*
20. Gáudent in caélis. 128. *Prayer.* Infirmitátem. 1019.
21. Stans beáta Agnes. 1021. ℣. Diffúsa. *and Prayer.* Omnípotens. 1022.
24. Qui vult veníre. 127. *Prayer.* Infirmitátem. 1025.
25. Sáncte Páule. 1248. ℣. Tu es vas. *Prayer.* Deus, qui univérsum. 1026.
    *Then :* Tu es pástor. 1237. ℣. Tu es Pétrus. *Prayer.* Deus, qui beáto Petro. 1017.
    *These two commemorations count as one.*
26. Qui vult veníre. 127. *Prayer.* Deus, qui nos beáti. 1034.
27. O Dóctor... beáte Joánnes Chrysóstome. 131. ℣. Jústum. *Prayer.* Ecclésiam tuam. 1034.
28. Hic vir. 133. *Prayer.* Deus, qui in tuae caritátis. 1035.
29. O Dóctor... beáte Francísce. 131. ℣. Jústum. *Prayer.* Deus, qui ad animárum. 1036.
31. Hic vir. 133. *Prayer.* Deus, qui sanctum Joánnem. 1037.

FEBRUARY.

4. Amávit éum. 130. *Prayer.* Deus, qui in Ecclésia tua. 1060.
5. Stans beáta Agatha. 1061. ℣. Diffúsa est. *Prayer.* Deus, qui inter cétera. 1062.
6. Amávit éum. 130. *Prayer.* Deus, qui beátum Titum. 1066.
7. Hic vir. 133. *Prayer.* Intercéssio. 1067.
8. Hic vir. 133. *Prayer.* Deus, qui per sanctum. 1067.
9. O Dóctor... beáte Cyrílle. 131. ℣. Jústum. *Prayer.* Deus, qui beátum Cyríllum. 1068.
10. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Deus, qui ánimam. 1069.
11. Hódie. 1080. ℣. Dignáre. *Prayer.* Deus qui per. 1071.
12. Nómen eórum. 1081. ℣. Hi viri. *Prayer.* 1082.
22. *As on January 18 above.*
27. (*or* 28.) Hic vir. 133. *Prayer.* Deus, qui beátum. 1088.

**B.** From II Sunday after Easter to the Last Sunday after Pentecost, excluding Whitsunday and Trinity Sunday.

## APRIL.

11. O Dóctor... beáte Léo. 131. ℣. Jústum. *Prayer.* Gregem tuum. 1123.
14. Sáncti et jústi. 125. *Prayer.* Deus, qui per stultítiam. 1124.
21. O Dóctor... beáte Ansélme. 131. ℣. Jústum. *Prayer.* Deus, qui pópulo tuo. 1129.
27. O Dóctor... beáte Pétre. 131. ℣. Jústum. *Prayer.* Deus, qui ad tuéndam. 1148.
28. Hic vir. 133. *Prayer.* Dómine Jesu Christe. 1149.
29. Sáncti et jústi. 125. *Prayer.* Praesta, quaésumus. 1150.

## MAY.

4. Mánum súam. 136. *Prayer.* Deus, maeréntium. 1167.
5. Dum ésset. 130. *Prayer.* Deus, qui ad conteréndos. 1167.
6. In fervéntis. 1168. ℣. Pretiósa. *and the Prayer that follows.*
7. Sáncti et jústi. 125. *Prayer.* Deus, pro cujus honóre. 1169.
8. Príncęps gloriosíssime. 1459. ℣. In conspéctu. *Prayer.* Deus, qui miro órdine.
9. O Dóctor... beáte Gregóri. 131. ℣. Jústum. *Prayer.* Deus, qui pópulo tuo. 1170.
13. O Dóctor... beáte Robérte. 131. ℣. Jústum. *Prayer.* Deus, qui ad errórum. 1171.
15. Hic vir. 133. *Prayer.* Deus, qui ad christiánam. 1172.
17. Hic vir. 133. *Prayer.* Deus, qui beátum. 1176.
18. Sáncti et jústi. 125. *Prayer.* Deus, qui hunc diem. 1177.
19. Dum esset. 130. *Prayer.* Deus, qui beátum Petrum. 1177.
25. Dum esset. 130. *Prayer.* Deus, in te sperántium. 1178.
26. Hic vir. 133. *Prayer.* Deus, qui beátum Philíppum. 1179.
27. O Dóctor... beáte Béda. 131. ℣. Jústum. *Prayer.* Deus, qui Eccléśiam tuam. 1180.
28. Amávit éum. 130. *Prayer.* Deus, qui Anglórum. 1181.

## JUNE.

1. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Deus, qui novam. 1183.
4. Hic vir. 133. *Prayer.* Deus, qui beátum. 1201.
5. Qui vult. 127. (*P. T.* Sáncti et jústi. 125). *Prayer.* Deus, qui multitúdinem. 1202.
6. Amávit éum. 130. *Prayer.* Deus, qui beátum Norbértum. 1207.
11. Estóte fórtes. 1602. ℣. Annuntiavérunt. *Prayer.* Deus, qui nos beáti. 1208.
12. Hic vir. 133. *Prayer.* Deus, auctor pacis. 1209.

13. O Dóctor... beáte Antóni. 131. ℣. Jústum. *Prayer.* Ecclésiam. 1210.
14. O Dóctor... beáte Basíli. 131. ℣. Jústum. *Prayer.* Exáudi. 1210.
18. O Dóctor... beáte Ephraem. 131. ℣. Jústum. *Prayer.* Deus, qui Ecclésiam. 1212.
19. Véni, spónsa *(II Vespers)*. *Prayer.* 135. Deus, qui beátam. 1213.
21. Hic vir. 133. *Prayer.* Caeléstium. 1218.
22. Amávit éum. 130. *Prayer.* Deus, qui ómnia. 1219.
25. Hic vir. 133. *Prayer.* Deus, qui infirmitáti. 1232.
26. Isti sunt. 1233. ℣. *and the Prayer that follows.*

## JULY.

5. Hic vir. 133. *Prayer.* Fac nos, Dómine. 1273.
7. Isti sunt. 1275. ℣. Sacerdótes. 1275. *and the Prayer that follows.*
12. Hic vir. 133. *Prayer.* Intercéssio. 1278.
14. O Dóctor... beáte Bonaventúra. 131. ℣. Jústum. *Prayer.* Deus, qui pópulo tuo. 1279.
16. Glória Líbani. 1281. ℣. Dignáre. 1280. *and the Prayer that follows.*
18. Hic vir. 133. *Prayer.* Deus, qui sanctum. 1283.
9. Hic vir. 133. *Prayer.* Deus, qui ad evangelizándum. 1285.
20. Hic vir. 133. *Prayer.* Deus, misericordiárum. 1285.
22. Múlier. 1288. ℣. *and the Prayer that follows.*
23. Qui vult. 127. *Prayer.* Deus, fidélium. 1294.
31. Hic vir. 133. *Prayer.* Deus, qui ad majórem. 1313.

## AUGUST.

1. Sólve. 1314. ℣. Tu es Pétrus. 1314. *Prayer.* Deus, qui beátum Petrum. 1315.

   *Then :* Sáncte Páule. 1248. ℣. Tu es vas. *Prayer.* Deus, qui multitúdinem. 1017.

   *These two commemorations count as one.*
2. O Dóctor... beáte Alfónse María. 131. ℣. Jústum. *Prayer.* Deus, qui per beátum. 1321.
4. Hic vir. 133. *Prayer.* Deus, qui Ecclésiam. 1325.
7. Quaérite. 912. ℣. Jústum. 133. *Prayer.* Deus, qui beáto. 1335.
12. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Exáudi nos. 1348.
17. Hic vir. 133. *Prayer.* Deus, qui nos beáti. 1372.
19. Hic vir. 133. *Prayer.* Deus, qui beátum. 1373.
20. O Dóctor... beáte Bernárde. 131. ℣. Jústum. *Prayer.* Deus, qui pópulo tuo. 1374.
27. Hic vir. 133. *Prayer.* Deus, qui per sanctum. 1387.
28. O Dóctor... beáte Augustíne. 131. ℣. Jústum. *Prayer.* Adésto. 1388.
29. Mísit rex. 1391. ℣. *and the Prayer that follows.*
30. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Bonórum ómnium. 1399.
31. Hic vir. 133. *Prayer.* Deus, qui in liberándis. 1400.

## SEPTEMBER.

3. Dum esset. 130. *Prayer.* Deus, qui ad tuéndam. 1402.
10. Hic vir. 133. *Prayer.* Adésto, Dómine. 1414.
12. Beátam me dícent. 1717. ℣. Dignáre. *Prayer.* Concéde. 1415.
17. Hic vir. 133. ℣. Signásti. 1434. *and the Prayer that follows.*
18. Exístimo. 1435. ℣. *and the Prayer that follows.*
19. Gáudent. 128. *Prayer.* Deus, qui nos ánnua. 1436.
22. Dispérsit. 1440. ℣. Jústum. 1441. *and the Prayer that follows.*
24. Beátam me dícent. 1717. ℣. Dignáre. *Prayer.* Deus, qui per. 1443.
30. O Dóctor... beáte Hierónyme. 131. ℣. Jústum. *Prayer.* Deus, qui Ecclésiae tuae. 1459.

## OCTOBER.

2. Sáncti Angeli. 1461. ℣. In conspéctu. 1458. *Prayer.* Deus, qui ineffábili. 1461.
3. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Dómine. 1468.
4. Hic vir. 133. *Prayer.* Deus, qui Ecclésiam tuam. 1472.
8. Mánum súam. 136. *Prayer.* Dómine, Deus noster. 1487.
9. Hic vir. 133. *Prayer.* Deus, qui beátum. 1487.
14. Qui vult veníre. 127. *Prayer.* Deus, qui nos cónspicis. 1498.
15. Véni, spónsa *(II Vespers)*. 135. *Oraison.* Exáudi nos. 1499.
19. Hic vir. 133. *Prayer.* Deus, qui beátum. 1507.
20. Hic vir. 133. *Prayer.* Da, quaesúmus. 1507.
24. Prínceps glorioíssime. 1509. ℣. Stétit Angelus. 1509. *Prayer.* Deus, qui beátum. 1510.

## NOVEMBER.

4. Amávit éum. 130. *Prayer.* Ecclésiam tuam. 1555.
5. *In certain Dioceses :* Holy Relics. Gáudent in caélis. 128. *Prayer.* Auge in nobis. 1556.
10. Hic vir. 133. *Prayer.* Deus, qui in corde. 1557.
11. O beátum Pontíficem. 1568. ℣. Jústum. *Prayer.* Deus, qui conspícis. 1568.
14. Qui vult veníre. 127. *Prayer.* Excita. 1570.
15. O Dóctor... beáte Albérte. 131. ℣. Jústum. *Prayer.* Deus, qui beátum. 1570.
16. Véni, spónsa *(II Vespers)*. 135. *Prayer.* Deus, qui in corde. 1571.
19. Mánum súam. 136. *Prayer.* Tuórum corda. 1572.
20. Hic vir. 133. *Prayer.* Deus, qui beátum. 1573.
21. Beáta Déi Génitrix. 1573. ℣. *and the Prayer that follows.*
22. Vírgo gloriósa. 1575. ℣. *and the Prayer that follows.*
23. Dedísti, Dómine. 1585. ℣. *and the Prayer that follows.*
24. O Dóctor... beáte Joánnes. 131. ℣. Jústum. *Prayer.* Deus, qui sanctum. 1590.

25. Véni, spónsa *(II Vespers)*. 135. *Prayer*. Deus, qui dedísti. 1591.
26. Hic vir. 133. *Prayer*. Clementíssime. 1591.

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 ℣. *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 ℣. *Dóminus vobíscum.*

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.

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 *Communicántes* 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.

# 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. *Beátam me dícent.* 995. ℣. *Immaculáta.* 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. *Beátam me dícent.* 995. ℣. *Immaculáta.* 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.

March 19. ST. JOSEPH, Husband of Our Lady, Conf. and Patron of the Universal Church. *Double of I Class.*

When March 18 is Sunday, I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers. Ant. *Exsúrgens Jóseph.* 1097. ℣. *Constítuit.* Prayer *Sanctíssimae.* 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. *Spíritus Sánctus.* 1111. ℣. *Ave, María.* 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 Creátor.*

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.

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 ℣. *Fidélium ánimae,* and Compline is of Sunday.

November 2. ALL SOULS DAY.

At Sung Mass, the Sequence *Dies írae* 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: *méruit suprémos láudis 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.

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 honóres.*

# 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:*

*The Priest:* In nómine Pátris, et Fílii, et Spíritus Sáncti. Amen.

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

*Ant.* Introíbo ad altáre Déi.

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

*The Servers:* ℟. Ad Déum qui laetíficat juventútem méam.

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

### Psalm 42.

JUdica me Déus, et discérne cáusam méam de génte non sáncta: ab hómine iníquo et dolóso érue me.

*S.* Quia tu es Déus fortitúdo méa: quare me repulísti, et quare trístis incédo, dum afflígit me inimícus?

*P.* Emítte lúcem túam, et veritátem túam: ipsa me deduxérunt, et adduxérunt in móntem sánctum túum et in tabernácula túa.

*S.* Et introíbo ad altáre Déi: ad Déum qui laetíficat juventútem méam.

*P.* Confitébor tíbi in cíthara, Déus, Déus méus: quare trístis es ánima méa, et quare contúrbas me?

*S.* Spéra in Déo, quóniam adhuc confitéborílli: salutáre vúltus méi, et Déus méus.

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 afflicteth me?

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

*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.

*P.* Glória Pátri, et Fílio, et Spirítui Sancto.

*S.* Sicut érat in princípio, et nunc, et semper, et in saécula saeculórum. Amen.

*Ant. P.* Introíbo ad altáre Déi.

*S.* Ad Déum qui laetíficat juventútem méam.

*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.

¶ *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 fécit caélum et térram.

*P.* Confíteor Déo omnipoténti, etc.

*The Servers :* Misereátur túi omnípotens Déus, et dimíssis peccátis túis, perdúcat te ad vítam aetérnam.

*P.* Amen.

*The Servers :* Confíteor Déo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sanctis Apóstolis Pétro et Páulo, ómnibus sánctis, et tíbi páter, quia peccávi nimis cogitatióne, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sánctos Apóstolos Pétrum et Páulum, omnes sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

*The Priest :* Misereátur véstri omnípotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam.

*S.* Amen.

*P.* Indulgéntiam, absolutiónem et remissiónem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus.

*S.* Amen.

*P.* Déus tu convérsus vivificábis nos.

*S.* Et plebs túa laetábitur in te.

*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.

*P.* Osténde nóbis, Dómine, misericórdiam túam.
*S.* Et salutáre túum da nóbis.
*P.* Dómine, exáudi oratiónem méam.
*S.* Et clámor méus ad te véniat.
*P.* Dóminus vobíscum.
*S.* Et cum spíritu túo.

*P.* Show us, O Lord, thy mercy.
*S.* And grant us thy salvation.
*P.* O Lord hear my prayer.
*S.* And let my cry come unto thee.
*P.* The Lord be with you.
*S.* And with thy spirit.

Orémus.

AUfer a nobis, quaésumus, Dómine, iniquitátes nostras : ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Orámus te, Dómine, per mérita sanctórum tuórum, quorum relíquiae hic sunt, et ómnium sanctórum : ut indulgére digneris ómnia peccáta mea. Amen.

Let us pray.

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

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 benedicáris ✠ in cujus honóre cremáberis. Amen.

Mayest thou be blessed by him in whose honour thou shalt be burnt. Amen.

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

---

*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.*

Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.
Chríste, eléison. Chríste, eléison. Chríste, eléison.
Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.

Lord have mercy. Lord have mercy. Lord have mercy.
Christ have mercy. Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy. Lord have mercy.

*When the Kyrie is finished, the Celebrant intones the Gloria in excelsis. He continues it in a low voice while it is sung by the Choir. It is omitted in Masses for the Dead and whenever violet vestments are worn.*

GLória in excélsis Déo. Et in térra pax homínibus bónae voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tíbi propter mágnam glóriam túam. Dómine Déus, Rex cae-

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

léstis, Déus Páter omnípotens. Dómine Fíli unigénite Jésu Chríste. Dómine Déus, Agnus Déi, Fílius Pátris. Qui tóllis peccáta múndi, miserére nóbis. Qui tóllis peccáta múndi, súscipe deprecatiónem nóstram. Qui sédes ad déxteram Pátris, miserére nóbis. Quóniam tu sólus sánctus. Tu sólus Dóminus. Tu sólus altíssimus, Jésu Chríste. Cum Sáncto Spíritu, in glória Déi Pátris. Amen.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

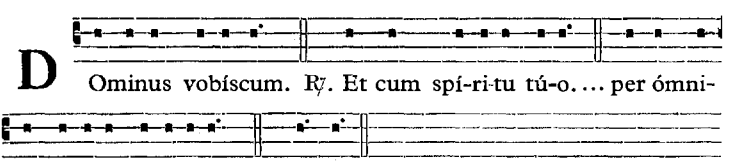
only-begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

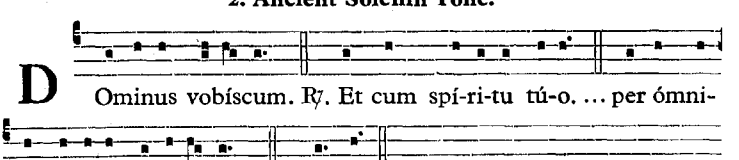
## Collects. — Epistle. — Gradual.

*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.*

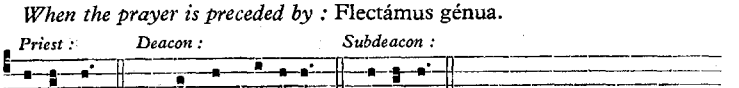
### 1. Festival or Ferial Tone.




### 2. Ancient Solemn Tone.



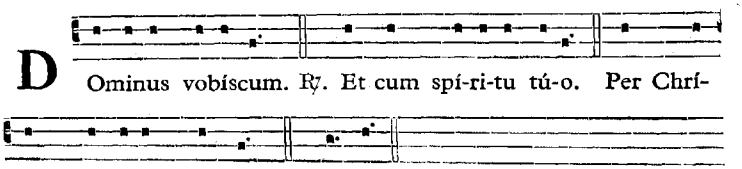

*When the prayer is preceded by :* Flectámus génua.




*The Collect that follows is sung to the ferial tone.*

### 3. Ancient Simple Tone.

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



D Ominus vobíscum. ℟. Et cum spí-ri-tu tú-o. Per Chrí-

stum Dóminum nóstrum. ℟. Amen.

*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.*

## Gospel.

*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.*

MUnda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaíae Prophétae cálculo mundásti igníto : ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

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

Jube Dómine benedícere.

Vouchsafe, O Lord, to bless me.

Dóminus sit in corde meo, et in lábiis meis : ut digne et competénter annúntiem Evangélium suum. Amen.

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

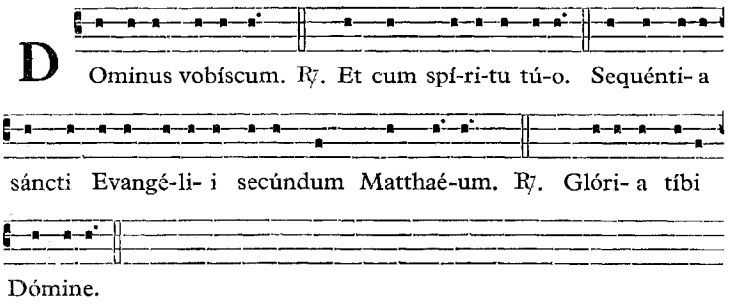
*Introduction to the Gospel:*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

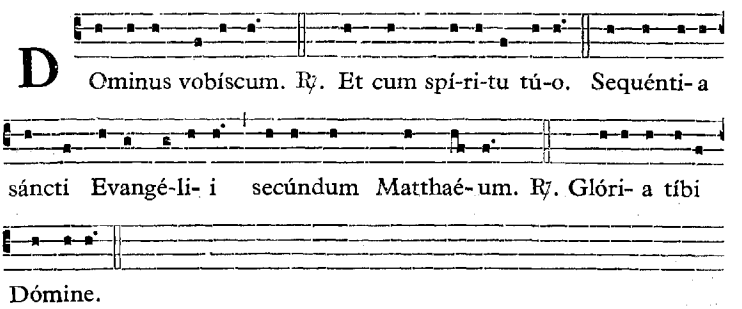
✠ Inítium *or* Sequéntia sancti Evangélii secúndum *N.*
℟. Glória tíbi Dómine.

℣. The Lord be with you.
℟. And with thy spirit.

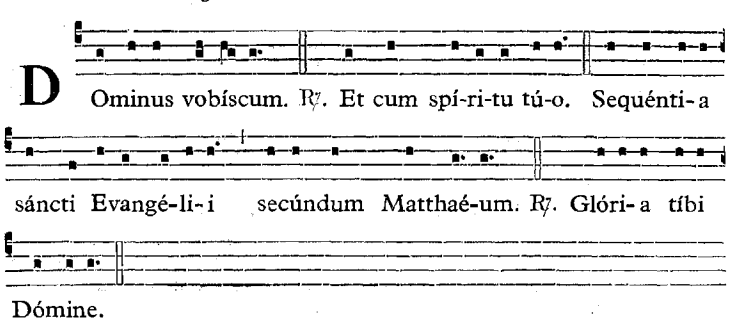
✠ The beginning *or* continuation of the Holy Gospel according to *N.*
℟. Glory be to thee, O Lord.




**2. Another Tone ad libitum.**




**3. Another more ancient Tone.**



*At the end of the Gospel, the Servers answer:*

Laus tíbi, Chríste. | Praise be to thee, O Christ.

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

Per evangélica dícta deleántur nóstra delícta. | 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.*

CRédo in únum Déum, Pátrem omnipoténtem, factórem caéli et térrae, visibílium ómnium et invisibílium.

Et in únum Dóminum Jésum Chrístum, Fílium Déi unigénitum. Et ex Pátre nátum ante ómnia saécula. Déum de Déo, lúmen de lúmine, Déum vérum de Déo véro. Génitum, non fáctum, consubstantiálem Pátri: per quem ómnia fácta sunt. Qui propter nos hómines, et propter nóstram salútem descéndit de caélis. Et incarnátus est de Spíritu Sáncto ex María Vírgine: ET HOMO FACTUS EST. Crucifíxus étiam pro nóbis: sub Póntio Piláto pássus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in caélum: sédet ad déxteram Pátris. Et íterum ventúrus est cum glória judicáre vívos et mórtuos: cújus régni non érit fínis.

Et in Spíritum Sánctum, Dóminum, et vivificántem: qui ex Pátre Filióque procédit. Qui cum Pátre et Fílio simul adorátur, et conglorificátur: qui locútus est per Prophétas.

Et únam, sánctam, cathólicam et apostólicam Ecclésiam. Confíteor únum baptísma in remissiónem peccatórum. Et exspécto resurrectiónem mortuórum. Et vítam ventúri saéculi. Amen.

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:*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

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

SUscipe sancte Pater, omnípotens aetérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerabílibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis, vivis atque defúnctis : ut mihi et illis proficiat ad salútem in vitam aetérnam. Amen.

REceive, 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.*

DEus, qui humánae substántiae dignitátem mirabíliter condidísti, et mirabílius refor-

O God, who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst

másti : da nobis per hujus aquae et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostrae fíeri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus : per ómnia saécula saeculórum. Amen.

establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of him who has vouchsafed to share our manhood, Jesus Christ thy Son, our Lord; who lives and reigns with thee in the unity of the Holy Ghost, God, world without end. Amen.

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam : ut in conspéctu divínae majestátis tuae, pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

We offer up to thee, O Lord, the chalice of salvation, beseeching thee that, of thy mercy, our sacrifice may ascend with an odour of sweetness in the sight of thy divine majesty, to avail for our own and for the whole world's salvation. Amen.

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

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine : et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat 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 omnípotens aetérne Deus : et bénedic hoc sacrifícium 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.

*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 :*

PER intercessiónem beáti Michaélis Archángeli stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus benedícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

BY the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

*He censes the bread and wine:*

Incénsum istud a te benedíctum ascéndat ad te, Dómine, et descéndat super nos misericórdia 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 conspéctu tuo : elevátio mánuum meárum sacrifícium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiae lábiis meis : ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

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 :*

LAvábo inter innocéntes manus meas : et circúmdabo altáre tuum, Dómine.

Ut áudiam vocem laudis : et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuae : et locum habitatiónis glóriae tuae.

Ne perdas cum ímpiis, Deus, ánimam meam : et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt : déxtera eórum repléta est munéribus.

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

Pes meus stetit in drécto : in ecclésiis benedícam te, Dómine.

Glória Patri.

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

That I may hear the voice of praise : and tell of all thy marvellous works.

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

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

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

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

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

Glory be to Father.

Glória Pátri *is omitted in Masses for the Dead.*

*Returning to the middle of the altar, the Priest bows low and says:*

SUscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiónis, et ascensiónis Jesu Christi Dómini nostri : et in honórem beátae Maríae semper Vírginis, et beáti Joánnis Baptístae, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium sanctórum : ut illis proficiat ad honórem, nobis autem ad salútem : et illi pro nobis intercédere digneńtur in caelis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

REceive, O Holy Trinity, this oblation offered up by us to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever a Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of thy Saints whose relics are here, and of all thy Saints, that it may be to them for an increase of honour and to us of salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

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

ORáte fratres : ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

℟. Suscípiat Dóminus sacrifícium de mánibus túis, ad láudem et glóriam nóminis súi, ad utilitátem quoque nóstram, totiúsque Ecclésiae súae sánctae.

BRethren, pray that this sacrifice, which is both mine and yours, may be well-pleasing to God the Father almighty.

℟. May the Lord receive this sacrifice at thy hands, to the praise and glory of his name, to our good likewise, and to that of all his holy Church.

*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.*

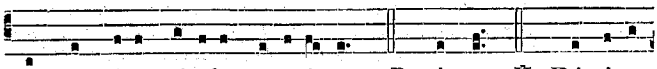
*Just as at the beginning of a book one finds a Preface, so at the start of the Canon or great Prayer of Consecration, which forms the central part of the Mass and ends with the Communion, a Preface is found.*

*First a dialogue between Priest and people:*
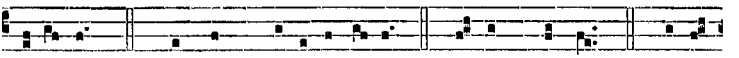
PER ómnia saécula saeculórum.
℟. Amen.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.
℣. Sursum córda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Déo nóstro.
℟. Dígnum et jústum est.

WOrld without end.
℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

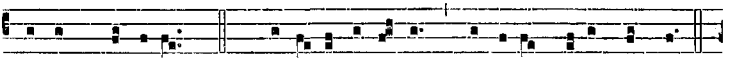
**1. Solemn Tone.**



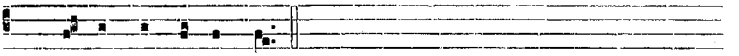
P ER ómni-a saécula saeculó-rum. ℟. Amen. ℣. Dóminus



vobíscum. ℟. Et cum spí-ri-tu tú-o. ℣. Súrsum córda. ℟. Habé-



mus ad Dóminum. ℣. Grá-ti- as agámus Dómino Dé-o nóstro.

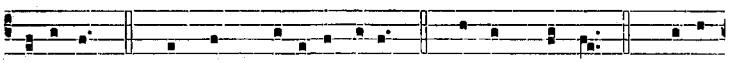


℟. Dígnum et jústum est.

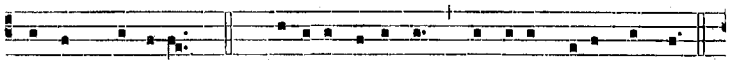
**2. Ferial Tone.**



PER ómni-a saécula saeculó-rum. ℟. Amen. ℣. Dóminus



vobíscum. ℟. Et cum spí-ri-tu tú-o. ℣. Súrsum córda. ℟. Habé-



mus ad Dóminum. ℣. Grá-ti-as agámus Dómino Dé-o nóstro.



℟. Dígnum et jústum est.

*The Prefaces in most frequent use are given here. The rest will be found under their feasts.*

## Preface of the Blessed Trinity.

*The following is said on all Sundays of the year, except those Seasons and Feasts that have a proper Preface.*

VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus : non in uníus singularitáte persónae, sed in uníus Trinitáte substántiae. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus.

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 confessióne verae, sempiternaéque Deitátis, et in persónis propríetas, et in essèntia únitas, et in majestáte adorétur aequálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim : qui non cessant clamáre quotídie, una voce dicéntes :

Sanctus, *p.* 14.

that in the confession of one true and eternal Godhead there may be adored distinctness in Persons, oneness in essence and equality in majesty. Whom Angels and Archangels, Cherubim likewise and Seraphim do praise, nor cease, day by day with one voice crying out, to repeat :

Holy, *p.* 14.

## Preface of our Blessed Lady.

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

VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus. Et te in*** beátae Maríae semper Vírginis collaudáre, benedícere, et praedicáre. Quae et Unigénitum tuum Sancti Spíritus obumbratióne concépit : et virginitátis glória permanénte, lumen aetérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem Majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli, caelorúmque Virtútes, ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes :

Sanctus, *p.* 14.

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 :

Holy, *p.* 14.

## Preface of the Apostles.

VEre dignum et justum est, aequum et salutáre, te Dómine, suppliciter exoráre, ut gregem tuum, pastor aetérne, non déseras : sed per beátos Apóstolos tuos contínua protectióne custódias. Ut iísdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti praeésse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatióni-

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

bus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

Sanctus, *as below.*

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 salutáre, nos tibi semper et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : * per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelorúmque Virtútes, ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes :

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 : 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 :

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

SAnctus, Sánctus, Sánctus Dóminus Déus Sábaoth. Pléni sunt caéli et térra glória túa. Hosánna in excélsis.

Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.

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.

## Canon.

TE ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas haec dona, haec múnera, haec sancta sacrifícia illibáta, in primis, quae tibi offérimus pro Eccléisia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque cathólicae et apostólicae fídei 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 Commemoration of the Living:*

Meménto, Dómine, famulórum famularúmque tuárum, *N.* et *N.*; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus : vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómnibus : pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suae : tibíque reddunt vota sua aetérno Deo, vivo et vero.

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.

¶ Communicántes, et memóriam veneréntes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei * et Dómini nostri

¶ 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 Christmas.*

Communicántes et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátae Maríae intemeráta virgínitas huic mundo édidit Salvatórem : sed et memóriam veneréntes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis 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 sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritáte carnis nostrae visibíliter corporális appáruit : sed et memóriam veneréntes, in primis gloriósae semper Vírginis Maríae, Genitrícis 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 sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum cárnem : sed et memóriam veneréntes, in primis gloriósae semper Vírginis Maríae, Genitrícis 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 sacratíssimum celebrántes : quo Dóminus noster, Unigénitus Fílius tuus, unítam sibi fragilitátis nostrae substántiam, in glóriae 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-

collocávit : sed et memóriam veneránte, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

ing the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

*During the Octave of Pentecost:*

Communicántes et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis appáruit : sed et memóriam veneránte, in primis gloriósae semper Vírginis Maríae Genitricis Dei * ...

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 * ...

Jesu Christi : sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaéi, Matthaéi, Simónis et Thaddaéi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Laurentii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

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 Thaddaeus; 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 the same Christ, our Lord. Amen.

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

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, ¶ quaésumus Dómi-

Wherefore, we beseech thee, O Lord, to be appeased by this oblation which we, thy servants, and with us

¶ *During the Octaves of Easter and Pentecost:*

quam tibi offérimus pro his quoque, quos regenerâre dignátus es ex aqua et Spíritu Sáncto, tríbuens eis remissiónem ómnium peccatórum,

offering it up in like manner for those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins;

ne, ut placátus accípias : diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

thy whole family, offer up to thee, ¶ and graciously receive it: 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 Christ, our Lord. Amen.

*The Priest once again blesses the offerings:*

Quam oblatiónem tu, Deus, in ómnibus, quaésumus, benedí-

And moreover, do thou, O God, in all ways vouchsafe to bless this same

ctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris : ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

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.

## Consecration of the Bread.

QUI prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens : Accípite, et manducáte ex hoc omnes :

HOC EST ENIM CORPUS MEUM.

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.*

## Consecration of the Wine.

SImili modo postquam coenátum est, accípiens et hunc praeclárum Cálicem in sanctas ac venerábiles manus suas : item tibi grátias agens, benedíxit, dedítque discípulis suis, dicens : Accípite et bíbite ex eo omnes :

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

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

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 Fílii tui Dómini nostri tam beátae passiónis, nec non et ab ínferis resurrectiónis, sed et in caelos gloriósae ascensiónis : offérimus praeclárae majestáti tuae de tuis donis, ac datis, hóstiam puram,

WHerefore, O Lord, bearing in mind the blessed Passion of the same Jesus Christ, thy Son, our Lord, his Resurrection likewise from the grave, and his glorious Ascension into heaven, we too, thy servants, as also thy holy people, offer up to thine excellent majesty from among the things thou hast given to

hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Cálicem salútis perpétuae.

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.

Supra quae propítio ac seréno vultu respícere dignéris : et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchae nostri Abrahae : et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

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.

*The Priest bows low.*

Súpplices te rogámus, omnípotens Deus : jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum in conspéctu divínae majestátis tuae : ut quotquot, ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, et Sánguinem sumpsérimus, omni benedictióne caelésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

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.

*Memory of the Departed.*

Meménto étiam, Dómine, famulórum, famularúmque tuárum *N.* et *N.*, qui nos praecessérunt cum signo fídei, et dórmiunt in somno pacis.

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.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

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.

*The Priest strikes his breast.*

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus : cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexán-

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,

dro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et ómnibus Sanctis tuis : intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaésumus, largítor admítte. Per Christum Dóminum nostrum.

Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and with all thy Saints. Into their company do thou, we beseech thee, admit us, *not weighing our merits, but freely* pardoning us our sins. Through Christ our Lord.

*Conclusion of the Canon.*

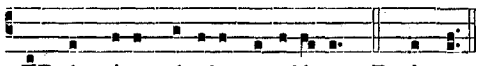
Per quem haec ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória.

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.

*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.*



PER ómni-a saécula saeculó-rum. ℟. Amen.

World without end. ℟. Amen.

## Communion in the Sacrifice.

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

Orémus.

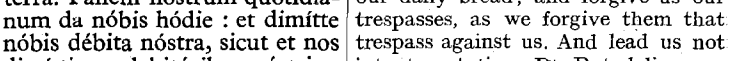
Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

PAter nóster, qui es in caélis : Sanctificétur nómen túum : Advéniat régnum túum : Fíat volúntas túa, sicut in caélo, et in térra. Pánem nóstrum quotidiánum da nóbis hódie : et dimítte nóbis débita nóstra, sicut et nos dimíttimus debitóribus nóstris.

Let us pray.

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

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



℣. Et ne nos indúcas in tenta-ti-ónem. ℟. Sed líbera nos a má-lo.

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

Líbera nos, quaésumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus, et futúris :

Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and by the intercession of the

et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris : ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

blessed and glorious Mary, ever a Virgin, Mother of God, of thy holy Apostles Peter and Paul, of Andrew, and of all thy Saints, of thy loving-kindness grant peace in our time; so that in the help thy mercy shall afford us, we may all the days of our life find both freedom from sin and assured safety in every trouble. Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee in the unity of the Holy Ghost, God.

*During this prayer the Priest breaks the Host. Then he sings:*



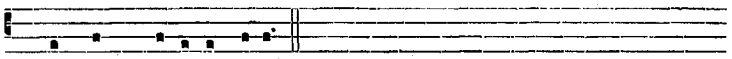
P ER ómni- a saécula saeculó-rum. ℟. Amen.

World without end. ℟. Amen.



℣. Pax † Dómini sit † semper vobís- † cum.

The peace of the Lord be ever with you. ℟. And with thy spirit.



℟. Et cum spí-ri-tu tú-o.

Haec commíxtio et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam aetérnam. Amen.

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.

*Choir and people sing the Agnus Dei.*

Agnus Déi, qui tóllis peccáta múndi : miserére nóbis.

Agnus Déi, qui tóllis peccáta múndi : miserére nóbis.

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

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

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

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

*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.*

DOmine Jesu Christe, qui dixísti Apóstolis tuis : 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

meam do vobis : ne respícias peccáta mea, sed fidem Ecclésiae tuae : eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris : qui vivis et regnas Deus per ómnia saécula saeculórum. Amen.

not upon my sins but upon the faith of thy Church : do thou, for such is thy will, ensure to her peace, and the gathering together of all her children. 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 Spíritu Sancto, per mortem tuam mundum vivificásti : líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis : et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas : qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. Amen.

O Lord Jesus Christ, Son of the living God, who fulfilling the Father's will, with the cooperation of the Holy Ghost, by thy death hast given life to the world : for the sake of this thy sacred Body and Blood, free me from all my wickedness and from every evil. Make me to cleave to thy commandments, and suffer not that at any time I be separated from thee; Who with the same God the Father and the Holy Ghost livest and reignest, God, world without end. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in judícium et condemnatiónem : sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam : qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, 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 with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

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

Panem caeléstem 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 ánimam 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 retríbuam Dómino pro ómnibus quae retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

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

*He receives the Precious Blood.*

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. 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:* Dómine, 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 súmpsimus, Dómine, pura mente capiámus : et de múnere temporáli fiat nobis remédium sempitérnum.

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, Dómine, quod sumpsi, et Sanguis, quem potávi, adhaéreat viscéribus meis : et praesta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta : Qui vivis et regnas in saécula saeculórum. 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:*

Dóminus vobíscum.
℟. Et cum spíritu túo.

The Lord be with you.
℟. 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. |
| ℟. Et cum spíritu túo. | ℟. And with thy spirit. |
| Ite, Míssa est. | Go, the Mass has been said. |
| ℟. Déo grátias. | ℟. Thanks be to God. |

*In Masses where the Gloria in excelsis was not said:*

| | |
|---|---|
| Benedicámus Dómino. | Let us bless the Lord. |
| ℟. Déo grátias. | ℟. Thanks be to God. |

*In Masses for the Dead:*

| | |
|---|---|
| Requiéscant in páce. | May they rest in peace. |
| ℟. Amen. | ℟. Amen, |

*The Celebrant invokes the most holy Trinity.*

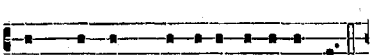
| | |
|---|---|
| Pláceat tibi, sancta Trínitas, obséquium servitútis meae : et praesta; ut sacrifícium, quod óculis tuae majestátis indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen. | May the lowly homage of my service be pleasing to thee, O most holy Trinity: and do thou grant that the sacrifice which I, all unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and by thy loving-kindness, may avail to atone to thee for myself, and for all those for whom I have offered it up. Through Christ our Lord. Amen. |

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

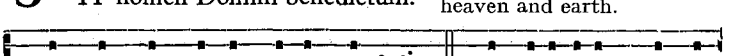
| | |
|---|---|
| Benedícat vos omnípotens Déus, Páter, et Fílius, ✠ et Spíritus Sánctus. ℟. Amen. | May God almighty bless you, Father, Son, and Holy Ghost. ℟. Amen. |

*The blessing is not given in Masses for the Dead.*
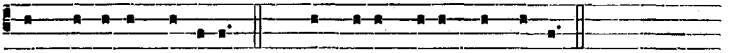
## The Pontifical Blessing.



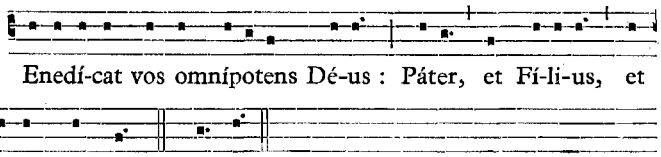
S IT nómen Dómini benedíctum. The Lord's name be blessed. ℟. Now and for evermore. Our help is in the name of the Lord. ℟. Who made heaven and earth.



℟. Ex hoc nunc et usque in sæculum. ℣. Adjutó-ri-um nóstrum



in nómine Dómini. ℟. Quid fécit cælum et térram.




## Last Gospel.

*Finally the Priest reads the beginning of the Gospel according to St John.*

Dóminus vobíscum.
℟. Et cum spíritu túo.
✠ Inítium sancti Evangélii secúndum Joánnem.
℟. Glória tíbi, Dómine.

IN princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat, et vita erat lux hóminum : et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his qui credunt in nómine ejus : qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis : et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis. ℟. Deo grátias.

The Lord be with you,
℟. And with thy spirit.
✠ The beginning of the holy Gospel according to St. John.
℟. Glory be to thee, O Lord.
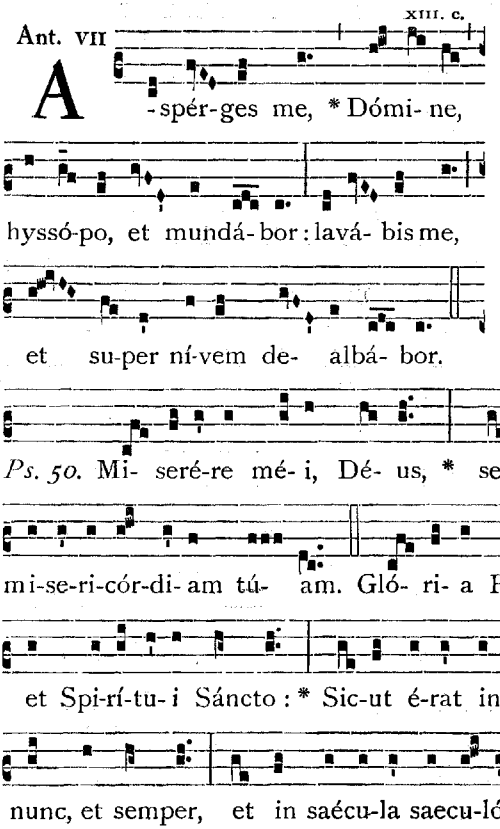
IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him : and without him was made nothing that was made. In him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to 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.

℟. Thanks be to God.

# The ordinary Chants of the Mass.

## The Asperges.

### Outside Paschal Time.



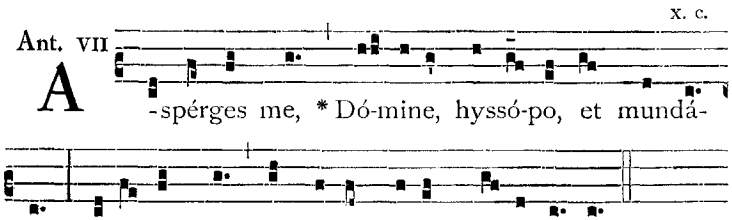

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow. *Ps.* Have mercy on me, O God, according to thy great mercy. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall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

*Repeat the Ant.* Aspérges me.

¶ On *Passion Sunday and Palm Sunday, the* Glória Pátri *is not said, but the Antiphon* Aspérges me *is repeated immediately after the Psalm.*

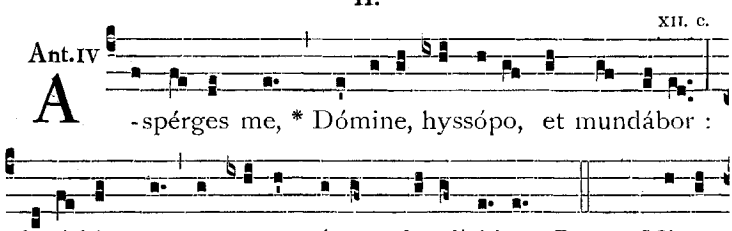
## Other Chants *ad libitum.*

### I.



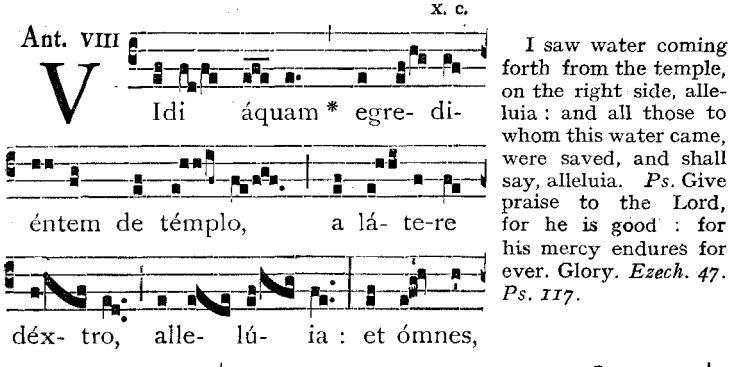

*Ps.* Miserére, *as before, p.* 25.

### II.



## 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. *Ezech. 47. Ps. 117.*

*Repeat the Ant.* Vídi áquam.

℣. Osténde nóbis, Dómine, misericórdiam túam. *(In Paschal Time add :* Allelúia.)

℟. Et salutáre túum da nóbis. *(In Paschal Time add :* Allelúia.)

℣. Dómine exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

Orémus.

EXáudi nos, Dómine sancte, Pater omnípotens, aetérne Deus : et míttere dignéris sanctum Angelum tuum de caelis; qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

℣. 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.

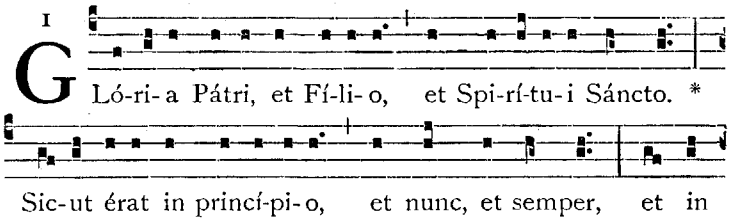
℟. And with thy spirit.

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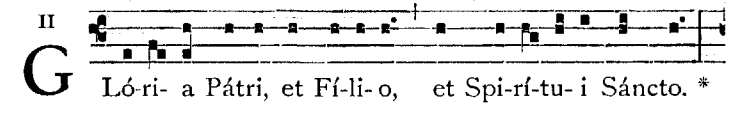
GRaciously hear us, O Lord, the Holy One, the Father Almighty, the Everlasting God, and vouchsafe to send down from Heaven thy holy Angel to keep, to cherish, to favour, to comfort, and to defend all who dwell in this house. Through Christ Our Lord.

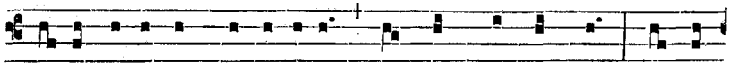
## Tones of the ℣. « Gloria Patri » at the Introit of the Mass.

I




II



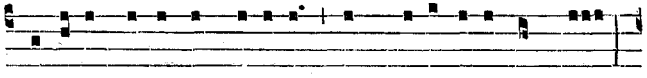


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

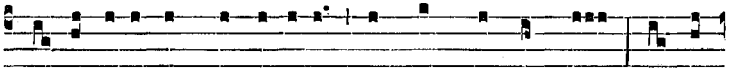


saécu-la saecu-ló-rum. Amen.
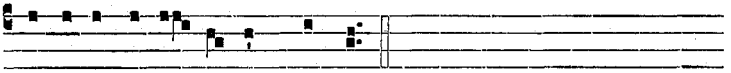
III



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



Sic-ut érat in princí-pi-o, et nunc, et semper, et in

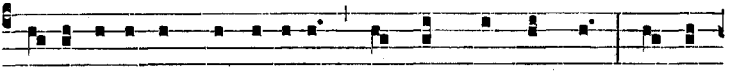


saécu-la saecu- ló-rum. Amen.
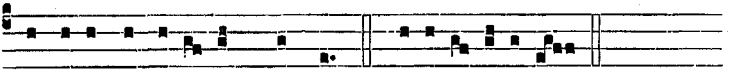
IV



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

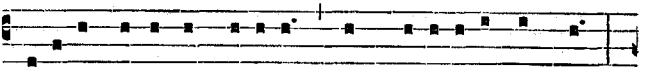


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

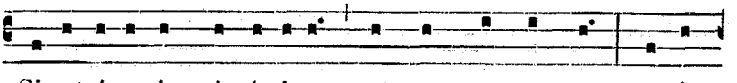


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

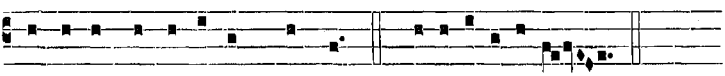
V



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

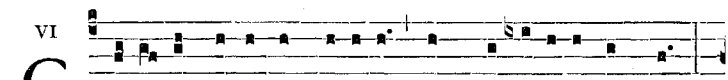


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

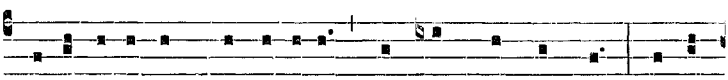


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

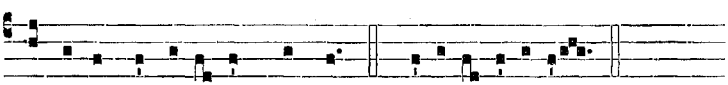
VI



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

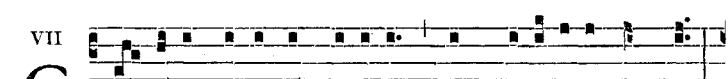


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

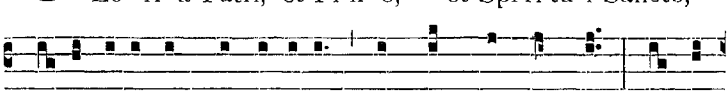


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

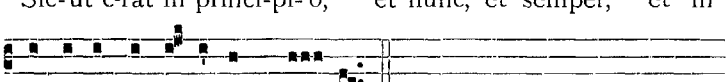
VII



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

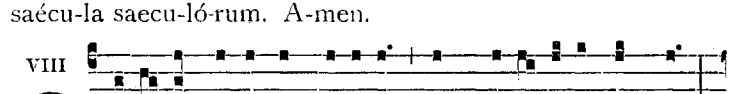


Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in

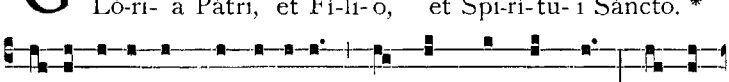


saécu-la saecu-ló-rum. A-men.

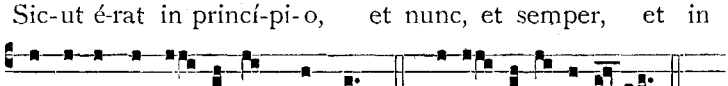
VIII



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



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

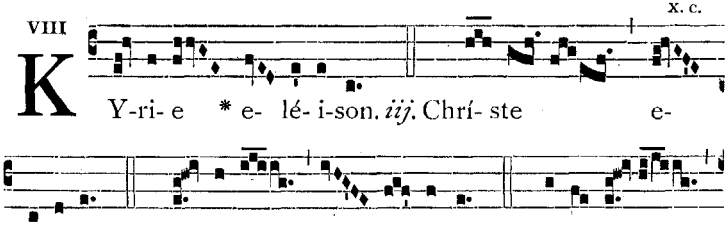


saécu-la saecu- ló-rum. Amen. *or* E u o u a e.

# I. In Paschal Time.

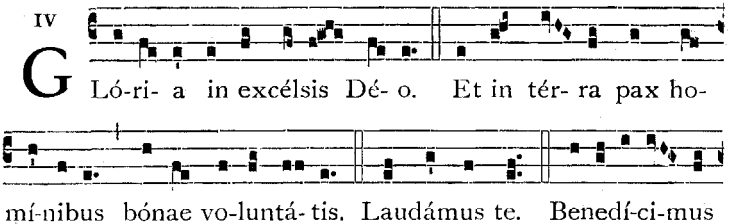
(Lux et origo)

VIII




***Or else*** : **Kyrie VI ad libitum. 99.**

IV

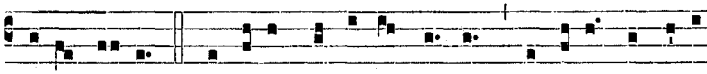




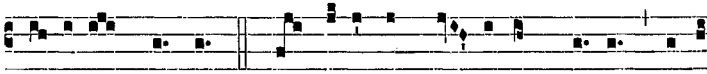
unigéni-te Jé-su Chríste. Dó- mi-ne Dé- us, Agnus



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



ré-re nó-bis. Qui tóllis peccá-ta múndi, súscipe deprecá-



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 Altíssimus, Jé-su Chríste. Cum Sáncto

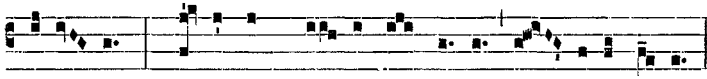


Spí-ri-tu, in gló-ri-a Dé- i Pá-tris. A- men.
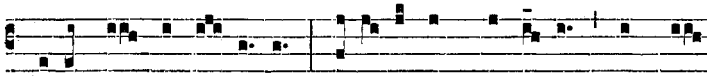
IV. S



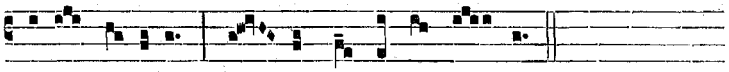
Anctus, * Sánctus, Sánctus Dóminus Dé- us



Sába- oth. Plé-ni sunt caé- li et térra gló- ri-a tú- a.



Hosánna in excél-sis. Bene-díctus qui vé-nit in nó-



mine Dómini. Ho- sánna in excél- sis.

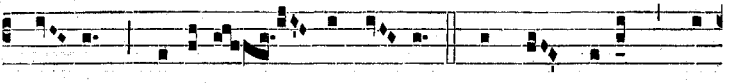
IV



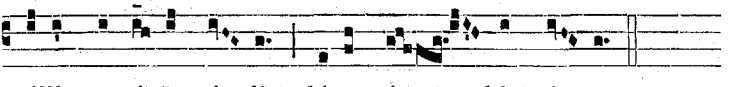
A -gnus Dé- i, * qui tóllis peccá-ta mún-di : mi-se-



ré- re nó- bis. Agnus Dé- i, * qui tóllis peccá-ta



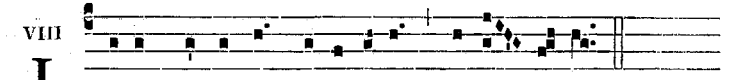
mún-di : mi-seré- re nó- bis. Agnus Dé- i, * qui



tóllis peccá-ta mún-di : dóna nó- bis pá- cem.

*From Holy Saturday till Easter Saturday* in Albis *inclusive.*

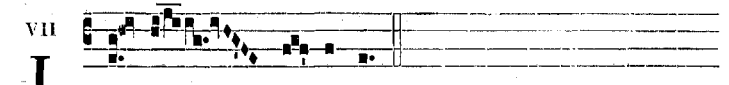
VIII



I -te, míssa est, alle-lú-ia, alle- lú- ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

*From Low Sunday till Whit-Saturday inclusive.*

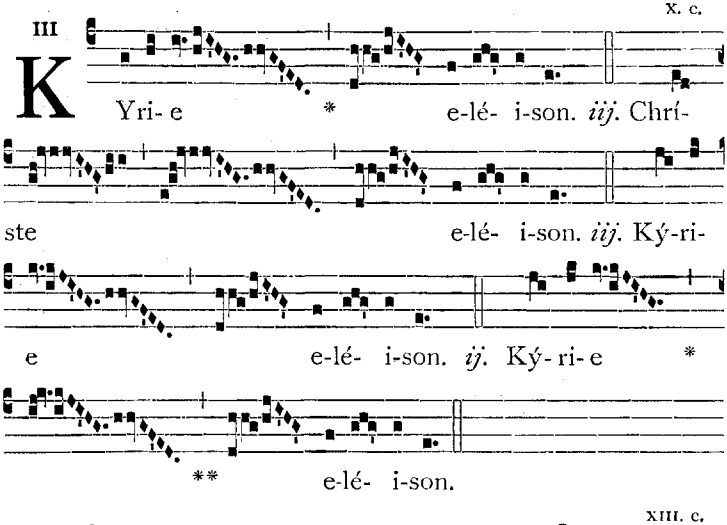
VII

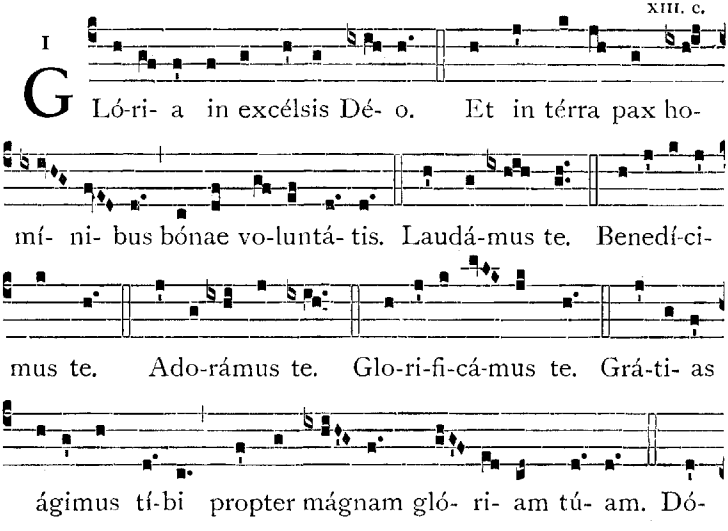


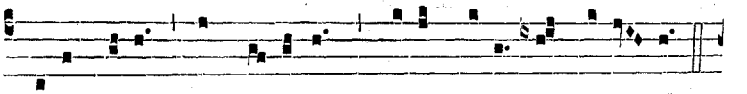
I - te, mís-sa est.
Dé- o grá- ti- as.

# II. For Solemn Feasts. 1.

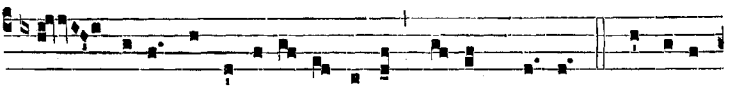
(Kyrie fons bonitatis)





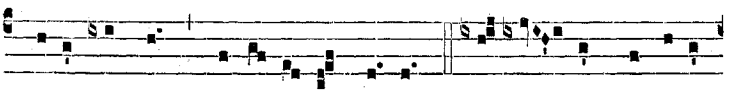
mine Dé-us, Rex caeléstis, Dé-us Páter omnípot- ens.



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



Dé-us, Agnus Dé- i, Fí- li- us Pá-tris. Qui tól- lis pec-



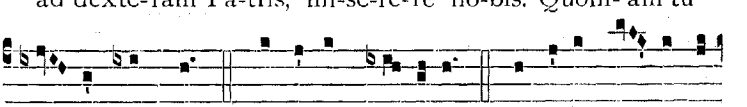
cáta mundi, mi-se-ré-re nó-bis. Qui tól- lis peccáta



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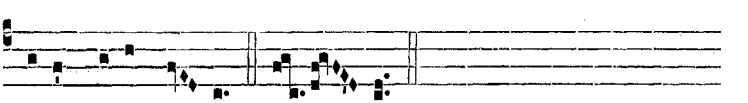


ad déxte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni- am tu



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

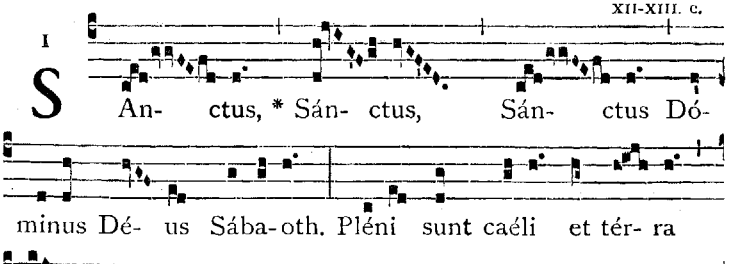


mus, Jé- su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-
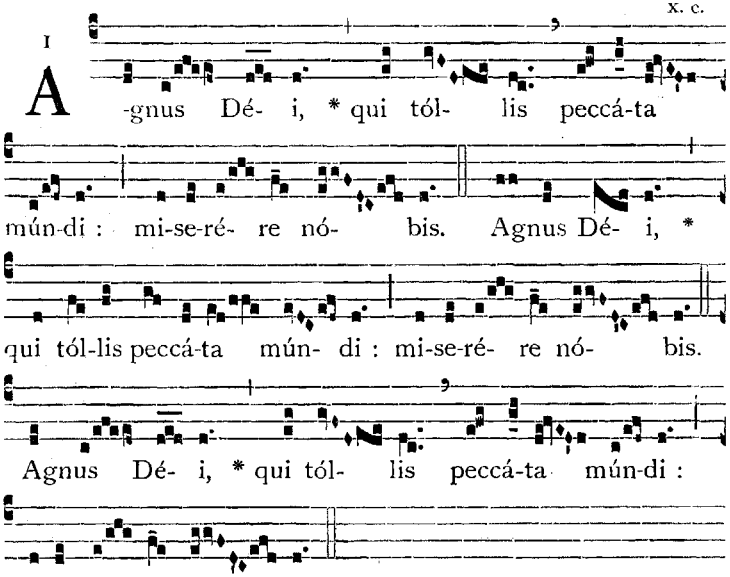


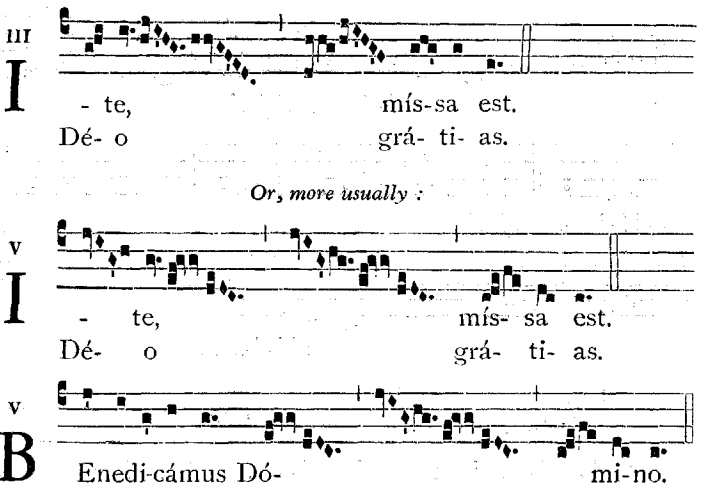
ri- a Dé- i Pá- tris. A- men.

XII-XIII. c.


I
S
An- ctus, * Sán- ctus, Sán- ctus Dó-
minus Dé- us Sába-oth. Pléni sunt caéli et tér- ra
gló- ri- a tú- a. Hosánna in excél-sis. Bene-díctus
qui vé- nit in nó-mine Dómi-ni. Hosánna in
excél-sis.

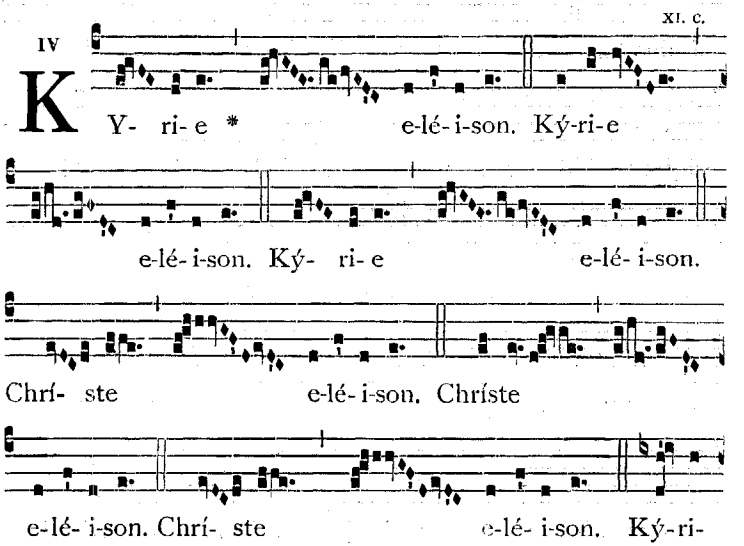
X. c.
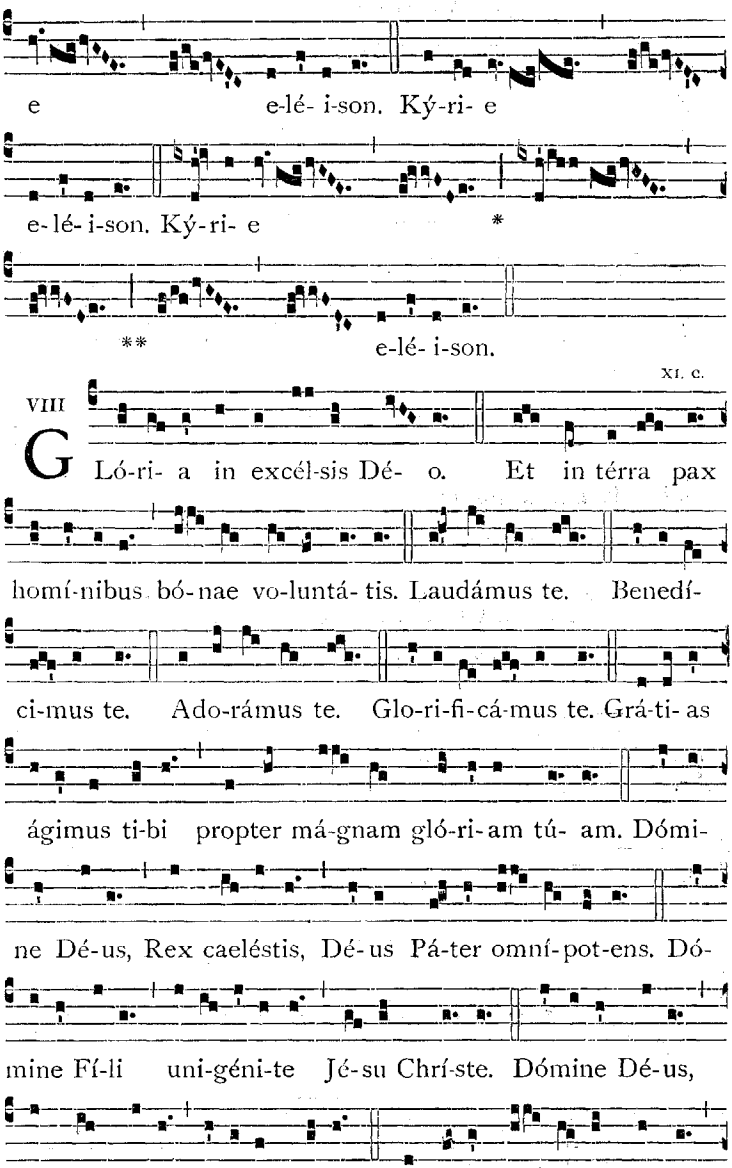

I
A
-gnus Dé- i, * qui tól- lis peccá-ta
mún-di : mi-se-ré- re nó- bis. Agnus Dé- i, *
qui tól-lis peccá-ta mún- di : mi-se-ré- re nó- bis.
Agnus Dé- i, * qui tól- lis peccá-ta mún-di :
dóna nó- bis pá- cem.

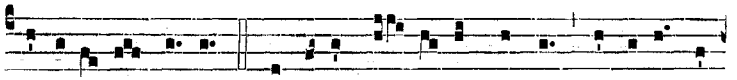



# III. For Solemn Feasts. 2.

(Kyrie Deus sempiterne)



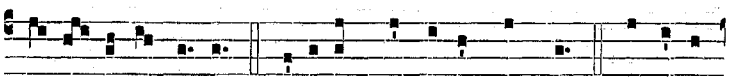

e e-lé- i-son. Ký-ri- e
e-lé- i-son. Ký-ri- e *
** e-lé- i-son.
XI. c.
VIII
G Ló-ri- a in excél-sis Dé- o. Et in térra pax
homí-nibus bó-nae vo-luntá- tis. Laudámus te. Benedí-
ci-mus te. Ado-rámus te. Glo-ri-fi-cá-mus te. Grá-ti- as
ágimus ti-bi propter má-gnam gló-ri-am tú- am. Dómi-
ne Dé-us, Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-
mine Fí-li uni-géni-te Jé-su Chrí-ste. Dómine Dé-us,
Agnus Dé-i, Fí-li- us Pátris. Qui tóllis pec-cá-ta múndi,



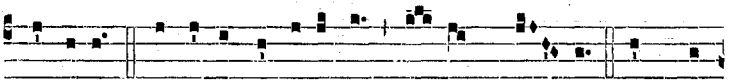
mi-se-ré-re nó-bis. Qui tóllis pec-cá-ta múndi, súscipe de-



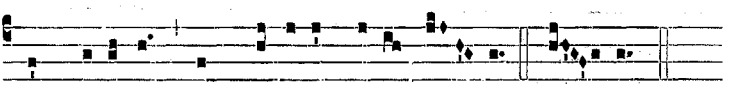
preca-ti- ó-nem nóstram. Qui sé-des ad déxte-ram Pá-tris,



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



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



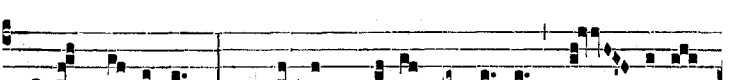
cto Spí-ri-tu, in gló-ri-a Dé-i Pá- tris. A- men.

(XI) XII. c.

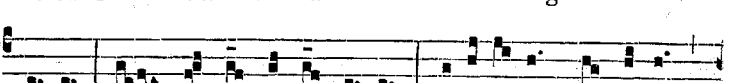
IV



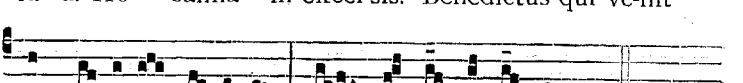
S An- ctus, * Sánctus, Sán- ctus Dóminus



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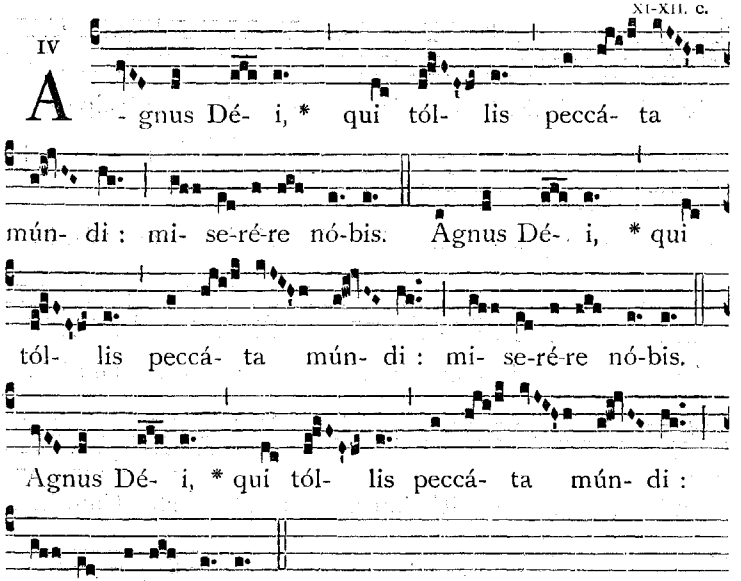


tú- a. Ho- sánna in excél-sis. Benedíctus qui vé-nit



in nómine Dómi-ni. Ho- sánna in excél-sis.

XI-XII. c.

IV




**Ite, míssa est** *or* **Benedicámus Dómino** *as at the end of the preceding Mass.*

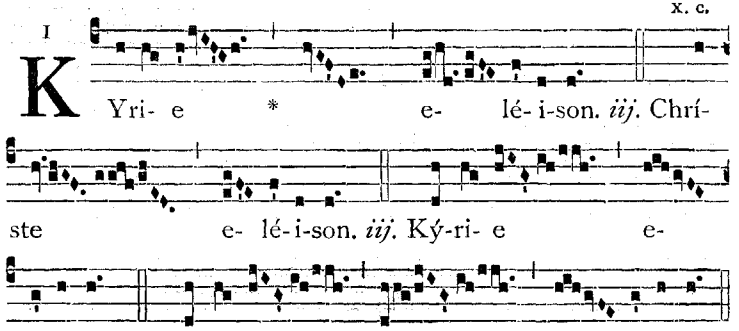
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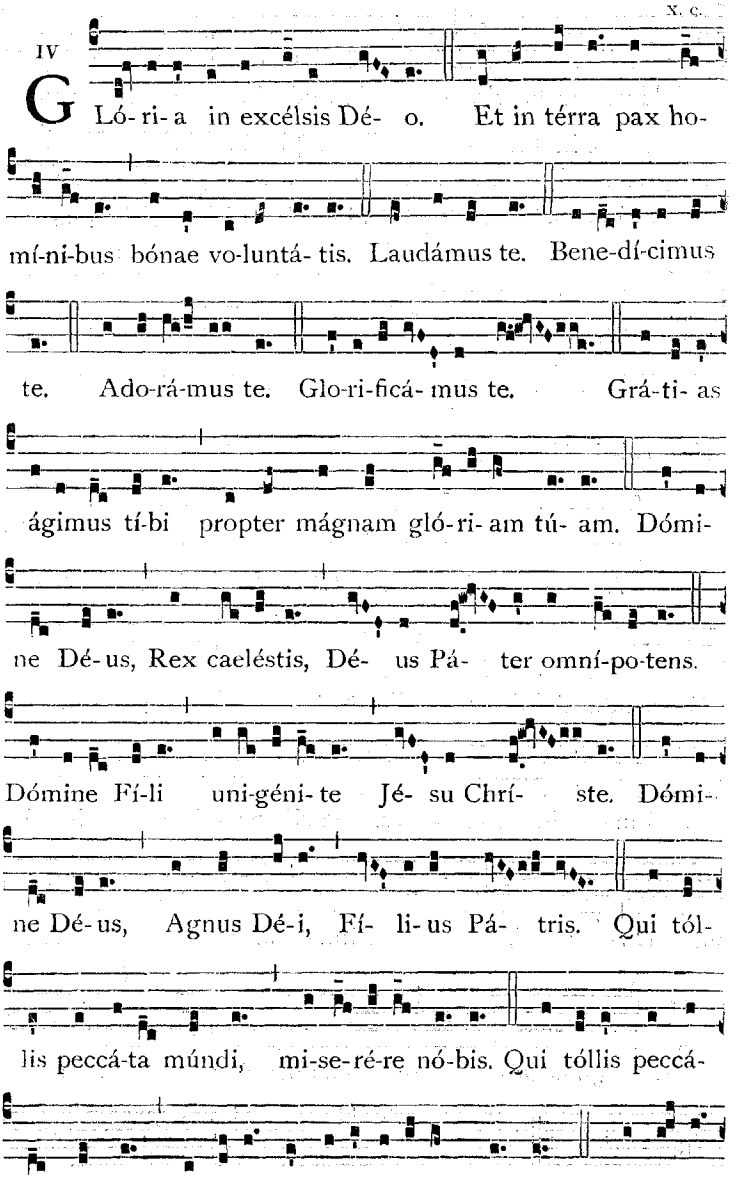
# IV. For Doubles. 1.

## (Cunctipotens Genitor Deus)

X. c.

I



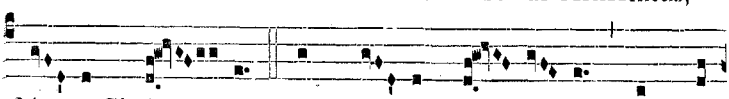

IV
X. C.
Ló-ri-a in excélsis Dé- o. Et in térra pax ho-
mí-ni-bus bónae vo-luntá- tis. Laudámus te. Bene-dí-cimus
te. Ado-rá-mus te. Glo-ri-ficá- mus te. Grá-ti- as
ágimus tí-bi propter mágnam gló-ri- am tú- am. Dómi-
ne Dé-us, Rex caeléstis, Dé- us Pá- ter omní-po-tens.
Dómine Fí-li uni-géni- te Jé- su Chrí- ste. Dómi-
ne Dé-us, Agnus Dé-i, Fí- li-us Pá- tris. Qui tól-
lis peccá-ta múndi, mi-se-ré-re nó-bis. Qui tóllis peccá-
ta múndi, súscipe depreca-ti-ónem nóstram. Qui sé-des



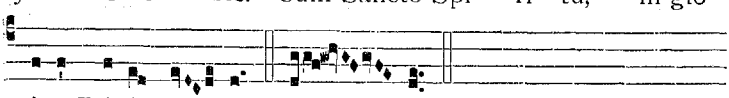
ad déxteram Pátris, mi-se-ré-re nó-bis. Quó-ni- am tu



só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus,

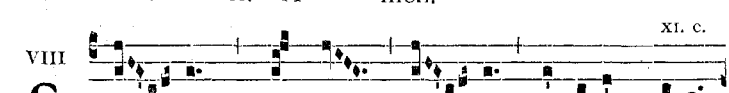


Jé- su Chrí- ste. Cum Sáncto Spí- ri- tu, in gló-



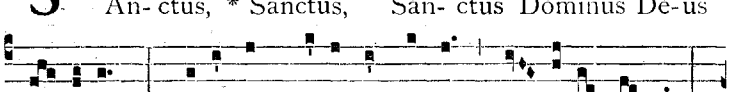
ri- a Dé- i Pá- tris. A- men.

VIII

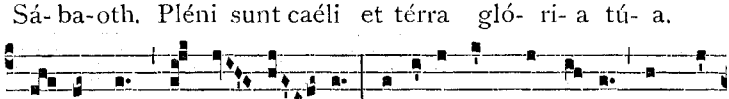


XI. c.

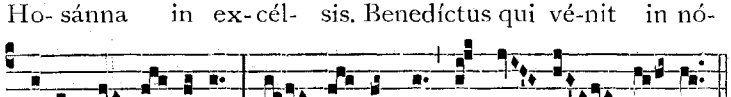
S An- ctus, * Sánctus, Sán- ctus Dóminus Dé-us



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

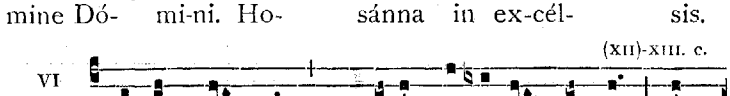


Ho- sánna in ex-cél- sis. Benedíctus qui vé-nit in nó-



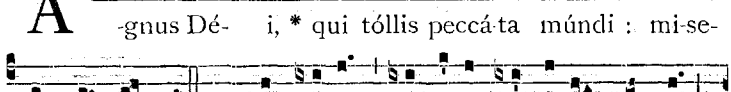
mine Dó- mi-ni. Ho- sánna in ex-cél- sis.

VI



(XII)-XIII. c.

A -gnus Dé- i, * qui tóllis peccáta múndi : mi-se-
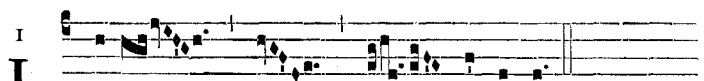


ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta múndi :



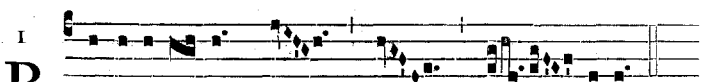
mi-se-ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta



múndi : dóna nó- bis pá- cem.
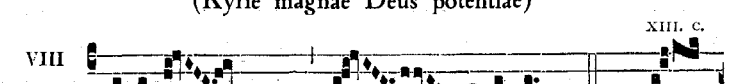


I - te, míssa est.
Dé- o grá-ti- as.



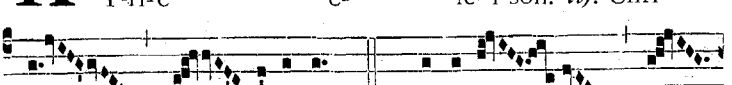
B Enedi-cámus Dó- mino.

# V. For Doubles. 2.

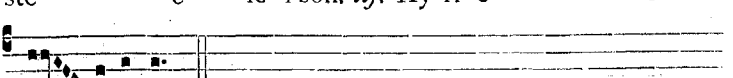
(Kyrie magnae Deus potentiae)



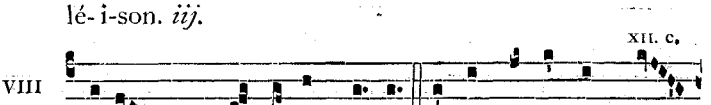
K Y-ri-e * e- lé- i-son. *iij.* Chrí-



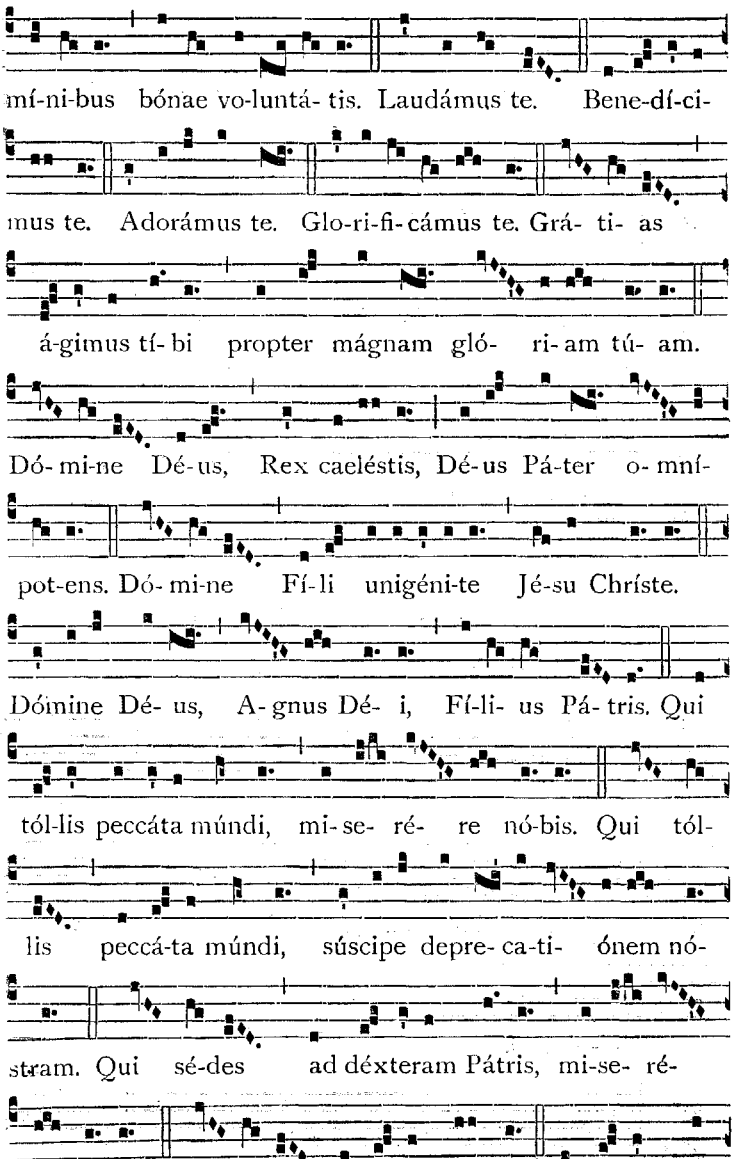
ste e- lé- i-son. *iij.* Ký-ri- e * e-

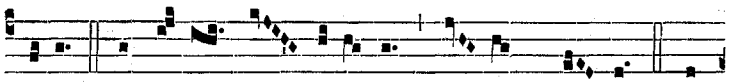


lé- i-son. *iij.*



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

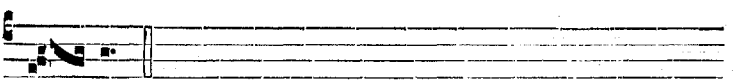

mí-ni-bus bónae vo-luntá- tis. Laudámus te. Bene-dí-ci-
mus te. Adorámus te. Glo-ri-fi-cámus te. Grá- ti- as
á-gimus tí- bi propter mágnam gló- ri- am tú- am.
Dó- mi-ne Dé- us, Rex caeléstis, Dé- us Pá-ter o- mní-
pot-ens. Dó- mi-ne Fí-li unigéni-te Jé-su Chríste.
Dómine Dé- us, A- gnus Dé- i, Fí-li- us Pá- tris. Qui
tól-lis peccáta múndi, mi- se- ré- re nó-bis. Qui tól-
lis peccá-ta múndi, súscipe depre- ca-ti- ónem nó-
stram. Qui sé-des ad déxteram Pátris, mi-se- ré-
re nó-bis. Quó- ni- am tu só-lus sánctus. Tu só-lus Dó-



minus. Tu só-lus Al- tíssimus, Jé- su Chrí- ste. Cum
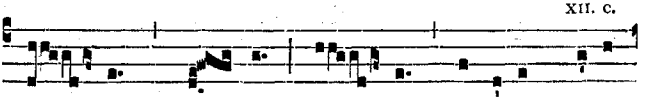


Sáncto Spí-ri-tu, in gló-ri-a Dé- i Pá- tris. A-



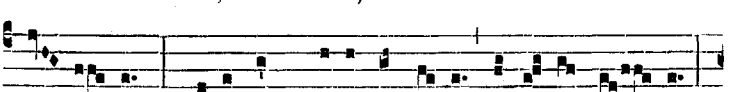
men.

XII. c.

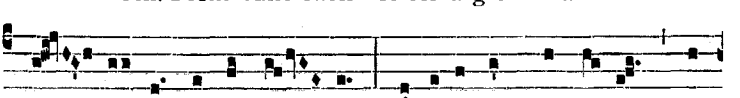
IV



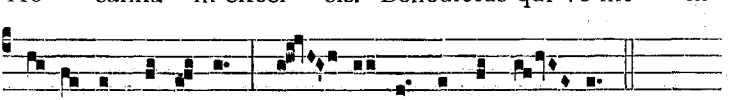
S An- ctus, * Sán-ctus, Sán- ctus Dóminus Dé-us



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



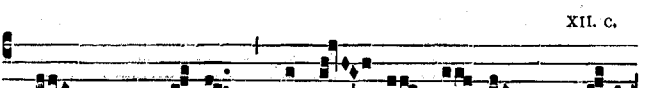
Ho- sánna in excél- sis. Benedíctus qui vé-nit in



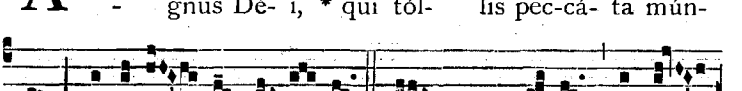
nómi-ne Dómi- ni. Ho- sánna in excél- sis.

XII. c.

IV

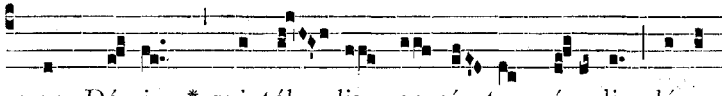


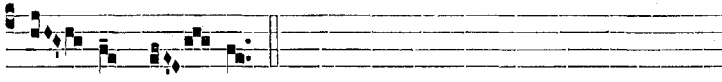
A - gnus Dé- i, * qui tól- lis pec-cá- ta mún-

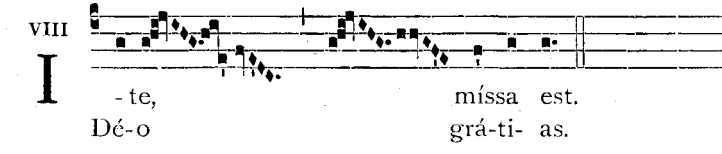


di : mi-seré- re nó- bis. A- gnus Dé- i, * qui tól-



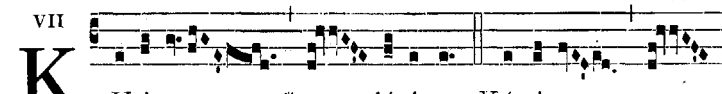



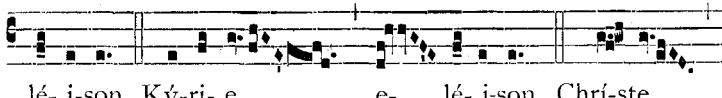



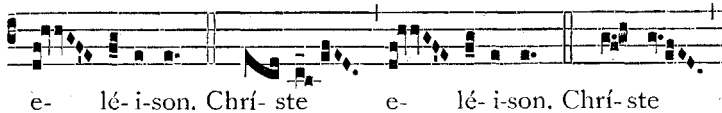



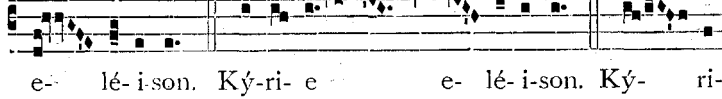

# VI. For Doubles. 3.

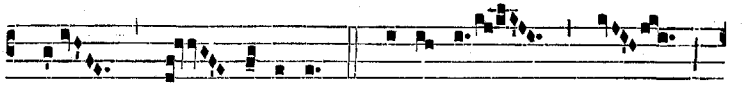
(Kyrie Rex Genitor)
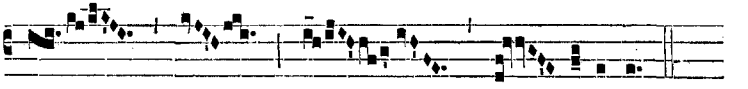


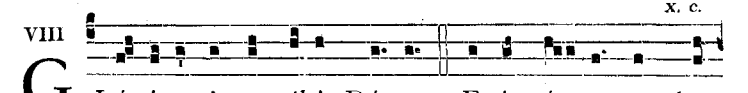


e e- lé- i-son. Ký-ri- e *
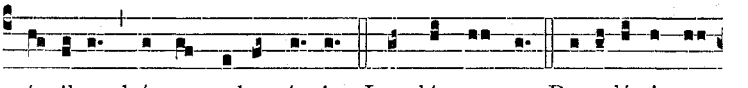


** e- lé- i-son.

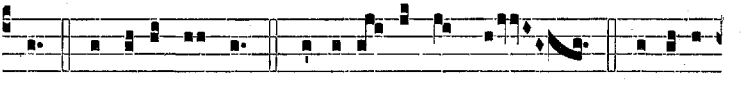
VIII x. c.



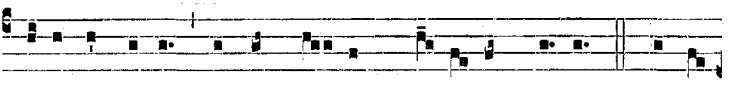
G Ló-ri- a in excélsis Dé- o. Et in tér- ra pax ho-



mí-nibus bónae vo-luntá- tis. Laudámus te. Benedí-cimus



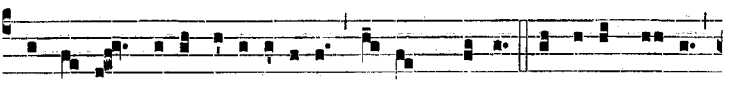
te. Adorámus te. Glo-ri- fi- cámus te. Grá-ti- as
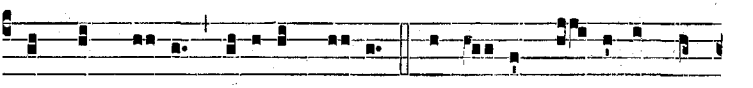


ágimus tí-bi propter mágnam gló-ri- am tu- am. Dómi-



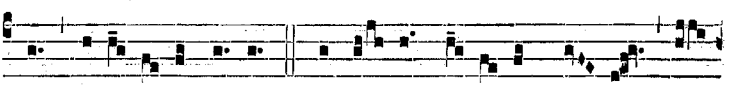
ne Dé- us, Rex caelé-stis, Dé- us Pá- ter omní-pot-ens.



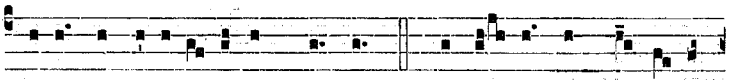
Dómi-ne Fí-li unigéni-te Jé-su Chríste. Dómine Dé- us,



Agnus Dé- i, Fí-li- us Pá-tris. Qui tól- lis pec-cá-ta mún-



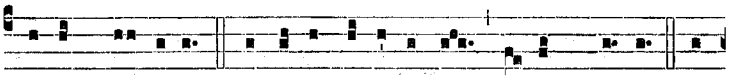
di, mi-se-ré-re nó-bis. Qui tól- lis peccá-ta mún-di, sús-



cipe depreca-ti- ónem nóstram. Qui sé- des ad déxte-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 Chríste. Cum

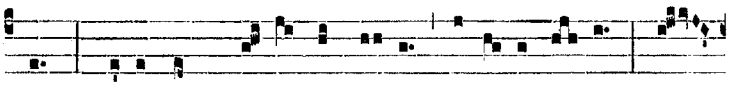


Sáncto Spí-ri-tu, in gló-ri- a Dé- i Pá-tris. A- men.

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-

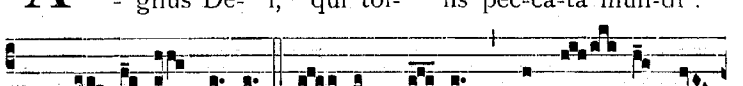


mine Dómi-ni. Ho- sánna in excél- sis.

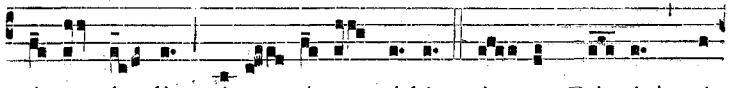
VIII




A - gnus Dé- i, * qui tól- lis pec-cá-ta mún-di :

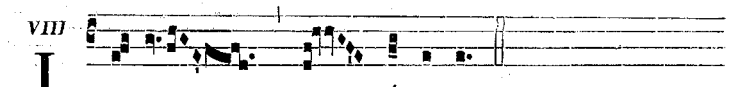


mi-se- ré-re nó-bis. A-gnus Dé- i, * qui tól- lis pec-










# VII. For Doubles. 4.

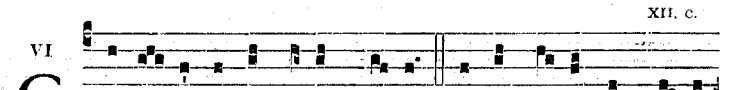
(Kyrie Rex splendens)

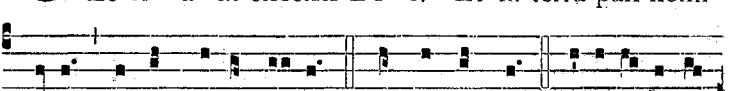


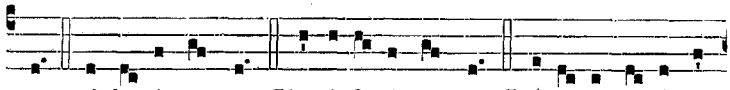






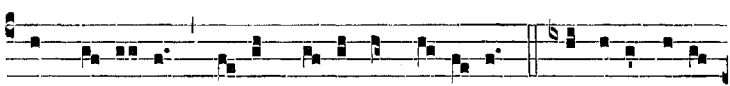





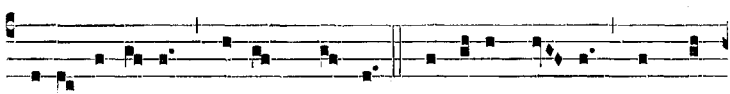
te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus



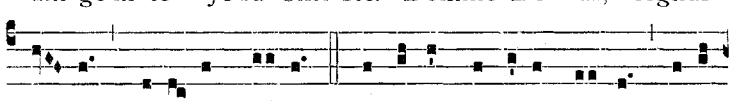
tí-bi propter mágnam gló-ri- am tú- am. Dómine Dé-us,



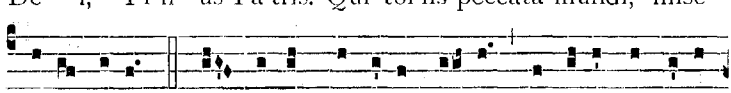
Rex cae-lé-stis, Dé- us Pá-ter omní-pot-ens. Dómine Fí-li



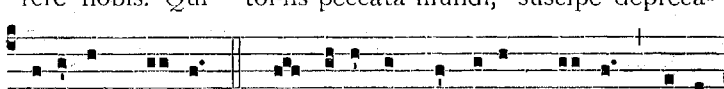
uni-gé-ni-te Jé-su Chrí-ste. Dómine Dé- us, Agnus



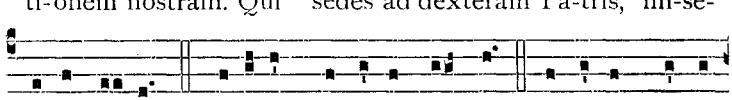
Dé- i, Fí-li- us Pá-tris. Qui tól-lis peccáta múndi, mise-



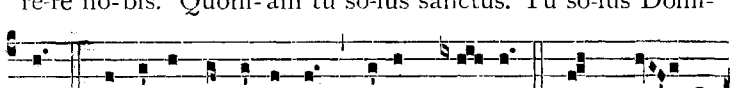
rére nóbis. Qui tól-lis peccáta múndi, súscipe deprecá-



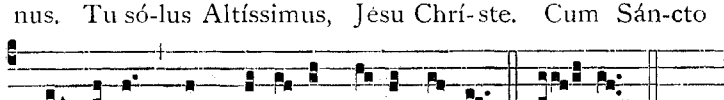
ti-ónem nóstram. Qui sédes ad déxteram Pá-tris, mi-se-



ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dómi-
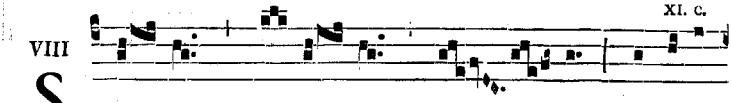


nus. Tu só-lus Altíssimus, Jésu Chrí-ste. Cum Sán-cto



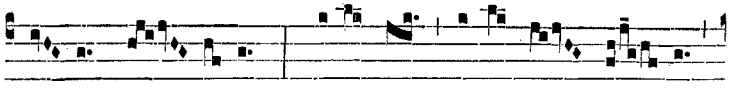
Spí- ri-tu in gló-ri- a Dé- i Pá-tris. A- men.

XI. c.

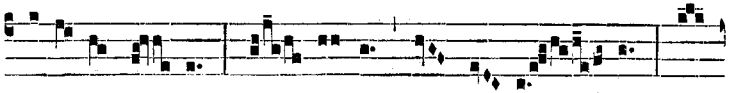
VIII



S Anctus, * Sán- ctus, Sán- ctus Dóminus



Dé- us Sá- ba- oth. Plé-ni sunt caé-li et tér- ra



gló-ri- a tú- a. Ho- sánna in ex-cél- sis. Be-



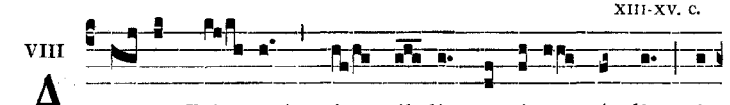
nedí- ctus qui vé- nit in nómine Dómi-ni. Ho-



sánna in ex-cél- sis.

XIII-XV. c.

VIII



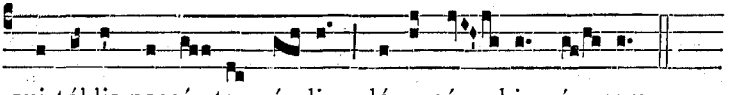
A -gnus Dé- i, * qui tól- lis peccáta múndi : mi-
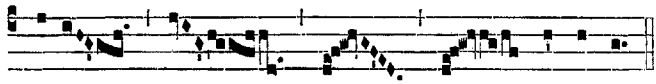


se-ré -re nó- bis. Agnus Dé- i, * tól- lis pec-



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

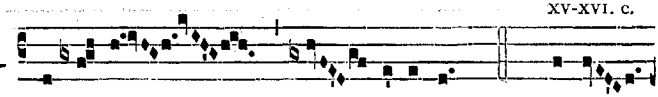


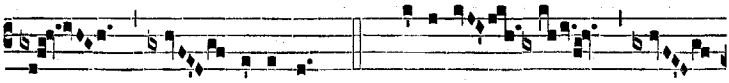
qui tól-lis peccá- ta múndi : dóna nó- bis pá- cem.

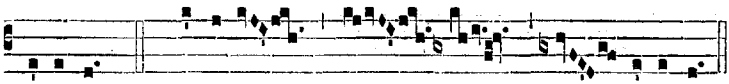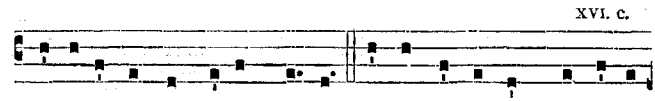



# VIII. For Doubles. 5.

(De Angelis)

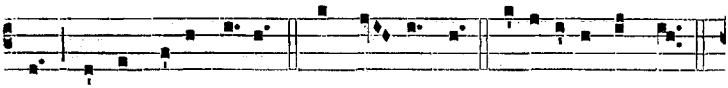


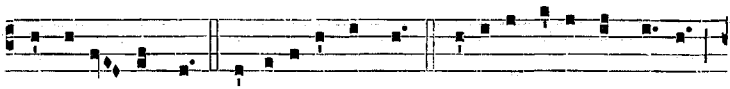



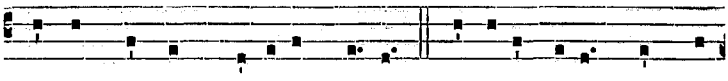



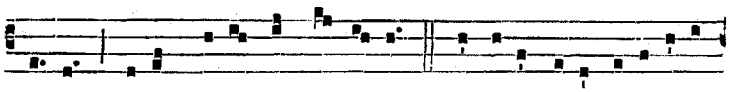




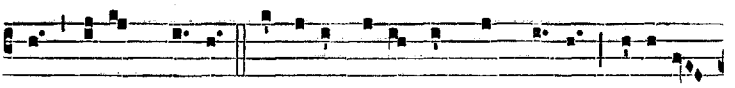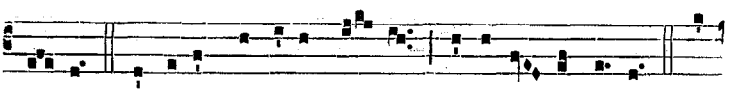




lé-stis, Dé- us Pá-ter omní-pot-ens. Dómine Fí-li unigéni-



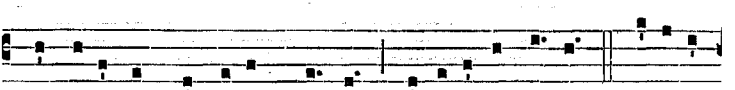
te Jésu Chrí-ste. Dómine Dé-us, Agnus Dé- i, Fí-li- us



Pá-tris. Qui tóllis peccáta mún-di, mi-se-ré- re nó-bis. Qui



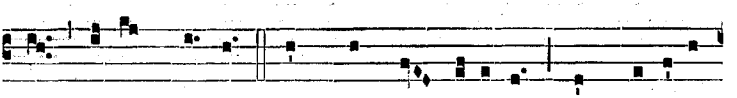
tól-lis peccá-ta múndi, súscipe depreca-ti- ónem nó-stram.
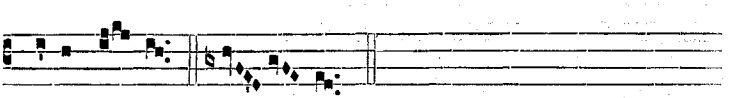


Qui sédes ad déxteram Pá-tris, mi-seré-re nó-bis. Quóni- am



tu só-lus sánctus. Tu só-lus Dómi-nus. Tu só-lus Al-tíssi-



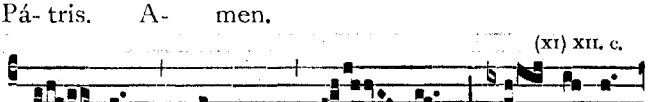
mus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-ri- a
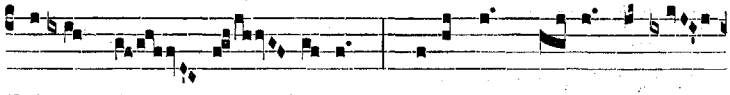


Dé- i Pá- tris. A- men.

(XI) XII. c.

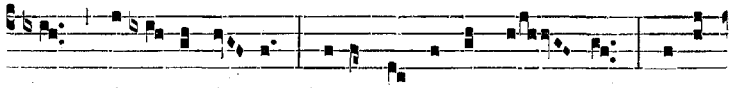
VI



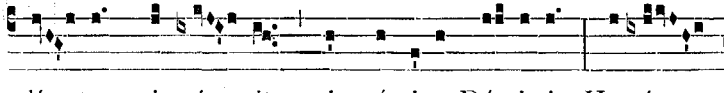
S An- ctus, * Sánctus, Sán- ctus Dó- mi-nus



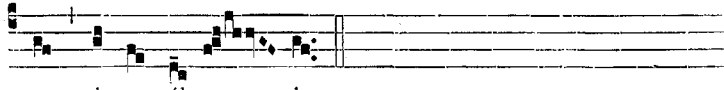
Dé- us Sá- ba- oth. Pléni sunt caé-li et tér-



ra gló-ri- a tú- a. Hosánna in excél- sis. Bene-



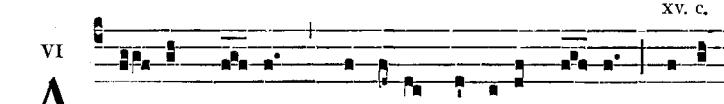
dí- ctus qui vé- nit in nómine Dómi-ni. Ho-sán-
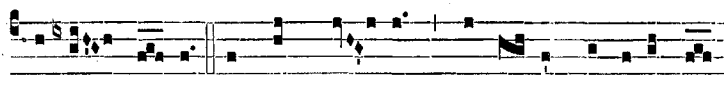


na in excél- sis.

xv. c.

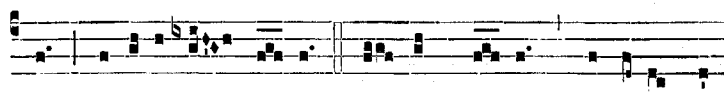
VI



A -gnus Dé- i, * qui tóllis peccáta múndi : mi-se-



ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccáta mún-
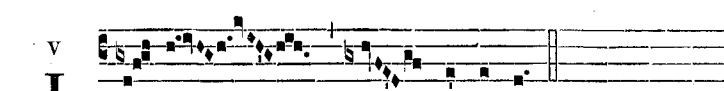


di : mi-seré-re nó- bis. Agnus Dé- i, * qui tóllis pec-



cá-ta múndi : dóna nó-bis pá- cem.

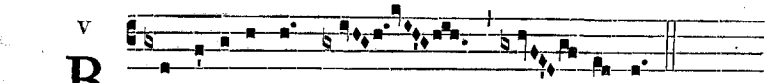
V



I - te, míssa est.

Dé- o grá-ti- as

V

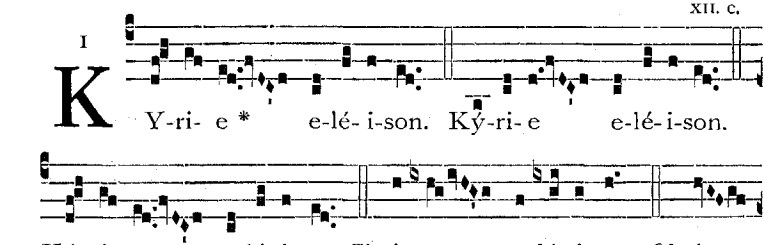



# IX. For Feasts of the Blessed Virgin. 1.

(Cum jubilo)

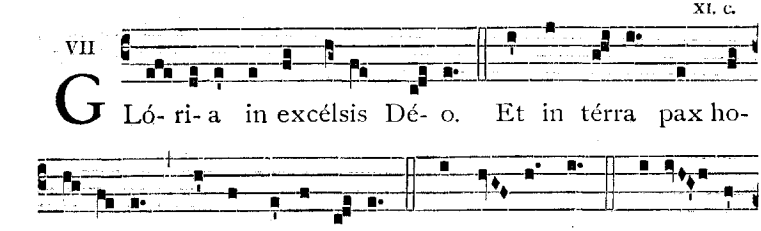
XII. c.

I



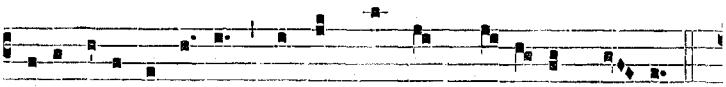

XI. c.

VII
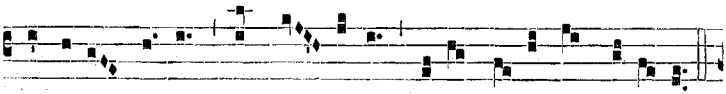




cimus te. Ado- rá-mus te. Glo-ri- fi-cá-mus te. Grá-
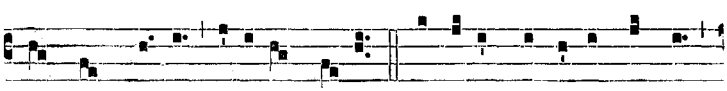


ti- as ágimus tí-bi propter mágnam gló-ri- am tú- am.



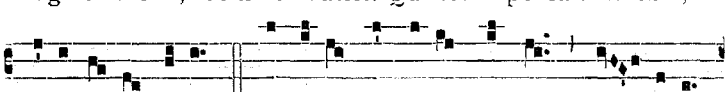
Dómine Dé- us, Rex cae- léstis, Dé-us Pá-ter omnípot-ens.



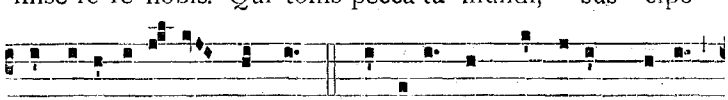
Dómine Fí-li unigé-ni-te, Jésu Chrí- ste. Dó-mine Dé-us,



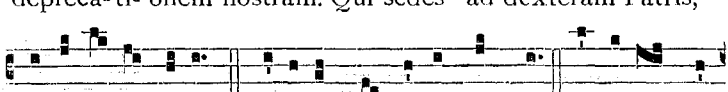
Agnus Dé- i, Fí-li- us Pátris. Qui tóllis peccá-ta múndi,



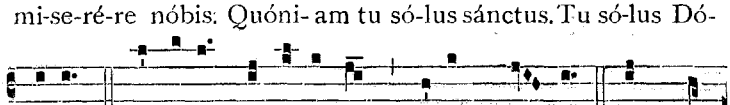
mise-ré-re nóbis. Qui tóllis peccá-ta múndi, sús- cipe



depreca- ti- ónem nóstram. Qui sédes ad déxteram Pátris,



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

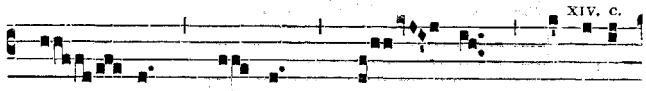


minus. Tu só-lus Altíssimus, Jésu Chrí- ste. Cum Sán-



cto Spí-ri-tu, in gló-ri-a Dé- i Pá- tris. A- men.

℣ S




An- ctus, * Sánctus, Sán- ctus Dóminus



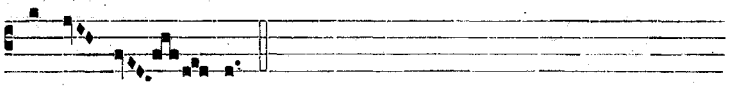
Dé- us Sá- ba- oth. Plé-ni sunt caéli et tér- ra gló-



ri- a tú- a. Hosánna in excél-sis. Be- nedíctus qui



vé- nit in nó- mi-ne Dó- mi-ni. Ho- sánna

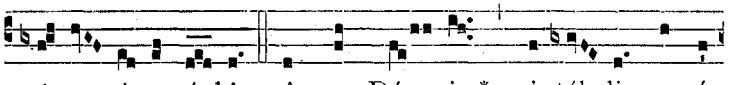


in ex-cél- sis.

℣ A



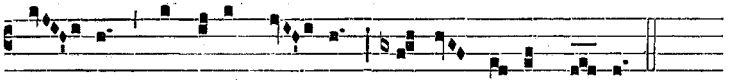

-gnus Dé- i, * qui tól- lis peccáta mún- di :
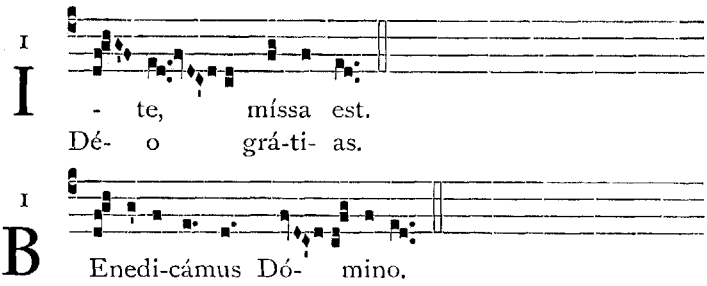


mi-se- ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccá-



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

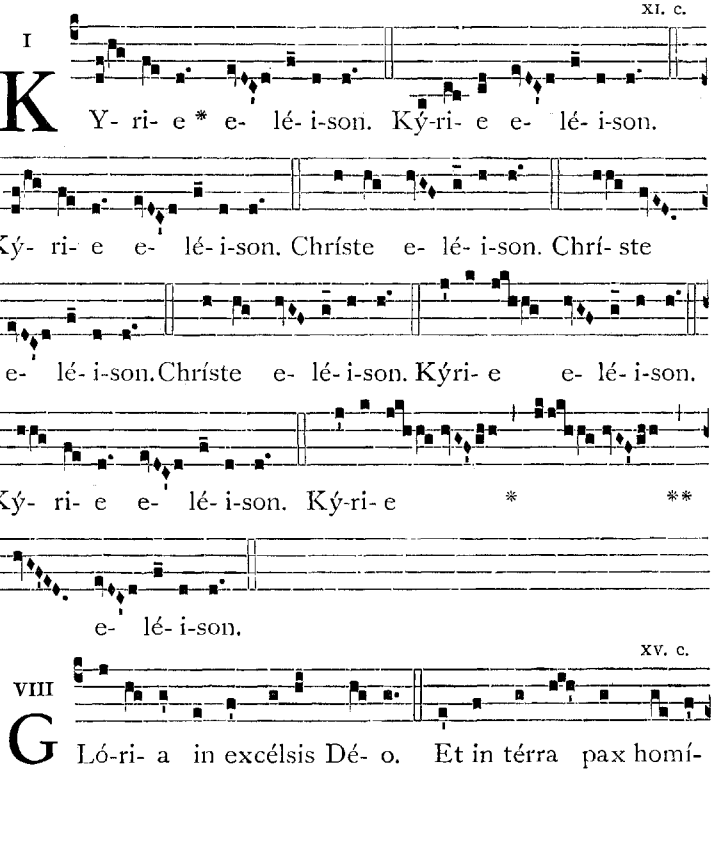


tól- lis peccá-ta mún- di : dó-na nó-bis pá- cem.



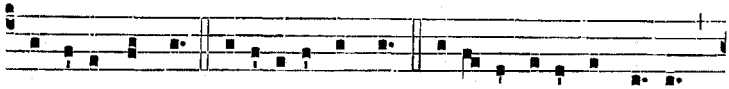

# X. For Feasts of the Blessed Virgin. 2.

(Alme Pater)





nibus bónae voluntá-tis. Laudámus te. Benedí-cimus te.



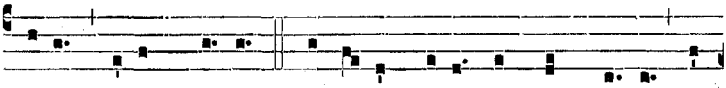
Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-bi



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



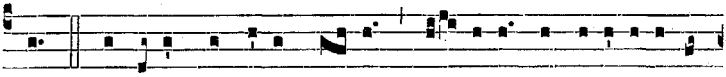
caeléstis, Dé-us Páter omní-potens. Dómine Fí-li unigé-



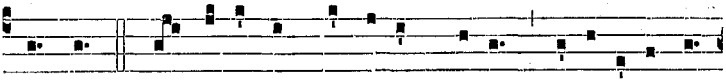
ni-te, Jésu Chrí-ste. Dómi-ne Dé-us, Agnus Dé- i, Fí-



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



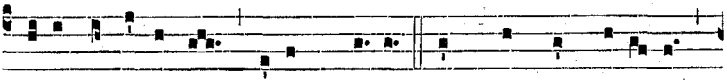
bis. Qui tóllis peccáta múndi, sús-cipe depreca-ti-ónem



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 Chríste. Cum Sáncto Spí-ri-tu,

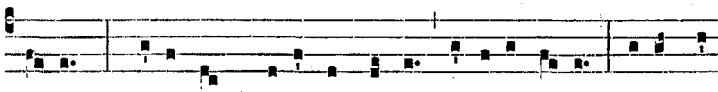


in gló- ri- a Dé- i Pá-tris. A- men.

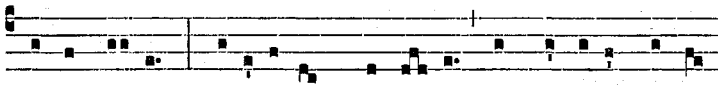
IV



S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



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



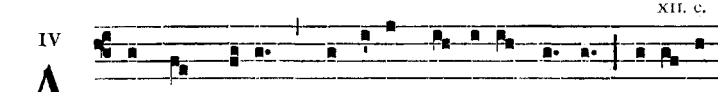
in excél-sis. Benedíctus qui vé- nit in nómine Dómi-



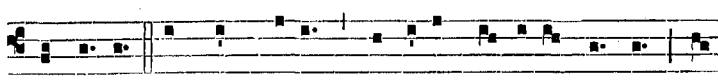
ni. Hosánna in excél-sis.

XII. c.

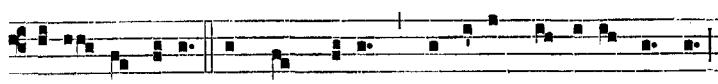
IV



A -gnus Dé- i, * qui tóllis peccáta múndi : mi-se-ré-



re nó-bis. Agnus Dé- i, * qui tóllis peccáta múndi : mi-



se-ré- re nóbis. Agnus Dé- i, * qui tóllis peccáta múndi :



dóna nóbis pá-cem.

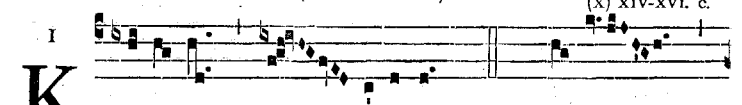
**Ite, míssa est** *or* **Benedicámus Dómino** *as in Mass IX.*
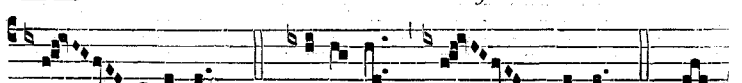
# XI. For Sundays throughout the Year.

(Orbis factor)

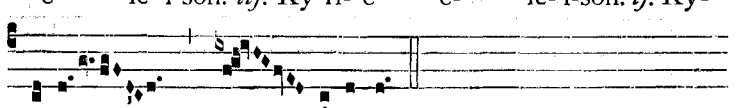
(x) XIV-XVI. c.

I





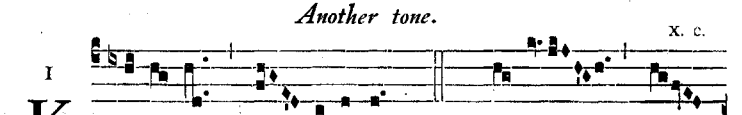


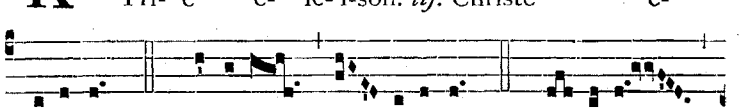


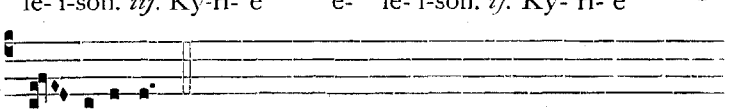

*Another tone.*

X. c.

I



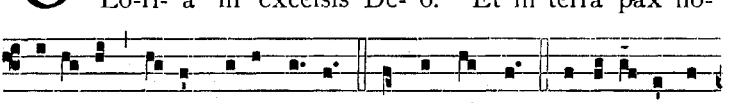




X. c.

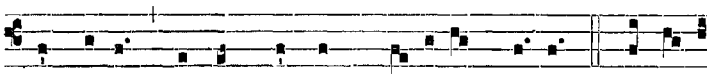
II



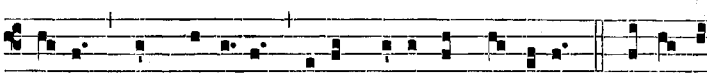





te. Ado-rámus te. Glo-ri-ficámus te. Grá-ti-as ági-
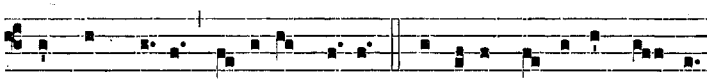


mus tí-bi propter mágnam gló-ri-am tú- am. Dómi-ne



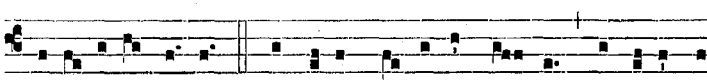
Dé- us, Rex caeléstis, Dé-us Páter omní-potens. Dómi-ne



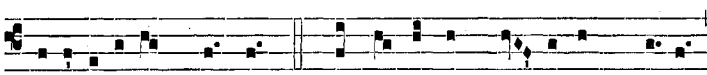
Fí- li unigéni-te, Jé-su Chrí-ste. Dómi-ne Dé- us,



Agnus Dé- i, Fí- li-us Pátris. Qui tóllis peccá-ta mún-di,



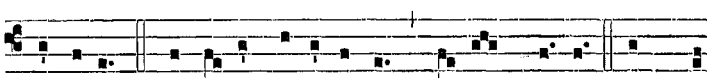
mi-se-ré-re nó-bis. Qui tóllis peccá-ta mún-di, súscipe de-



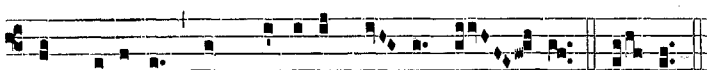
preca-ti-ónem nóstram. Qui sé-des ad déx-te-ram Pátris,



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



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



cto Spí-ri-tu in gló-ri-a Dé- i Pá- tris. A-men.

XI. c.

II

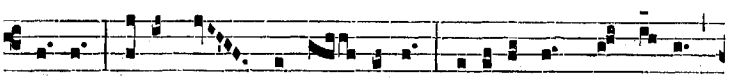


S
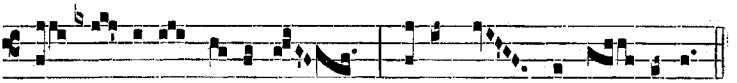
Anctus, * Sán-ctus, Sánctus Dóminus Dé- us



Sá-ba-oth. Plé- ni sunt caé- li et tér- ra gló-ri- a



tú- a. Hosánna in ex- célsis. Benedíctus qui vé-nit



in nó-mine Dómi-ni. Hosánna in ex- célsis.

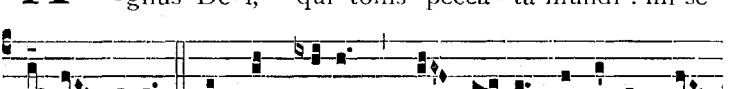
XIV. c.

I

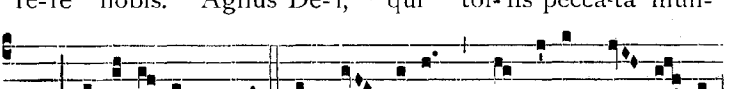


A

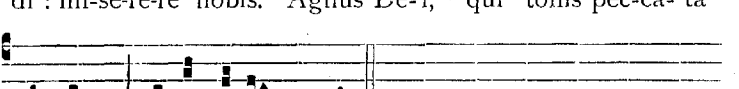
-gnus Dé- i, * qui tóllis peccá- ta múndi : mi-se-



ré-re nóbis. Agnus Dé- i, * qui tól- lis peccá-ta mún-

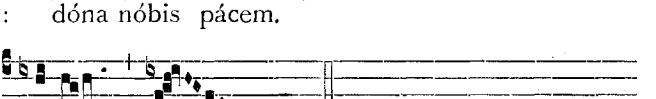


di : mi-se-ré-re nóbis. Agnus Dé- i, * qui tóllis pec-cá- ta



múndi : dóna nóbis pácem.

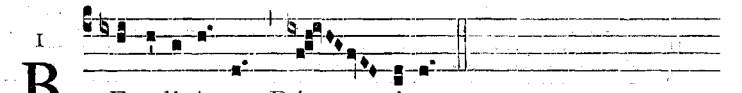
I



I

-te, mís- sa est.
Dé-o grá- ti- as.

I

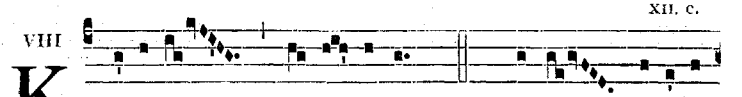



# XII. For Semidoubles. 1.

(Pater cuncta)

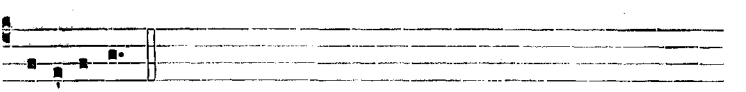
XII. c.

VIII
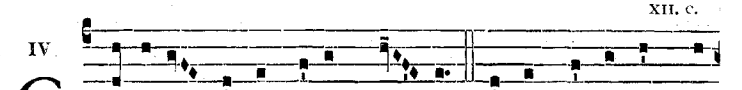




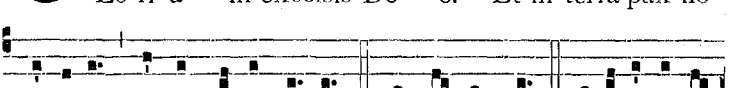


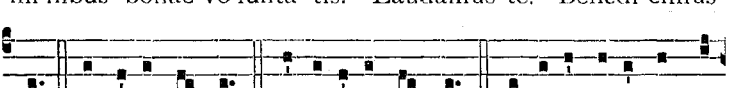


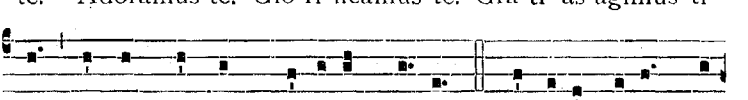

XII. c.

IV



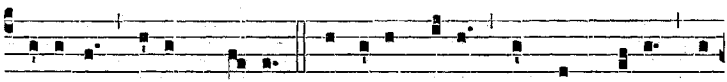



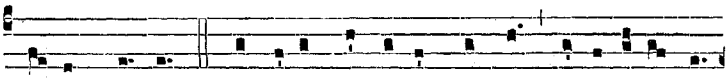





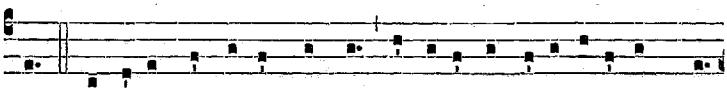
caeléstis, Dé-us Pá-ter omnípot-ens. Dómine Fí-li uni-



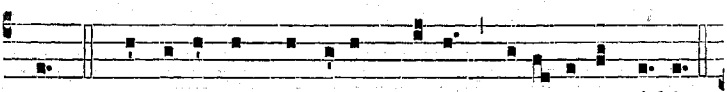
géni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé-i, Fí-
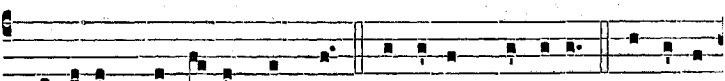


li- us Pá-tris. Qui tóllis peccá-ta múndi, mi-se-ré-re nó-



bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem nó-
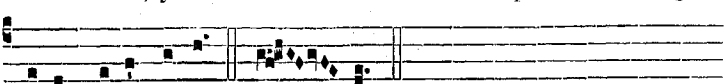


stram. Qui sédes ad déxteram Pátris, mi-se-ré-re nó-bis.



Quóni- am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus

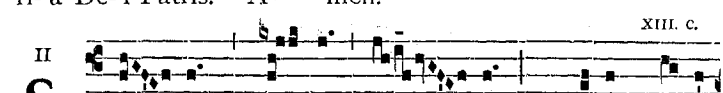


Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu in gló-



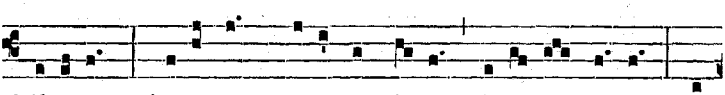
ri- a Dé-i Pátris. A- men.

II

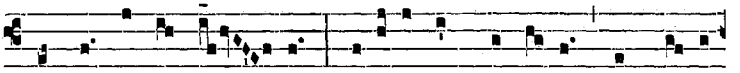


XIII. c.

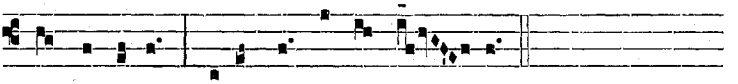
S An-ctus, * Sánctus, Sán- ctus Dóminus Dé- us



Sába-oth. Pléni sunt caéli et térra gló-ri- a tú- a. Ho-



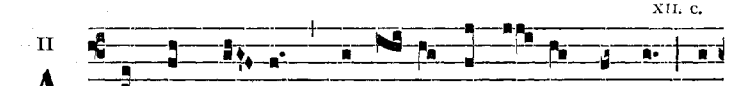
sánna in excél- sis. Benedíctus qui vé-nit in nómi-



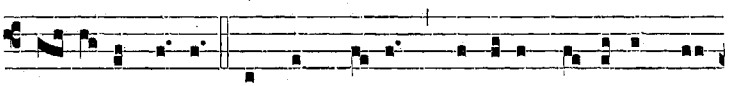
ne Dómi-ni. Hosánna in excél- sis.

XII. c.

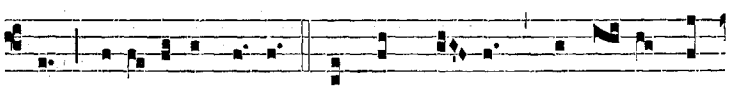
II



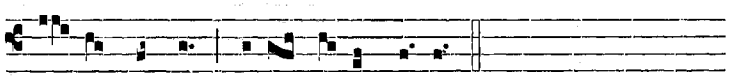
A -gnus Dé- i, * qui tól-lis peccá- ta múndi : mi-



se- ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta mún-

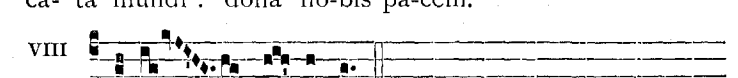


di : mi-se-ré-re nó-bis. Agnus Dé- i, * qui tól-lis pec-



cá- ta múndi : dóna nó-bis pá-cem.

VIII



I -te, mís-sa est.
Dé-o grá- ti- as.

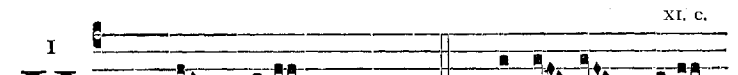
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# XIII. For Semidoubles. 2.
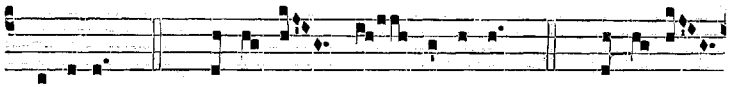
[Stelliferi Conditor orbis]

XI. c.
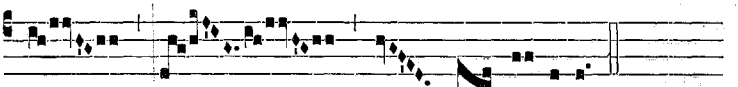
I



K Yri- e * e- lé- ison. *iij.* Chrí-ste e-



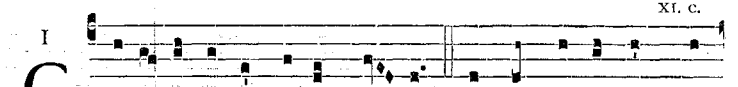
lé- i-son. *iij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e
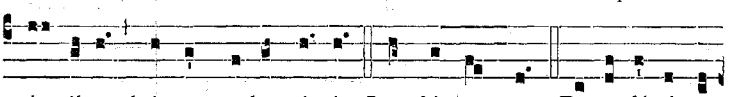


* ** e- lé- ison.

XI. c.

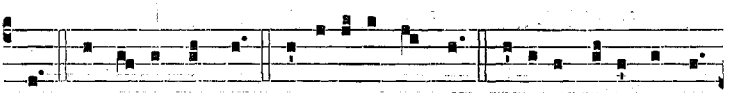
I



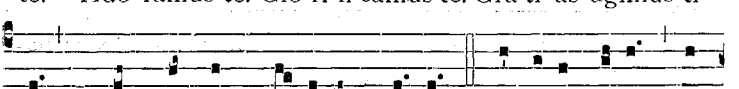
G Ló-ri- a in excélsis Dé- o. Et in térra pax ho-



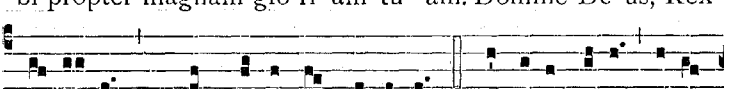
mí- nibus bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus



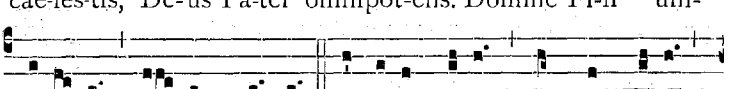
te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti-as ágimus tí-



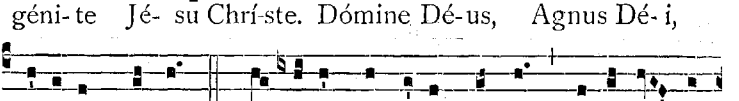
bi propter mágnam gló-ri- am tú- am. Dómine Dé-us, Rex



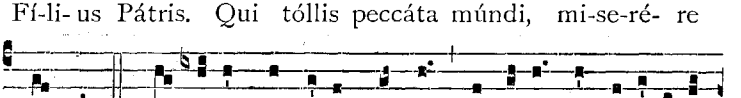
cae-lés-tis, Dé-us Pá-ter omnípot-ens. Dómine Fí-li uni-



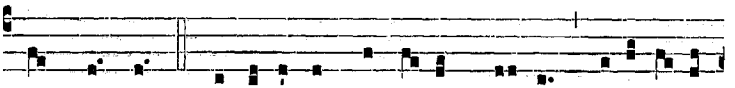
géni- te Jé- su Chrí-ste. Dómine Dé-us, Agnus Dé- i,



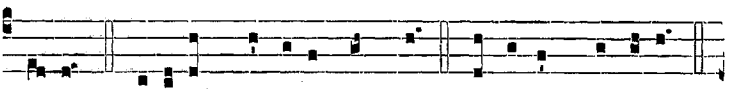
Fí-li- us Pátris. Qui tóllis peccáta múndi, mi-se-ré- re



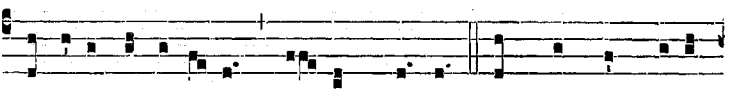
nó-bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti- ó-



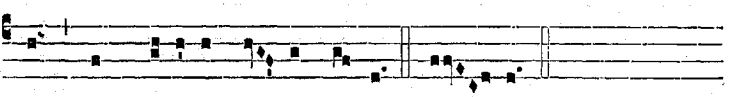
nem nóstram. Qui sédes ad déxte-ram Pá-tris, mi-se-ré-re



nó-bis. Quóni- am tu sólus sánctus. Tu só-lus Dóminus.



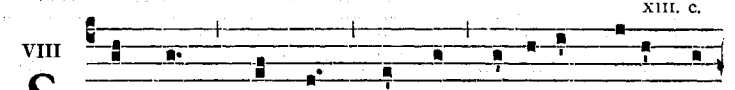
Tu só-lus Altíssimus, Jé- su Chrí-ste. Cum Sáncto Spí-ri-



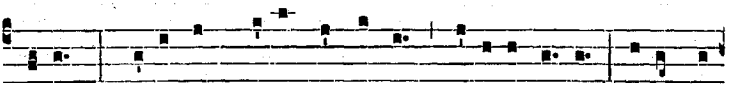
tu, in gló-ri-a Dé- i Pá-tris. A- men.

XIII. c.

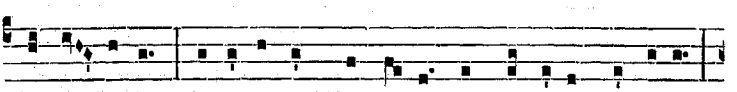
VIII



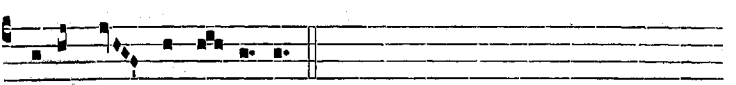
S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



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

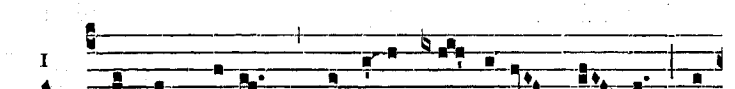


in ex-célsis. Bene-díctus qui vé-nit in nómine Dómini.

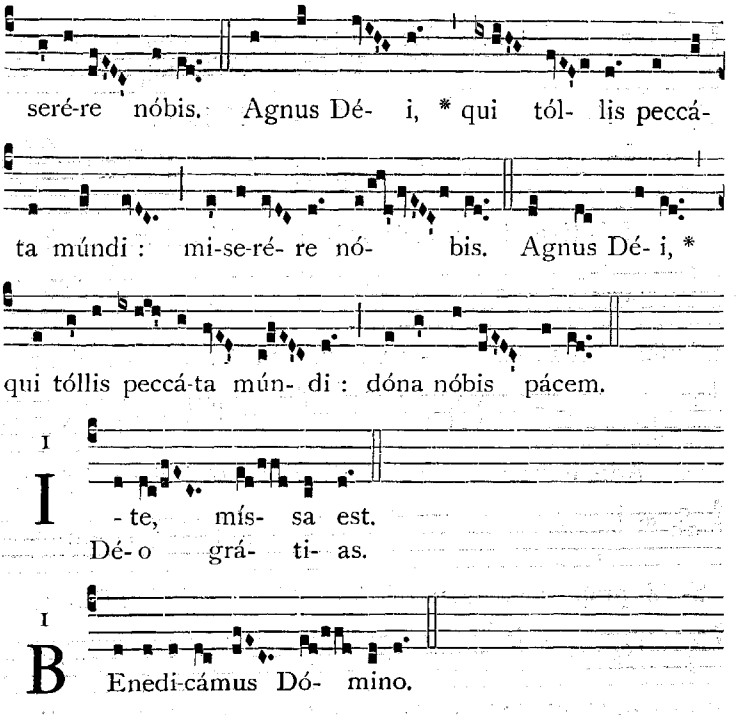


Hosánna in excél- sis.

I



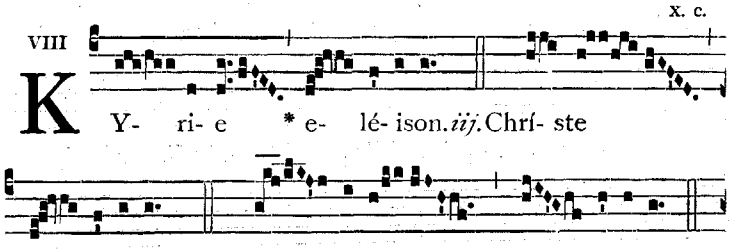
A -gnus Dé- i, * qui tóllis pec-cáta mún- di : mi-
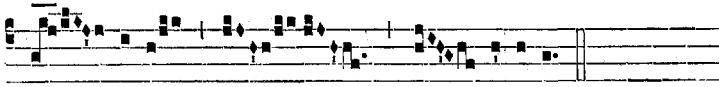



# XIV. During Octaves,

## except those of the Blessed Virgin.

(Jesu Redemptor)

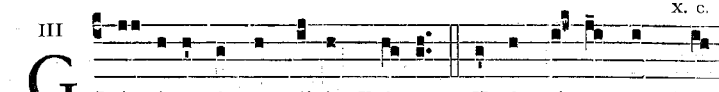




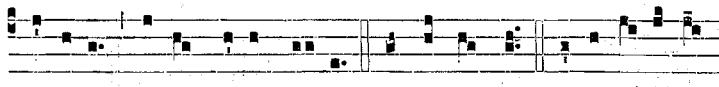
Ký- ri-e * e- lé-i-son.

X. c.

III



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



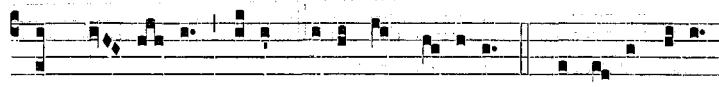
mí-nibus bónae vo-luntá- tis. Laudámus te. Bene-dí-cimus



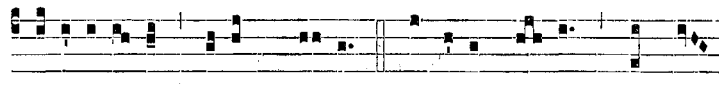
te. Adorámus te. Glo-ri-fi-cámus te. Grá-ti-as ágimus



tí- bi propter mágnam gló-ri-am tú-am. Dómine Dé- us,



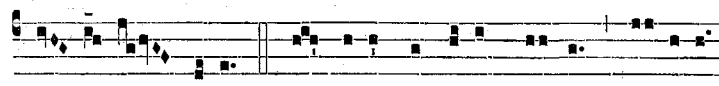
Rex cae- lé-stis, Dé-us Páter omní-potens. Dómi-ne Fí-li



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



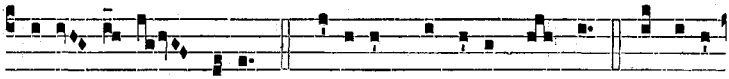
Dé- i, Fí-li-us Pá-tris. Qui tóllis peccá-ta múndi, mi-



se- ré-re nóbis. Qui tóllis peccá-ta múndi, sús-cipe



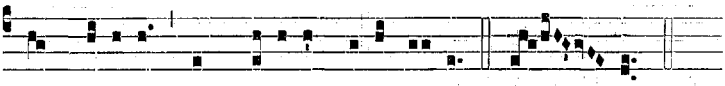
depreca-ti-ónem nóstram. Qui sédes ad déxte-ram Pá-tris,



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



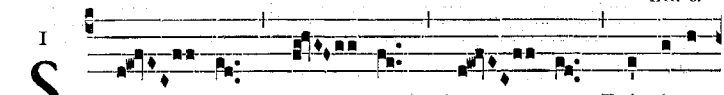
Dómi-nus. Tu só-lus Altíssimus Jésu Chrí-ste. Cum Sán-



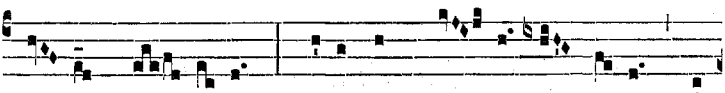
cto Spí-ri-tu, in gló-ri-a Dé- i Pá-tris. A- men.

XII. c.

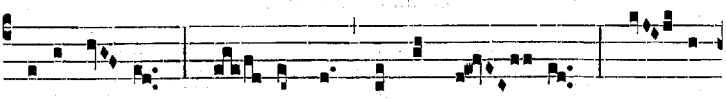
I



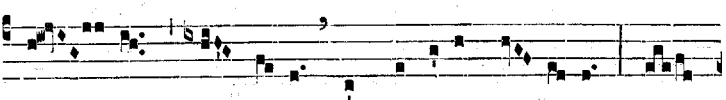
S An- ctus, * Sán- ctus, Sán- ctus Dóminus



Dé- us Sá- ba- oth. Pléni sunt caé- li et térra gló-



ri- a tú- a. Ho- sánna in excél- sis. Be- ne-



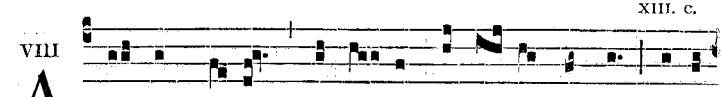
dí- ctus qui vé-nit in nómine Dó-mi-ni. Ho-



sánna in excél- sis.

XIII. c.

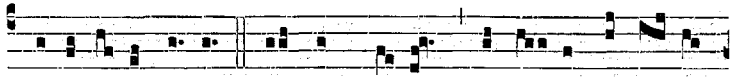
VIII



A -gnus Dé- i, * qui tól- lis peccá- ta múndi : mi-se-



ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi :

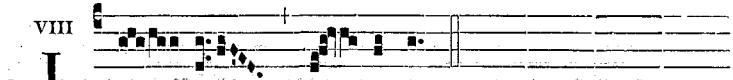


mi-re-ré-re nó-bis. Agnus Dé- i, * qui tól- lis peccá- ta



múndi : dóna nó-bis pá-cem.

VIII



I

- te, mís- sa est.
Dé- o grá- ti- as.

# XV. For Simple Feasts.

**(Dominator Deus)**

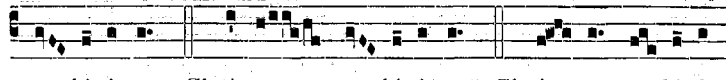
XI-XIII. c.

IV



K

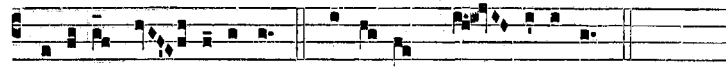
Yri- e * e- lé- ison. Ký-ri-e e- lé-i-son. Kýri- e



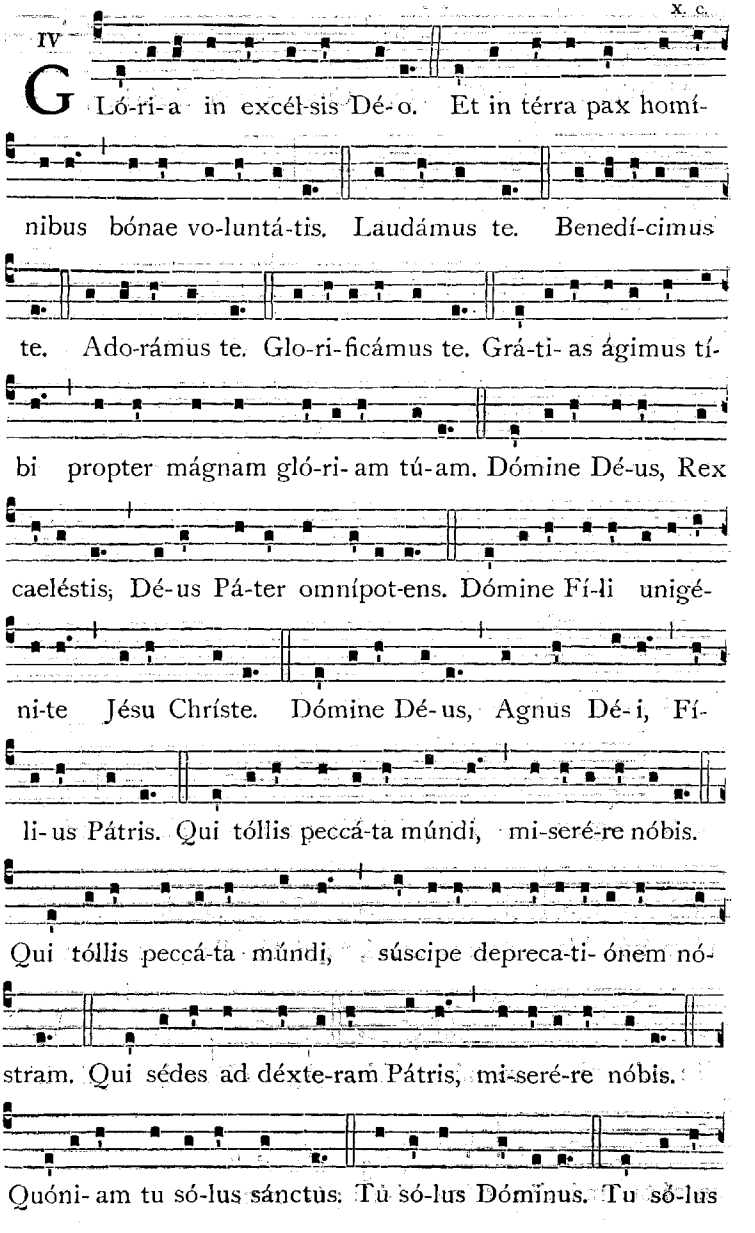
e- lé- i-son. Chríste e- lé- i-son. Chrí- ste e- lé- i-

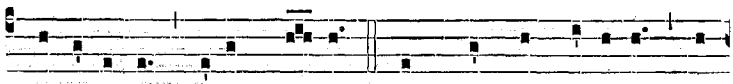


son. Chríste e- lé- i-son. Ký-ri- e e- lé- i-son.

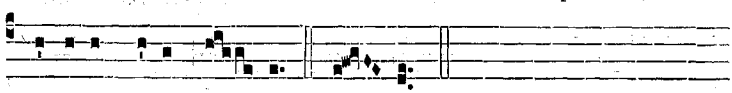


Ký-ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.


X. C.
IV
Ló-ri-a in excél-sis Dé-o. Et in térra pax homí-
nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus
te. Ado-rámus te. Glo-ri-ficámus te. 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 unigé-
ni-te Jésu Chríste. Dómine Dé-us, Agnus Dé-i, Fí-
li-us Pátris. Qui tóllis peccá-ta múndi, mi-seré-re nóbis.
Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem nó-
stram. Qui sédes ad déxte-ram Pátris, mi-seré-re nóbis.
Quóni-am tu só-lus sánctus. Tu só-lus Dómĭnus. Tu sŏ-lus



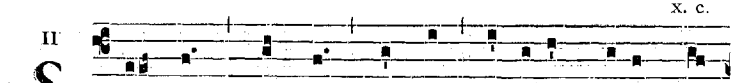
Altíssimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu, in



gló-ri- a Dé- i Pá- tris. A- men.

x. c.

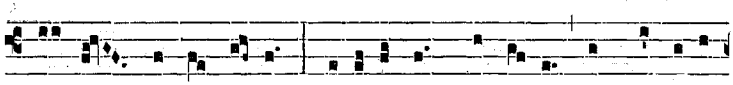
II
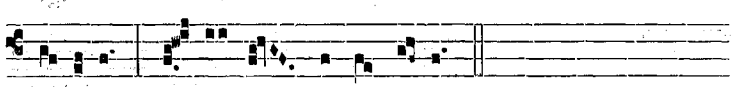


S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



ba-oth. Pléni sunt caéli et tér-ra gló-ri- a tú- a. Ho-



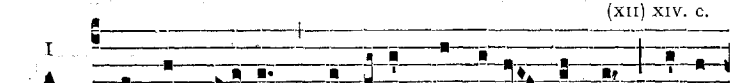
sánna in excél-sis. Benedíctus qui vé-nit in nómine



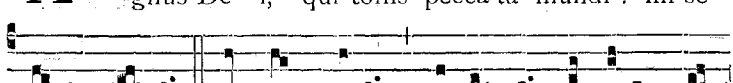
Dómini. Ho- sánna in excél-sis.

(XII) XIV. c.

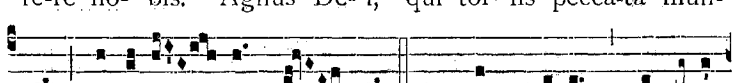
I



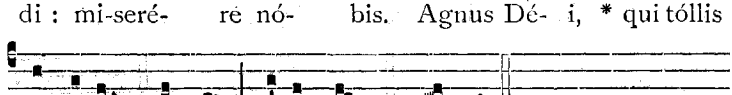
A -gnus Dé- i, * qui tóllis peccá-ta múndi : mi-se-



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

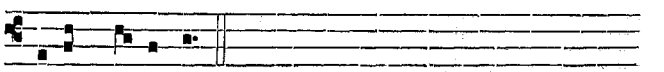


di : mi-seré- re nó- bis. Agnus Dé- i, * qui tóllis



peccá-ta múndi : dóna nó-bis pá- cem.

IV

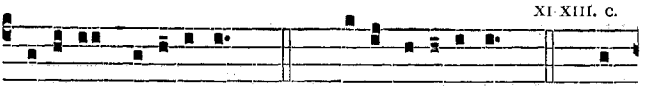


I -te, míssa est.
Dé-o grá-ti- as.

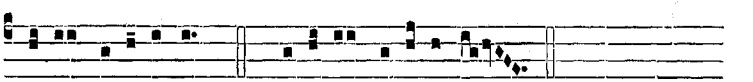
# XVI. For Ferias throughout the Year.

III

XI-XIII. c.



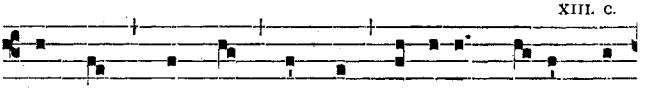
K Yri- e * elé- i-son. *iij.* Chríste e-lé- i-son. *iij.* Ký-



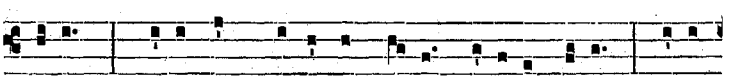
ri- e e-lé- i-son. *ij.* Ký-ri- e * e-lé- i-son.

II

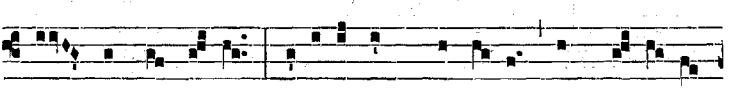
XIII. c.



S Anctus, * Sánctus, Sánctus Dóminus Dé- us Sá-



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



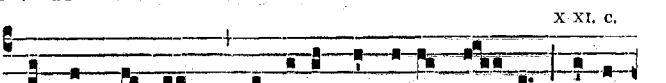
na in excél-sis. Benedíctus qui vé-nit in nómi-ne



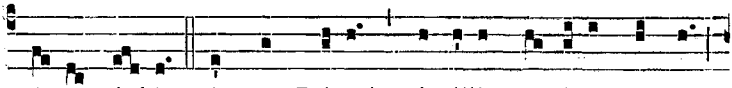
Dómi-ni. Hosánna in excél-sis.

X-XI. c.

I
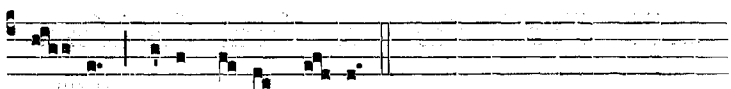


A -gnus Dé- i * qui tóllis peccáta mún- di : mi-se-



ré-re nó- bis. Agnus Dé- i, * qui tóllis peccáta múndi :



mi-se-ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta



mún-di : dóna nó-bis pá- cem.



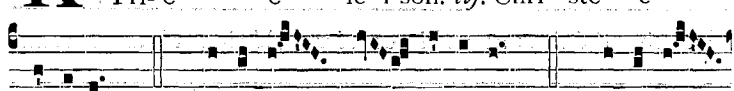
B Enedicámus Dómino. ℟. Dé-o grá-ti- as.

# XVII. For the Sundays of Advent and Lent.

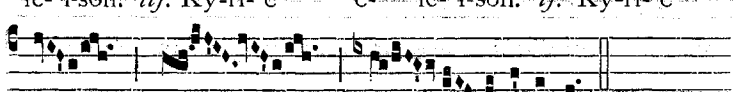


(x) XV-XVII. c.

I K Yri- e * e- lé- i-son. *iij.* Chrí- ste e-

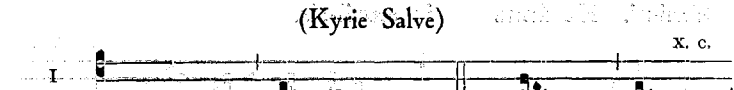


lé- i-son. *iij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e



* ** e- lé- i-son.

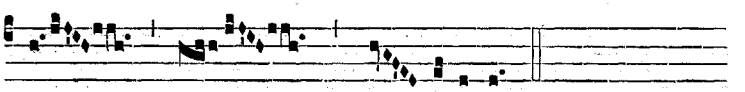
(Kyrie Salve)



X. c.

I K Yri- e * e- lé- i-son. *iij.* Chrí- ste e-

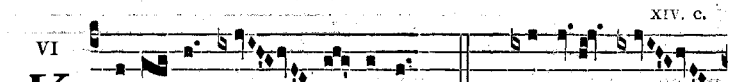


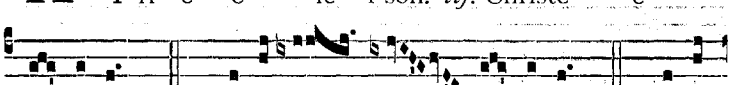



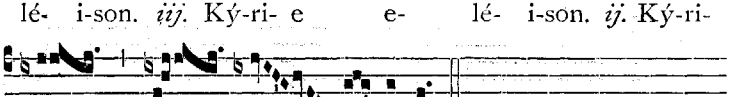

*Another chant.*

XIV. c.

VI

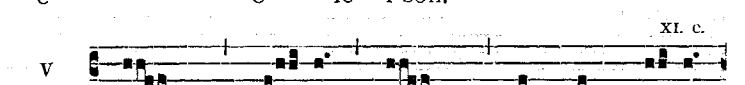


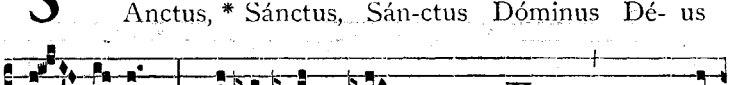



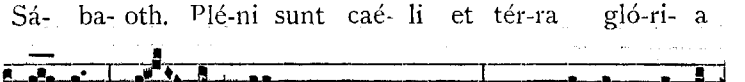



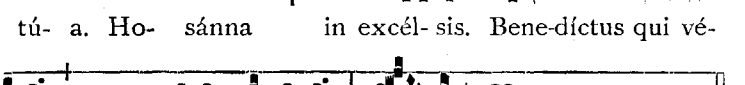

XI. c.

V



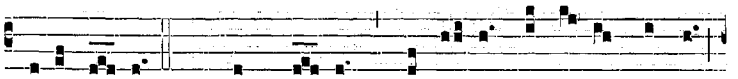



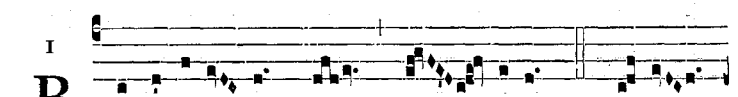
XIII. c.

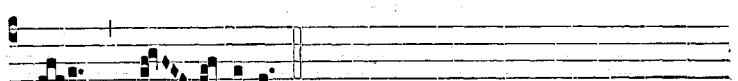

V
A
-gnus Dé- i, * qui tól-lis peccá-ta múndi : mi-se-

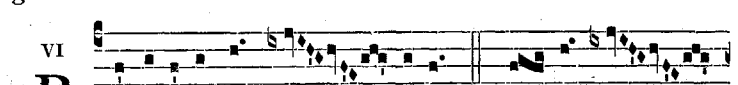

rére nó- bis. Agnus Dé- i, * qui tól-lis peccá-ta múndi :

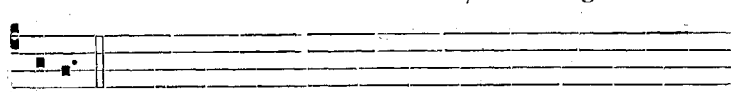

mi-seré-re nó- bis. Agnus Dé- i, * qui tól-lis peccá-ta


múndi : dóna nóbis pá- cem.


I
B
Ene-dicá-mus Dó- mino. ℟. Dé- o


grá- ti- as.


VI
B
Enedicámus Dó- mino. ℟. Dé- o grá-


ti- as.

# XVIII. For the Ferias of Advent and Lent,

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

(Deus Genitor alme)

IV XI. c.

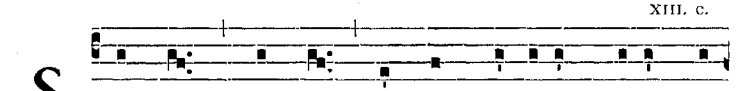


K Y- ri- e * e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-

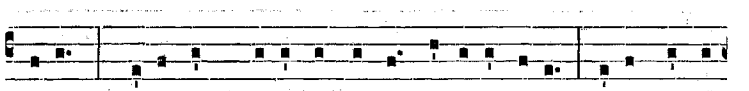


ri- e e-lé- i-son. *ij.* Ký-ri- e * e- lé- i-son.

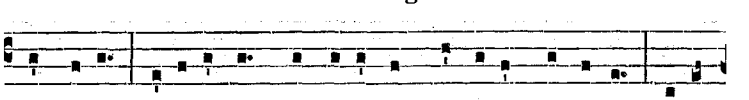
XIII. c.



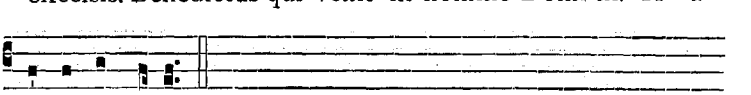
S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



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

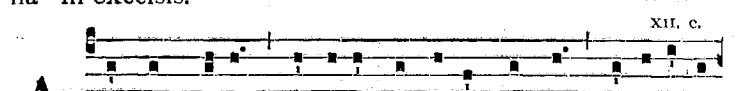


excélsis. Benedíctus qui vénit in nómine Dómi-ni. Hosán-

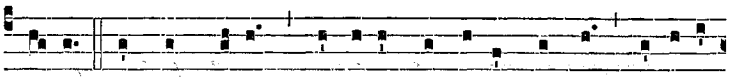


na in excélsis.

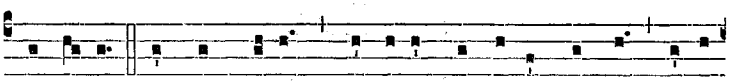
XII. c.



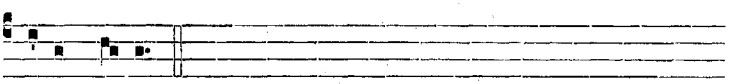
A -gnus Dé-i, * qui tóllis peccá-ta múndi : mi-seré-re



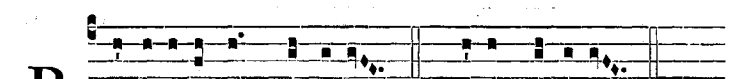
nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi : mi-seré-



re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi : dóna



nóbis pá-cem.



B Enedicámus Dómino. ℟. Dé-o grá-ti- as.

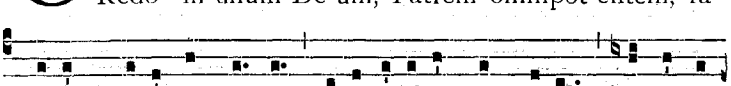
# Credo.

## I

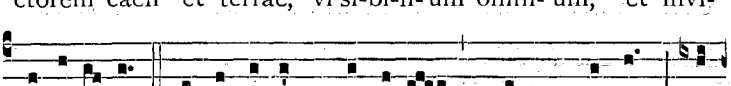
IV XI. c.



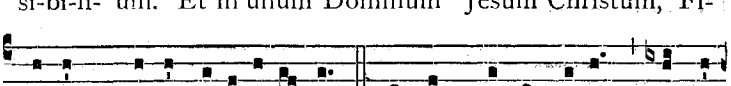
C Rédo in únum Dé-um, Pátrem omnipot-éntem, fa-



ctórem caéli et térrae, vi-si-bí-li-um ómni- um, et invi-



si-bí-li- um. Et in únum Dóminum Jésum Chrístum, Fí-



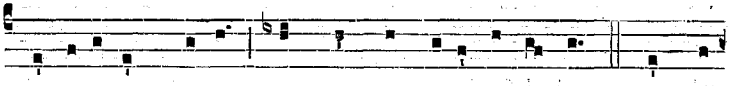
li- um Dé- i unigéni- tum. Et ex Pátre nátum- ante



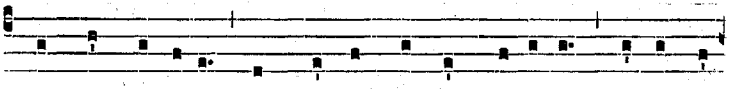
ómni-a saécu-la. Dé-um de Dé- o, lúmen de lúmine,



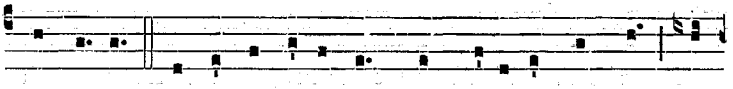
Dé-um vérum de Dé-o véro. Géni-tum, non, fáctum, consub-



stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-



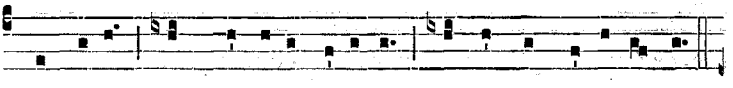
pter nos hómines, et propter nóstram sa-lú-tem descéndit
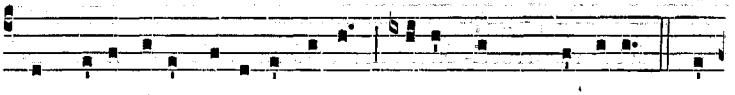


de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto ex



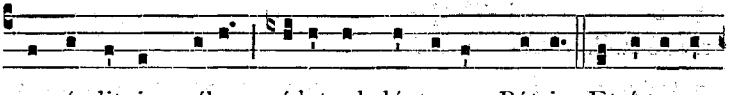
Ma-rí-a Vírgi-ne : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



pro nóbis : sub Pónti-o Pi-lá-to pássus, et sepúltus est.



Et resurréxit térti-a dí-e, secúndum Scriptúras. Et



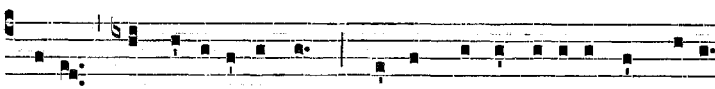
ascéndit in caélum : sédet ad déxte-ram Pátris. Et í-te-rum



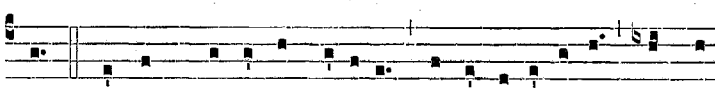
vénturus est cum gló-ri- a, judi-cá-re vívos et mórtu- os :



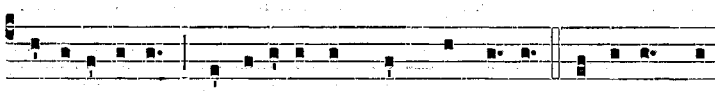
cú-jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum Dó-



minum, et vi-vi-fi-cántem : qui ex Pátre Fi-li- óque procé-



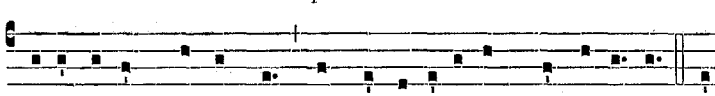
dit. Qui cum Pátre et Fí-li- o simul ado-rá-tur, et con-



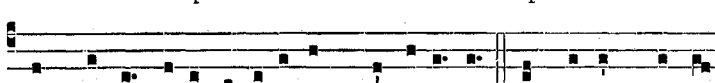
glo-ri-fi-cá-tur: qui locútus est per Prophé-tas. Et únam sán-



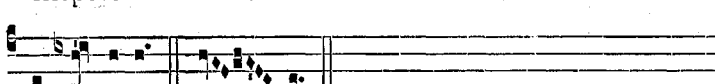
tam cathó-li-cam et apostó-li-cam Ecclé-si- am. Confí-



te- or únum baptísma in remissi- ónem pecca-tó-rum. Et



exspécto resurrecti- ónem mortu-ó-rum. Et ví-tam ventú-
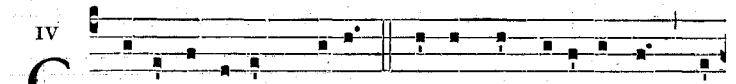


ri saé-cu-li. A- men.

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

# II

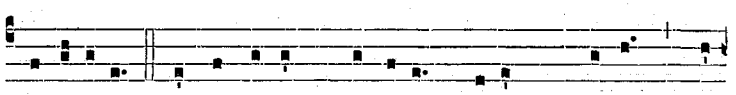
IV
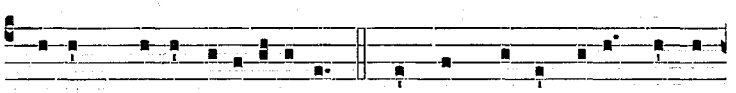


C Rédo in únum Dé-um, Pátrem omnipot-éntem, fa-



ctórem caéli et térrae, vi-si-bí-li-um ómni-um, et invi-
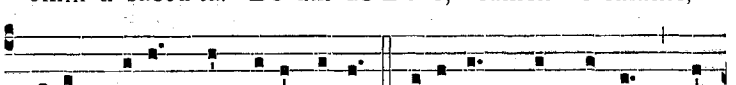


si-bí-li-um. Et in únum Dóminum Jésum Chrístum, Fí-



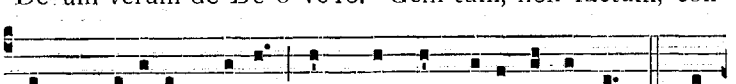
li-um Dé-i unigéni-tum. Et ex Pátre nátum ante



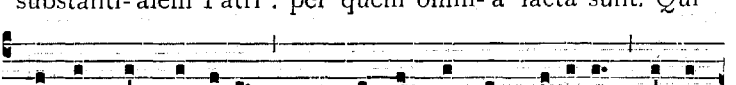
ómni-a saécu-la. Dé-um de Dé-o, lúmen de lúmine,



Dé-um vérum de Dé-o vé-ro. Géni-tum, non fáctum, con-



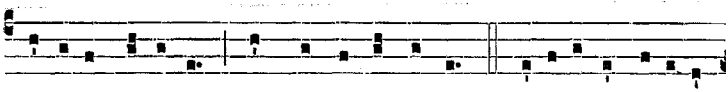
substanti-álem Pátri : per quem ómni-a fácta sunt. Qui



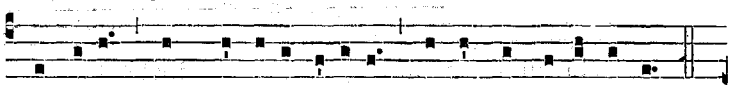
propter nos hómines, et propter nóstram salú-tem descén-



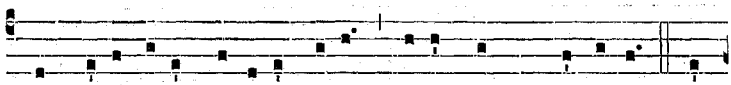
dit de caé-lis. Et incarnátus est de Spí-ri-tu Sáncto ex



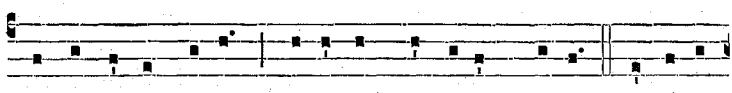
Ma-rí- a Vírgine : Et hómo- fáctus est. Cruci-fíxus ét-i- am



pro nóbis sub Pónti-o Pi-láto pássus, et sepúltus est.



Et resurréxit térti- a dí- e, secúndum Scriptú-ras. Et



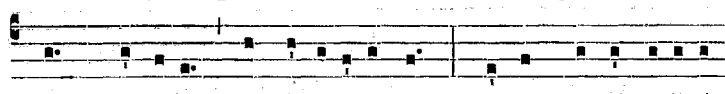
ascéndit in caélum : sédet ad déxteram Pátris. Et í-te-



rum ventúrus est cum gló-ri- a, judi-cáre vívos et mór-



tu-os : cújus régni non é-rit fínis. Et in Spí-ri-tum Sán-



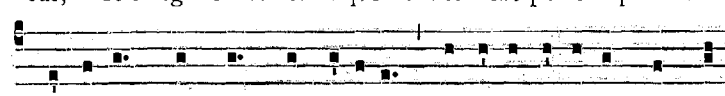
ctum, Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-ó-



que procé-dit. Qui cum Pátre et Fí-li- o simul adorá-



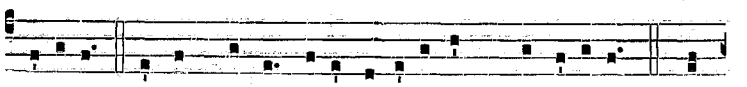
tur, et conglo-ri-ficá-tur : qui locútus est per Prophé-tas.
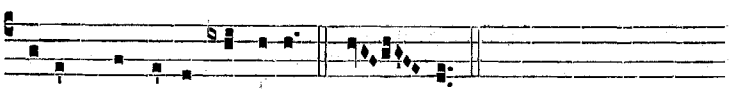


Et únam sánctam cathó-licam et apostó-li-cam Eccle-



si- am. Confí-te- or únum baptísma in remissi- ónem pec-



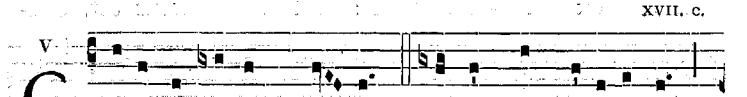
catórum. Et exspécto resurrecti- ónem mortu- órum. Et



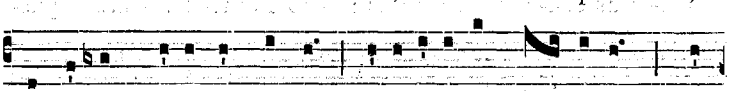
ví-tam ventú-ri saécu-li. A- men.

## III

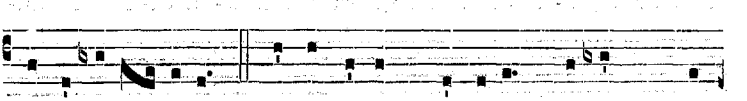
XVII. c.



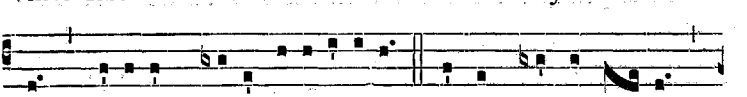
C Rédo in únum Dé- um, Pátrem omnipoténtem,



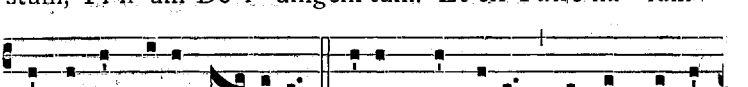
factó-rem caéli et térrae, vi-sibí-li- um ómni- um, et



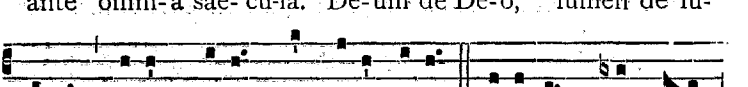
invi- sibí- li- um. Et in únum Dóminum Jé-sum Chrí-



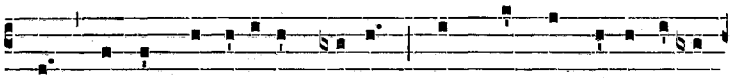
stum, Fí-li- um Dé- i unigéni-tum. Et ex Pátre ná- tum



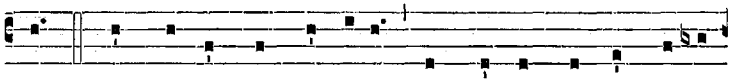
ante ómni- a saé- cu-la. Dé-um de Dé-o, lúmen de lú-



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



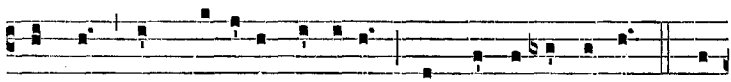
ctum, consubstanti- á-lem Pátri : per quem ómni- a fácta



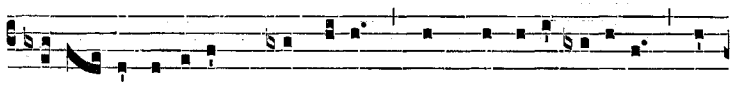
sunt. Qui propter nos hómines, et propter nóstram sa-lú-



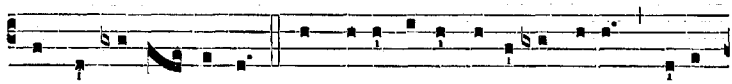
tem descéndit de caé-lis. Et incarnátus est de Spí-ri-tu



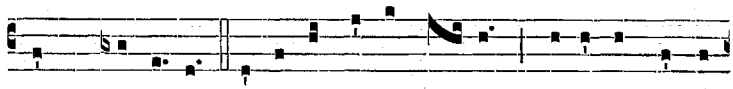
Sáncto ex Ma-rí- a Vírgine : Et hómo fáctus est. Cru-



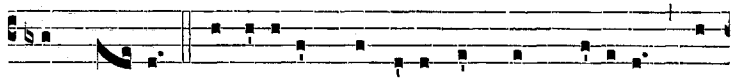
ci-fí- xus ét-i- am pro nóbis : sub Pónti- o Pi-láto pás-



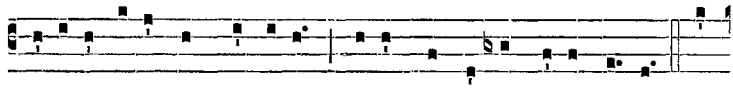
sus, et se-púl- tus est. Et resurréxit térti- a dí- e, secún-



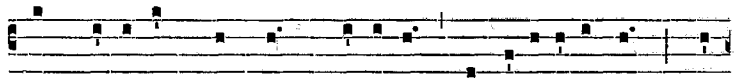
dum Scriptú-ras. Et ascéndit in caé- lum : sédet ad déxte-



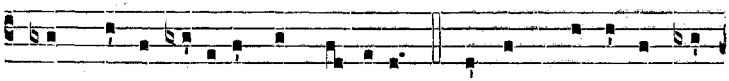
ram Pá-tris. Et í-terum ventúrus est cum gló-ri- a, ju-



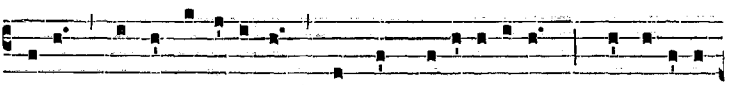
di-cáre vívos et mórtu-os : cújus régni non é-rit fí-nis. Et



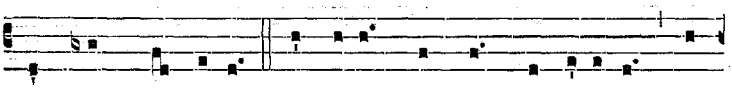
in Spí-ri-tum Sánctum, Dóminum, et vivi- fi-cántem : qui



ex Pátre Fí-li-óque pro-cédit. Qui cum Pátre et Fí-



li-o simul adorá-tur, et conglo-ri-ficátur : qui locútus



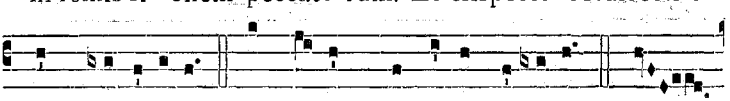
est per Prophé-tas. Et únam sánctam cathó-li-cam et



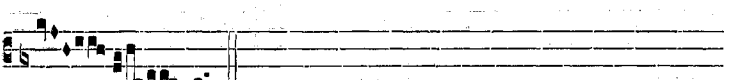
apostó-licam Eccle-si-am. Confí-te-or únum baptísma



in remis-si-ónem peccató-rum. Et exspécto resurrecti-ó-



nem mortu-órum. Et ví-tam ventú-ri saécu-li. A-



men.

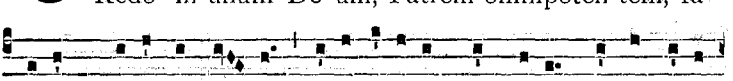
## IV



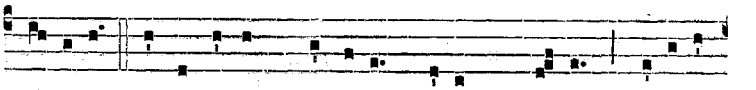
XV. c.

I

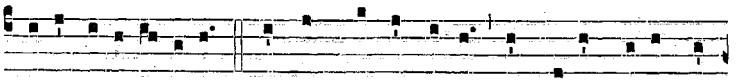
C Rédo in únum Dé-um, Pátrem omnipotén-tem, fa-



ctórem caéli et tér-rae, vi-si-bí-li-um ómni-um, et invi-si-



bí- li- um. Et in únum Dóminum Jésum Chrístum, Fí-li- um



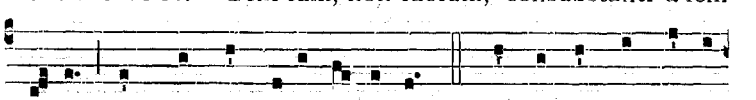
Dé- i unigé-ni-tum. Et ex Pátre ná-tum an-te ómni- a saé-



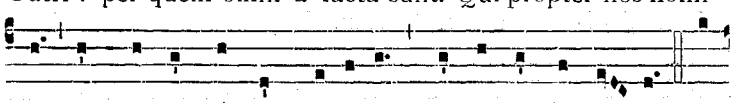
cu-la. Dé-um de Dé-o, lúmen de lúmine, Dé- um vé-rum



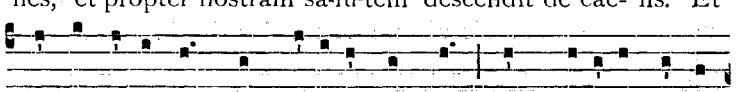
de Dé- o vé-ro. Géni-tum, non fáctum, consubstanti-á-lem



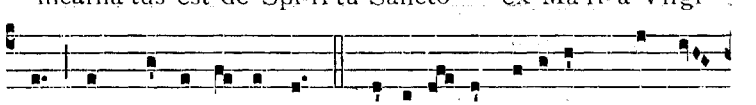
Pátri : per quem ómni- a fácta sunt. Qui propter nos hómi-



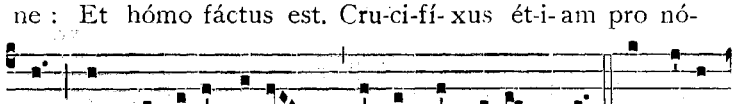
nes, et propter nóstram sa-lú-tem descéndit de caé- lis. Et



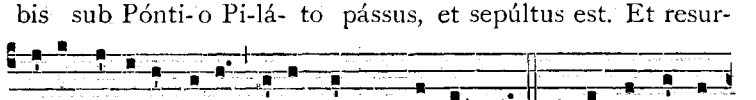
incarná-tus est de Spí-ri-tu Sáncto ex Ma-rí- a Vírgi-



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



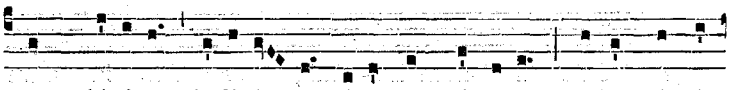
bis sub Pónti- o Pi-lá- to pássus, et sepúltus est. Et resur-



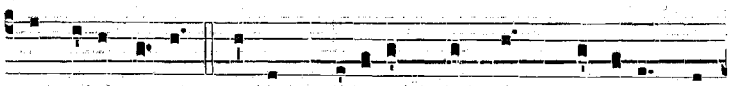
réxit térti- a dí- e, secúndum Scriptú- ras. Et ascéndit in



caélum : sédet ad déxte-ram Pátris. Et í-te-rum ventúrus est



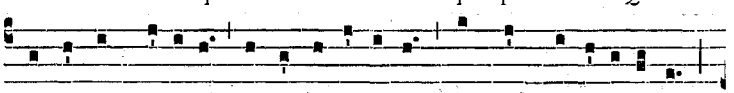
cum gló-ri-a, judicá- re vívos et mórtu-os : cú-jus régni



non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dóminum, et



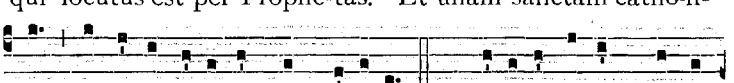
vi-vi-fi-cántem : qui ex Pátre Fi-li- óque procé-dit. Qui cum



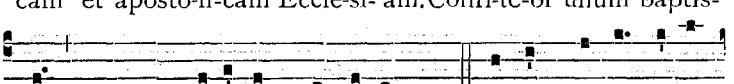
Pátre et Fí-li-o simul ado-rá-tur, et conglo-ri-ficá-tur :



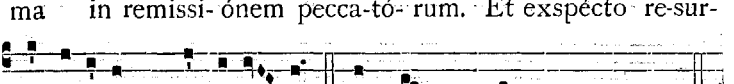
qui locútus est per Prophé-tas. Et únam sánctam cathó-li-



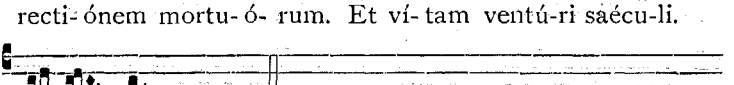
cam et apostó-li-cam Eccié-si- am. Confí-te-or únum baptís-



ma in remissi- ónem pecca-tó- rum. Et exspécto re-sur-



recti- ónem mortu- ó- rum. Et ví- tam ventú-ri saécu-li.

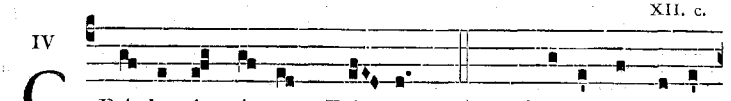


A- men.
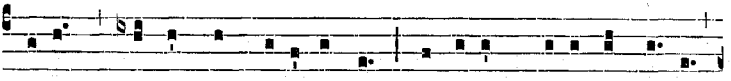
# V

XII. c.

IV



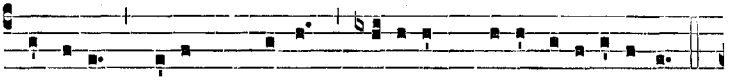
C Ré-do in ú-num Dé- um, * *or* Crédo in únum



Dé-um, * Pátrem omnipot-éntem, factórem caéli et térrae,



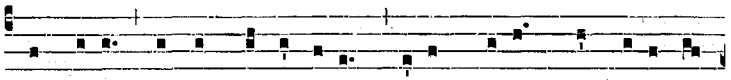
vi-si-bí-li-um ómni-um, et invi-si-bí-li- um. Et in únum



Dóminum Jésum Chrístum, Fí-li-um Dé-i unigéni-tum.
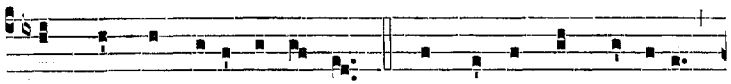


Et ex Pátre ná-tum ante ómni-a saécu-la. Dé-um



de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o vé-



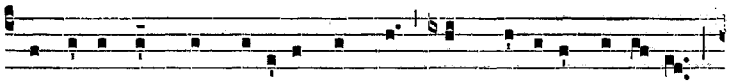
ro. Géni-tum, non fáctum, consubstanti-á-lem Pátri :



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



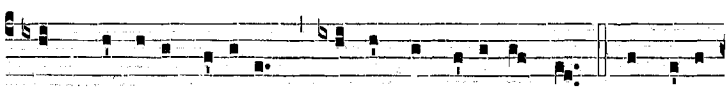
et propter nóstram sa-lú-tem descéndit de caé-lis. Et in-



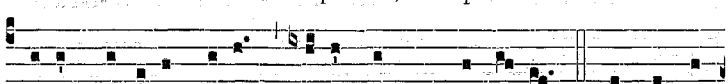
carná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-ne :



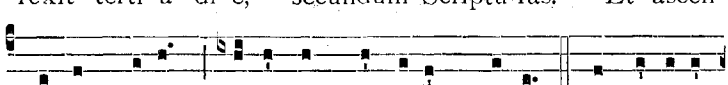
Et hómo fáctus est. Cru-ci-fí-xus ét-i-am pro nó-bis :



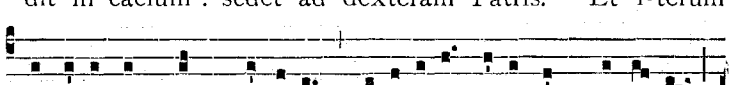
sub Pónti-o Pi-láto pássus, et sepúltus est. Et resur-



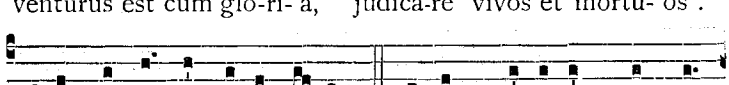
réxit térti-a dí-e, secúndum Scriptú-ras. Et ascén-



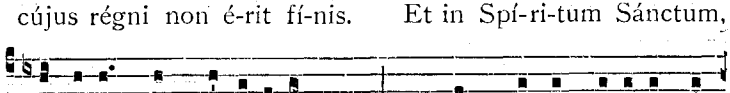
dit in caélum : sédet ad déxteram Pátris. Et í-terum



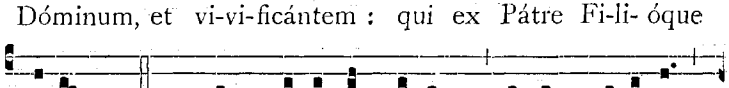
ventúrus est cum gló-ri-a, judicá-re vívos et mórtu-os .



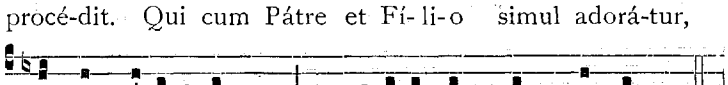
cújus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum,



Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-óque



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



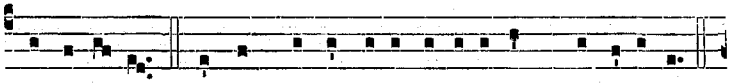
et conglori-fi-cá-tur : qui locútus est per Prophé-tas.



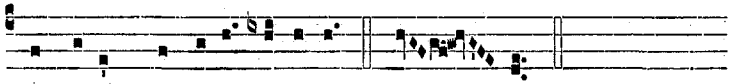
Et únam sánctam cathó-li-cam et apostó-li-cam Ecclé-



si- am. Confí-te-or únum baptísma in remissi-ónem



pecca-tó-rum. Et exspécto resurrecti-ónem mortu-ó-rum.



Et ví-tam ventú-ri saécu-li. A- men.

## VI

XI. c.

IV



C Ré-do in ú-num Dé- um, * *or* Crédo in únum



Dé-um * Pátrem omnipot-én-tem, factó-rem caé-li et



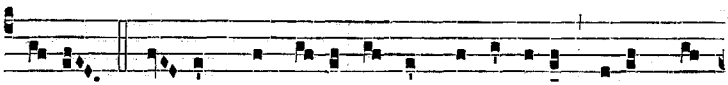
tér-rae, vi-si-bí-li-um ómni-um, et invi-si-bí-li- um.



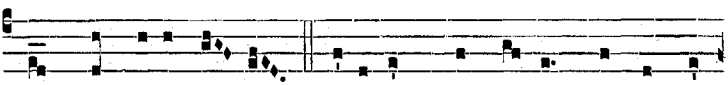
Et in ú-num Dóminum Jésum Chrístum Fí-li-um Dé- i



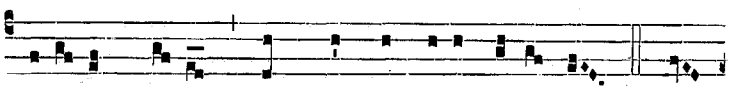
unigéni-tum. Et ex Pátre ná-tum ante ómni-a saé-



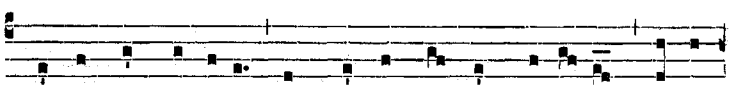
cu- la. Dé- um de Dé- o, lúmen de lúmine, Dé- um vé-



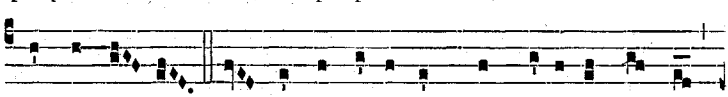
rum de Dé- o vé- ro. Géni-tum, non fáctum, consubstan-



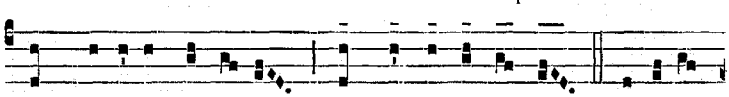
ti- á- lem Pátri : per quem ómni- a fácta sunt. Qui



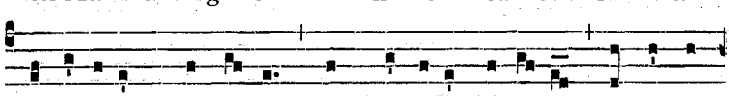
propter nos hómines, et propter nóstram sa-lú- tem descén-



dit de caé- lis. Et incarná-tus est de Spí-ri-tu Sáncto



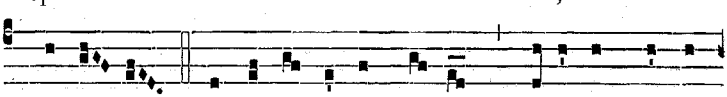
ex Ma-ri- a Vírgi-ne : Et hómo fáctus est. Cru-ci-fí-



xus ét-i- am pro nó-bis : sub Pónti- o Pi-lá-to pássus, et



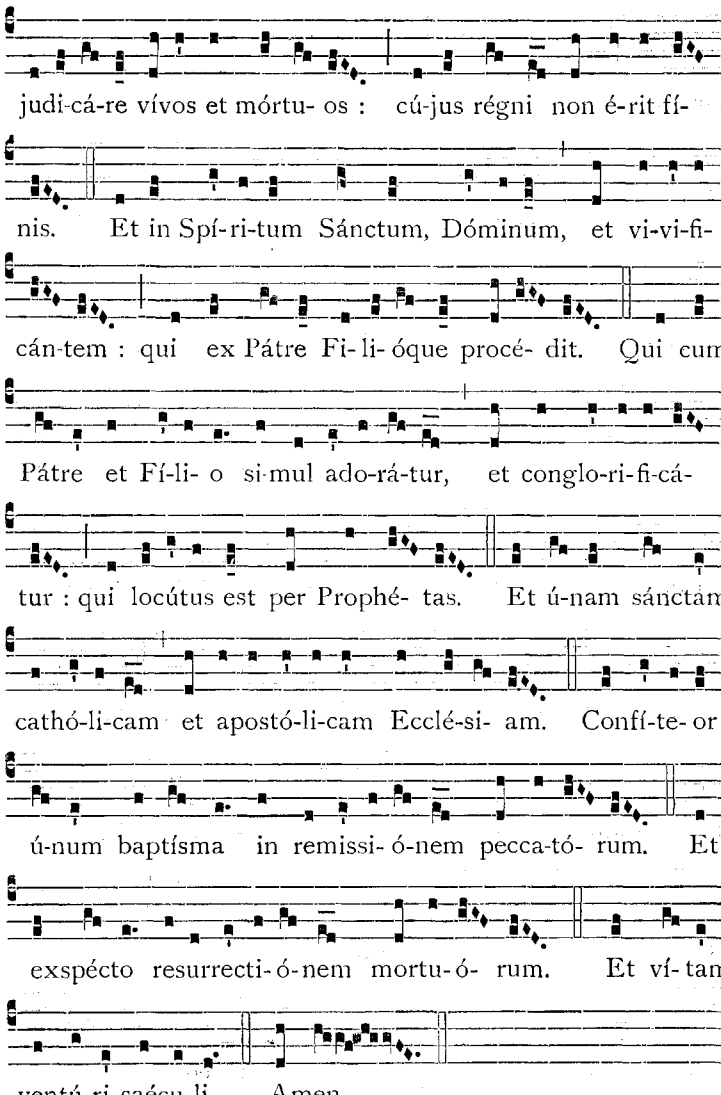
sepúltus est. Et re-surré-xit térti- a dí- e, secúndum



Scriptú- ras. Et ascéndit in caé-lum : sédet ad déxte-



ram Pá- tris. Et í-terum ventú-rus est cum gló-ri- a



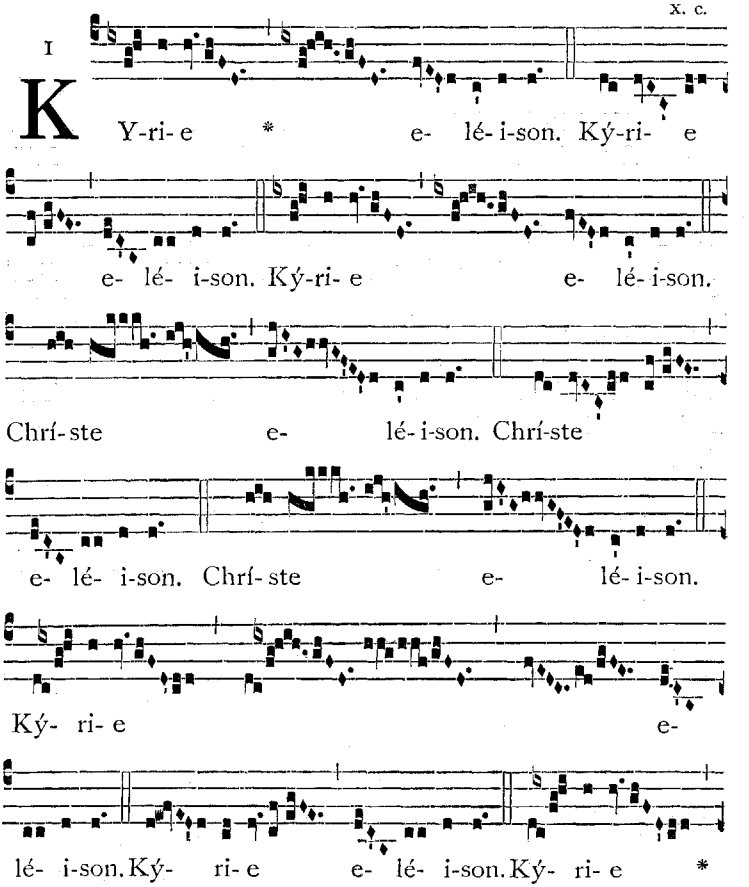

¶ *This Ordinary is* NOT *meant to be a matter of hard and fast rule : chants from one Mass may be used together with those from others, the Ferial Masses excepted. In the same way, according to the degree of solemnity, one or more of the following* Chants "ad libitum" *may be employed.*

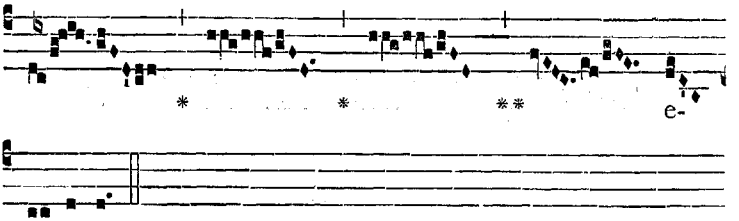
# CHANTS "AD LIBITUM."

## Kyrie.

### I

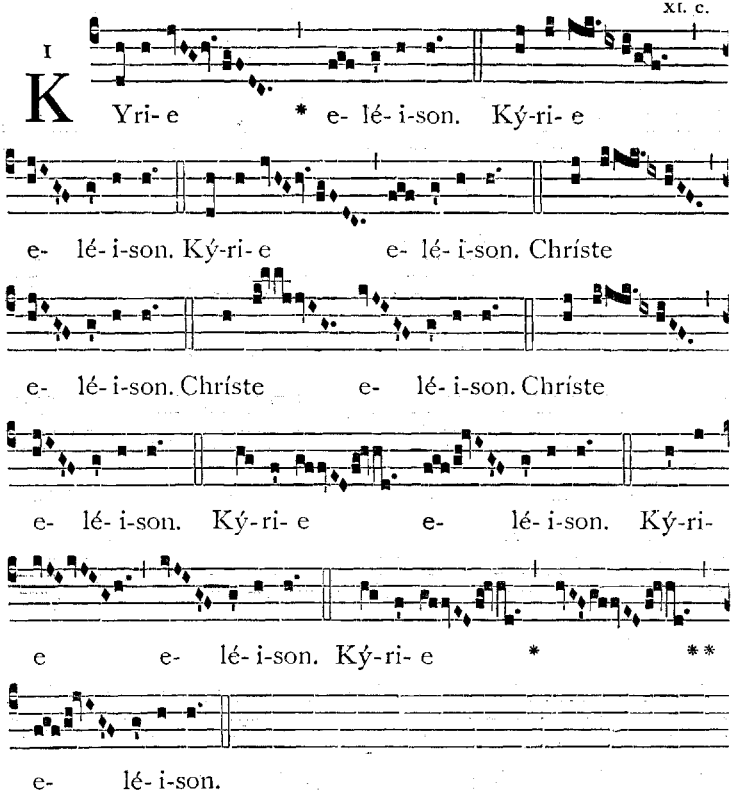
(Clemens Rector)






## II

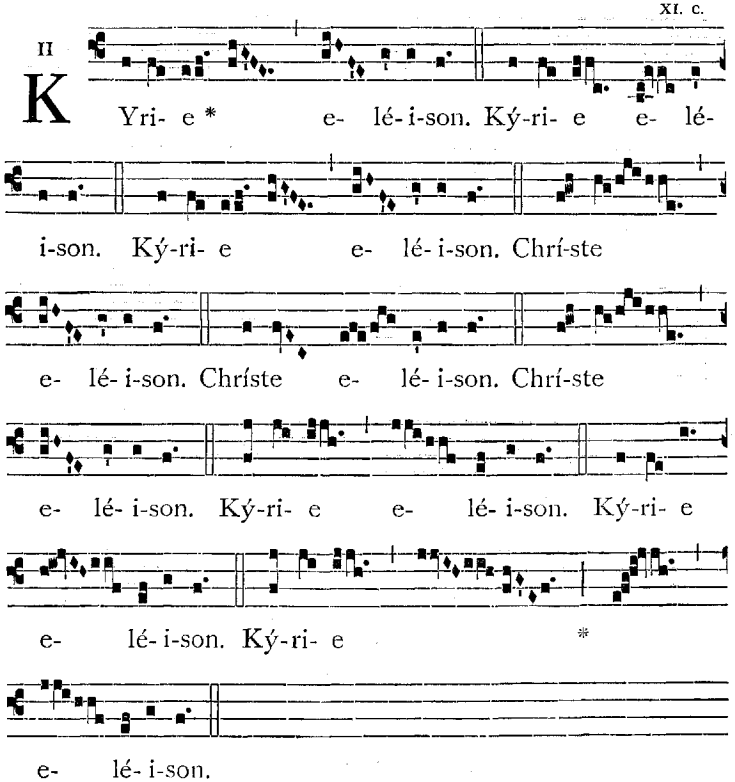
### (Summe Deus)



## III

(Rector cosmi pie)

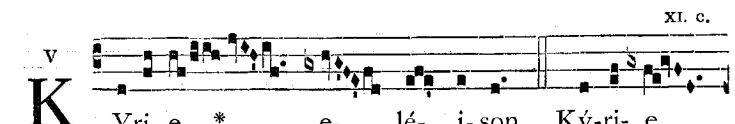
XI. c.
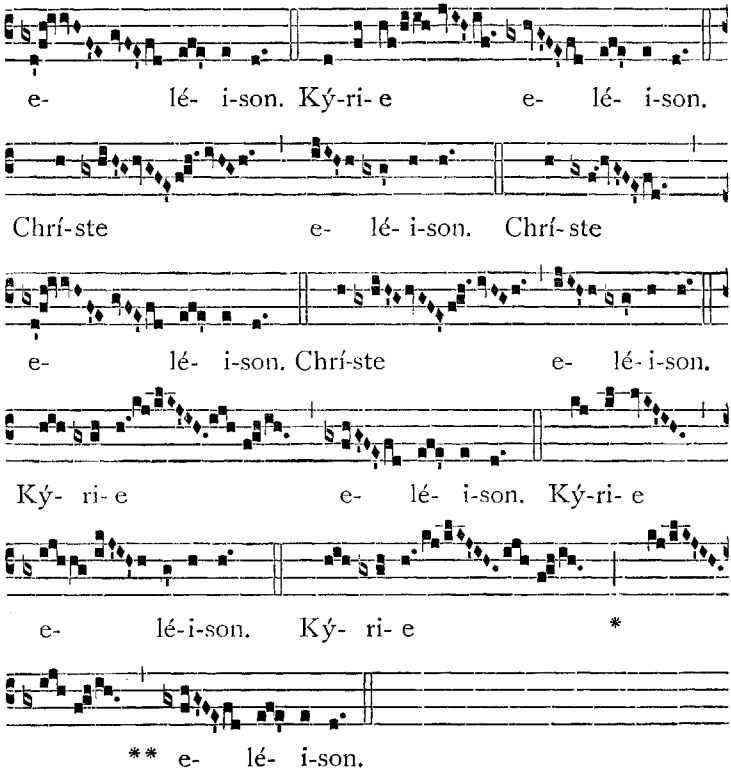



## IV

(Kyrie altissime)

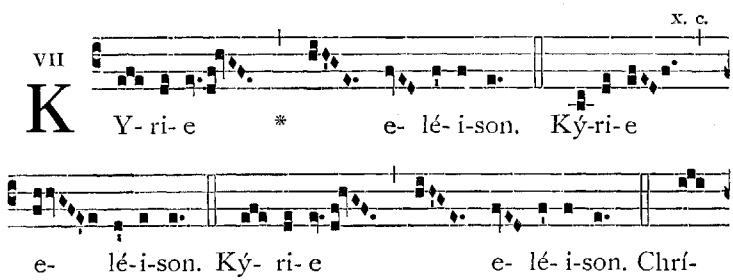
XI. c.

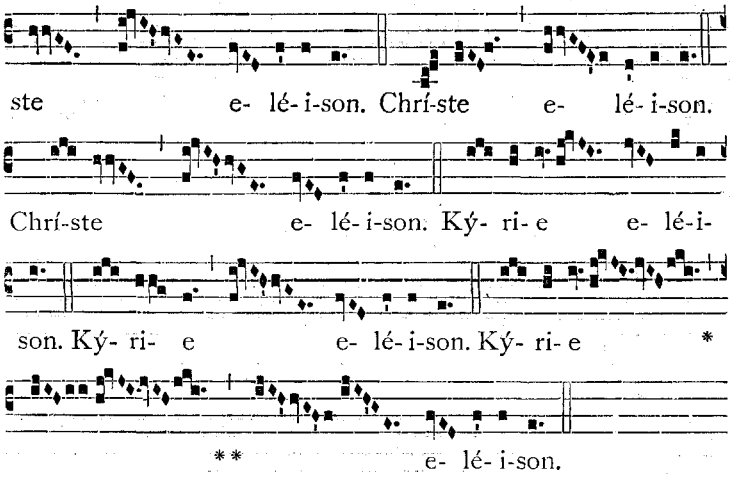





## V

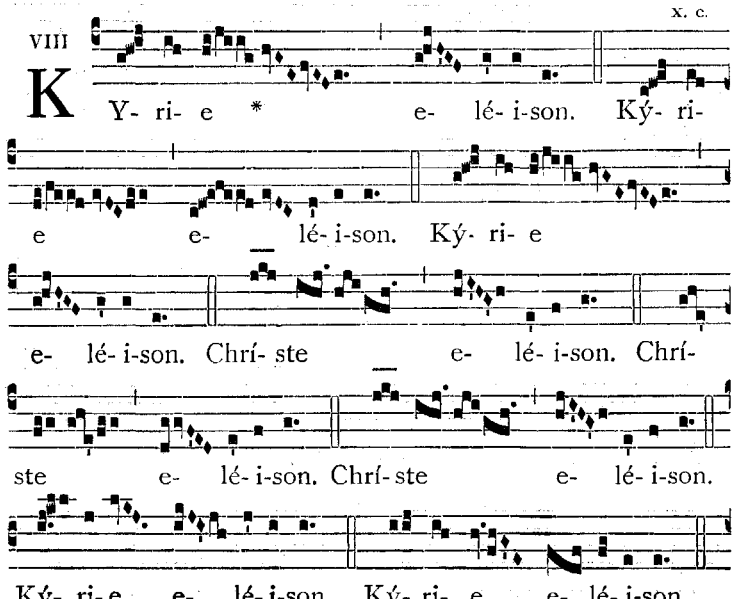
### (Conditor Kyrie omnium)






## VI

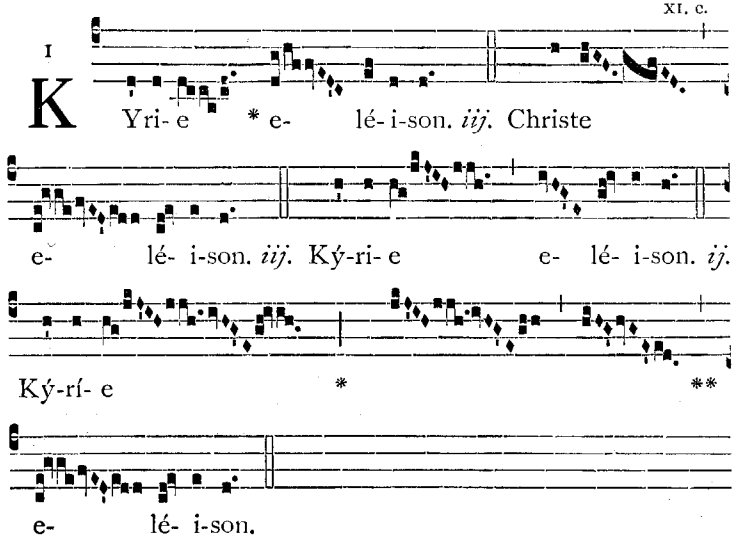
(Te Christe Rex supplices)





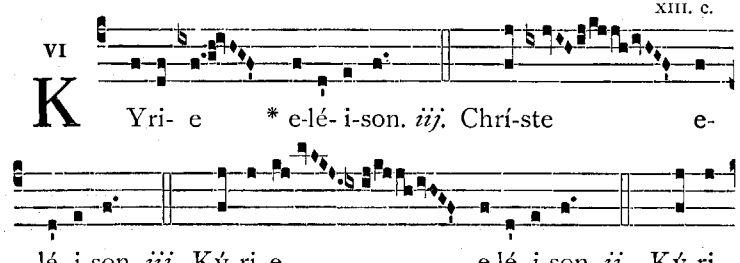

## VII

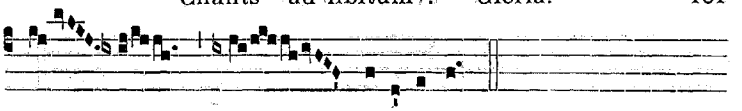
(Splendor aeterne)




## VIII

(Firmator sancte)

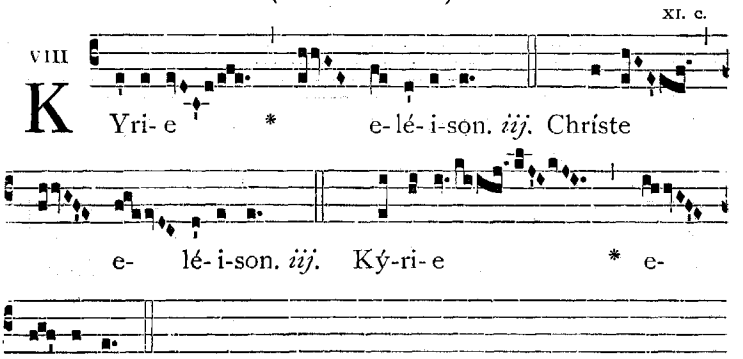




e * e-lé- i-son.
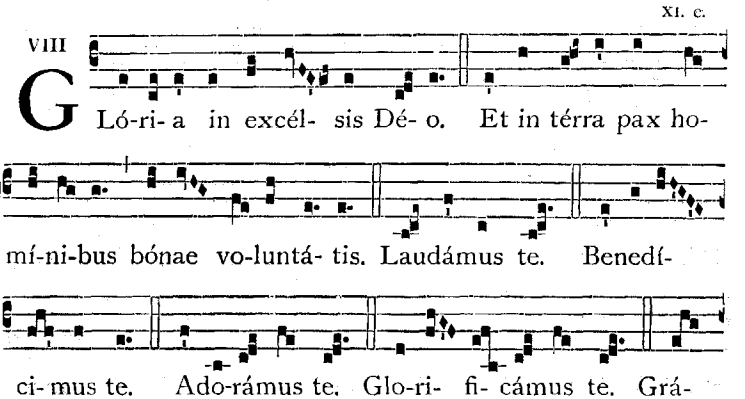
## IX

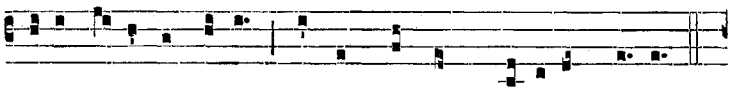
(O Pater excelse)




# Gloria.

## I
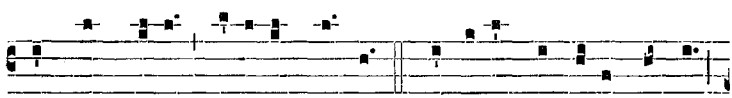




ti- as á-gimus tí-bi propter mágnam gló-ri- am tú- am.



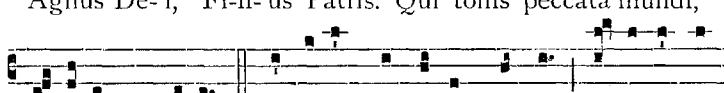
Dómine Dé-us, Rex caeléstis, Dé- us Pá-ter o-mnípot-ens.



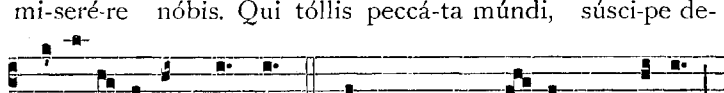
Dómine Fí-li unigéni- te Jé-su Chrí-ste. Dómine Dé-us,



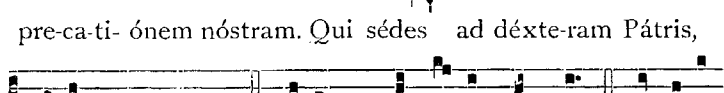
Agnus Dé- i, Fí-li- us Pátris. Qui tóllis peccáta múndi,



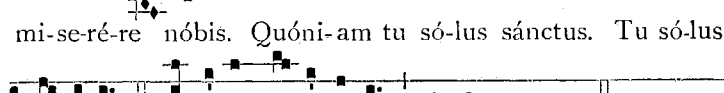
mi-seré-re nóbis. Qui tóllis peccá-ta múndi, súsci-pe de-



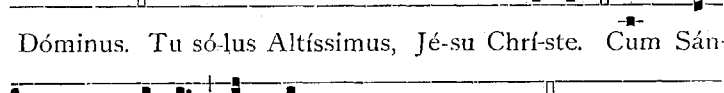
pre-ca-ti- ónem nóstram. Qui sédes ad déxte-ram Pátris,



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



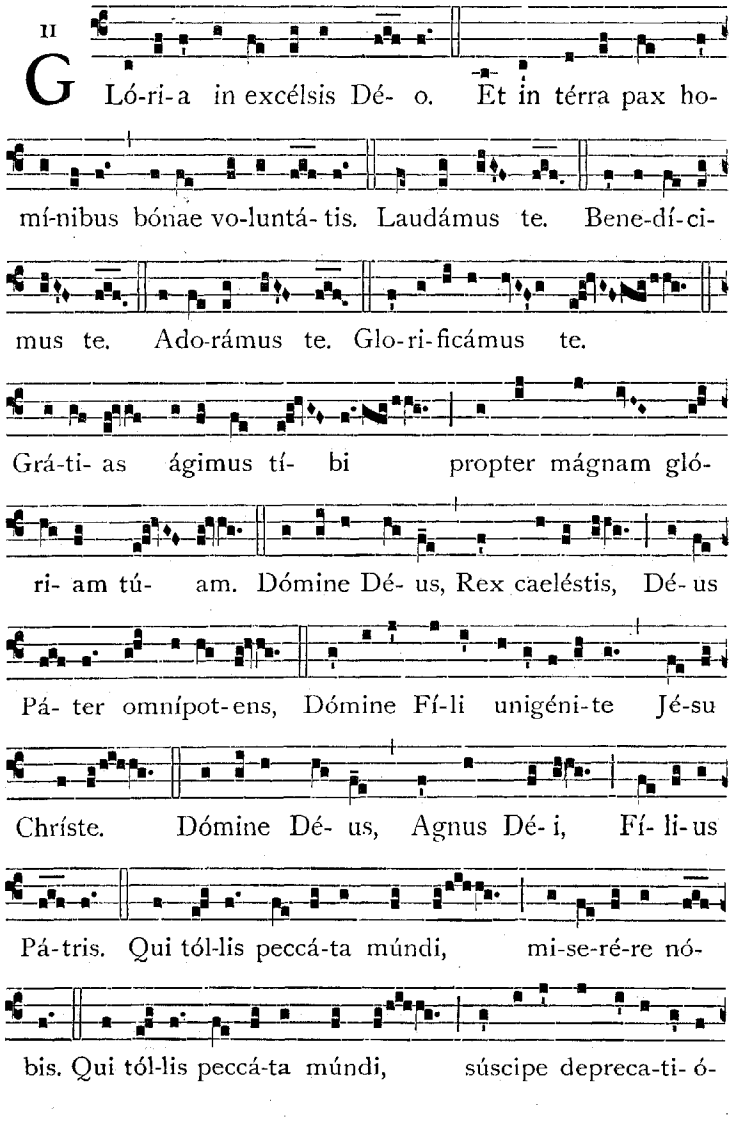
Dóminus. Tu só-lus Altíssimus, Jé-su Chrí-ste. Cum Sán-



cto Spí- ri- tu, in gló-ri- a Dé-i Pá-tris. A- men.

# II
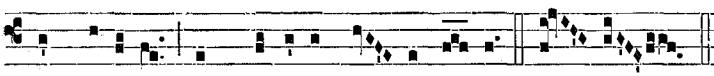
XI. c.


II
G
Ló-ri-a in excélsis Dé- o. Et in térra pax ho-
mí-nibus bónae vo-luntá- tis. Laudámus te. Bene-dí-ci-
mus te. Ado-rámus te. Glo-ri-ficámus te.
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
Chríste. Dómine Dé- us, Agnus Dé- i, Fí- li-us
Pá-tris. Qui tól-lis peccá-ta múndi, mi-se-ré-re nó-
bis. Qui tól-lis peccá-ta múndi, súscipe depreca-ti- ó-


nem nóstram. Qui sédes ad déxte-ram Pátris, mi-
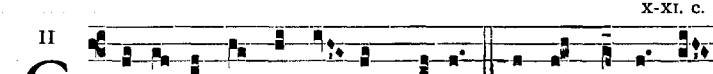

se-ré-re nó- bis. Quóni- am tu só-lus sánctus. Tu só-lus Dó-

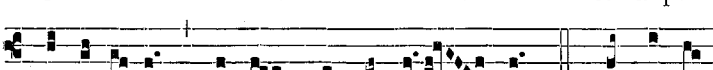

minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sán-

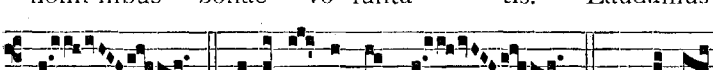

cto Spí-ri-tu, in gló-ri-a Dé- i Pá-tris. A- men.

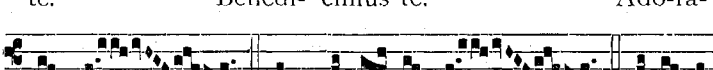
## III

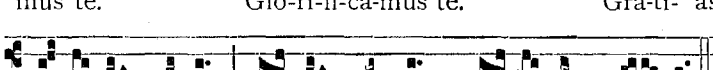
X-XI. c.

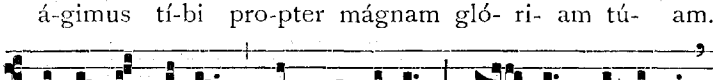

II
G Ló-ri- a in excél-sis Dē- o. Et in térra pax

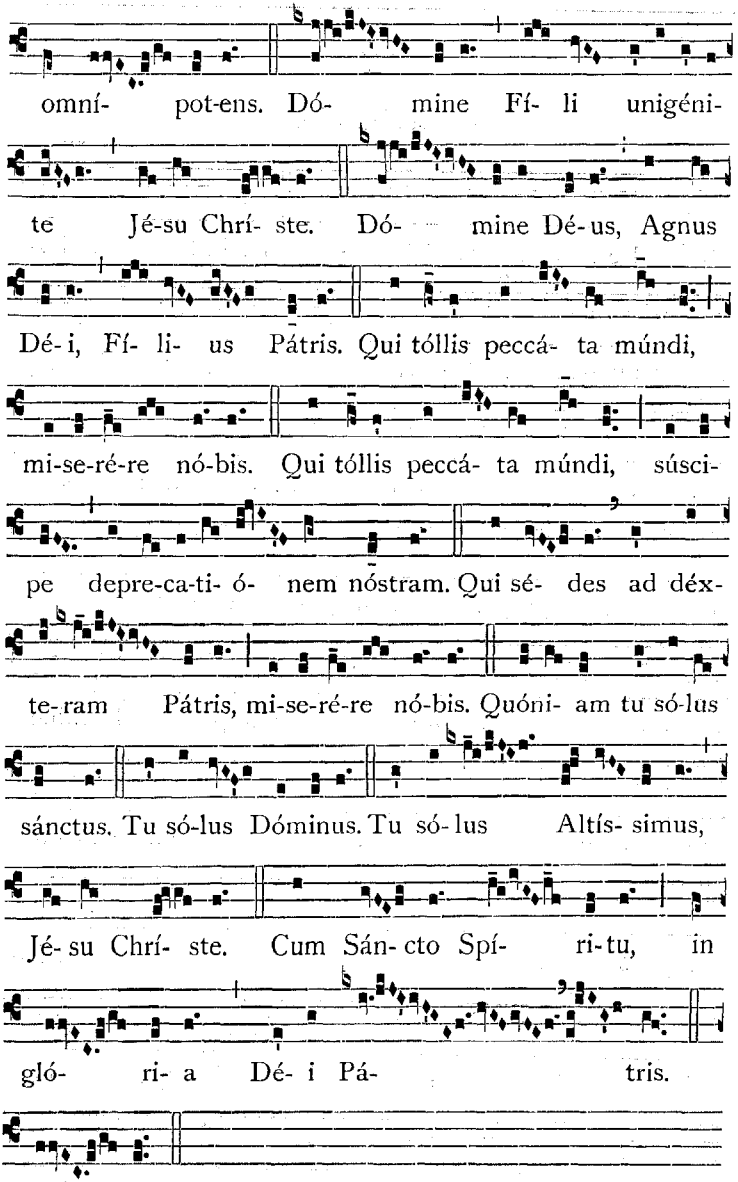

homí-nibus bónae vo- luntá- tis. Laudámus


te. Benedí- cimus te. Ado-rá-


mus te. Glo-ri-fi-cá-mus te. Grá-ti- as


á-gimus tí-bi pro-pter mágnam gló- ri- am tú- am.


Dómi-ne Dé- us, Rex cae-léstis, Dé- us Pá- ter

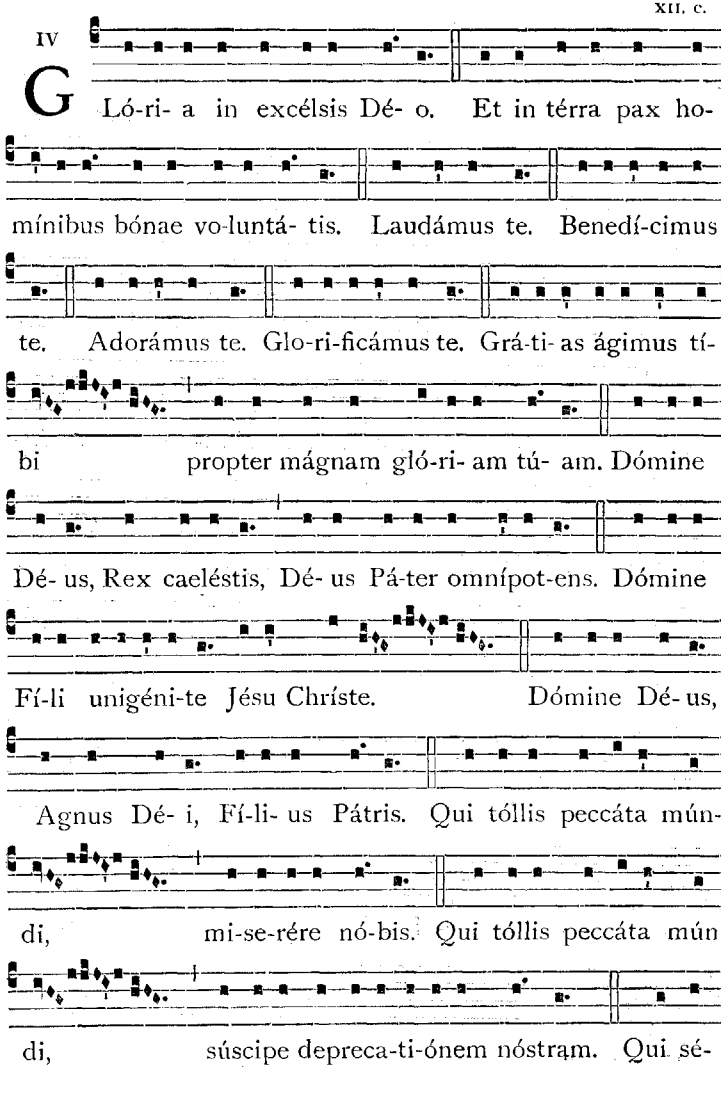

omní- pot-ens. Dó- mine Fí- li unigéni-
te Jé-su Chrí- ste. Dó- mine Dé-us, Agnus
Dé-i, Fí- li- us Pátris. Qui tóllis peccá- ta múndi,
mi-se-ré-re nó-bis. Qui tóllis peccá- ta múndi, súsci-
pe depre-ca-ti- ó- nem nóstram. Qui sé- des ad déx-
te-ram Pátris, mi-se-ré-re nó-bis. Quóni- am tu só-lus
sánctus. Tu só-lus Dóminus. Tu só-lus Altís- simus,
Jé-su Chrí- ste. Cum Sán-cto Spí- ri-tu, in
gló- ri- a Dé- i Pá- tris.
A- men.

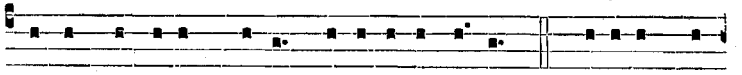
# IV

## (Ambrosian Chant)

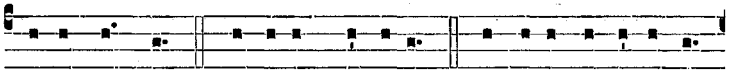
XII. c.

IV





des ad déxteram Pátris, 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-ri-



a Dé-i Pátris. ** Amen.

---

# Sanctus.

## I



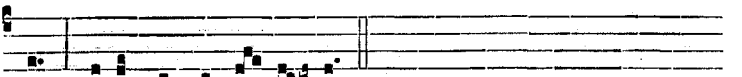

Sanctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



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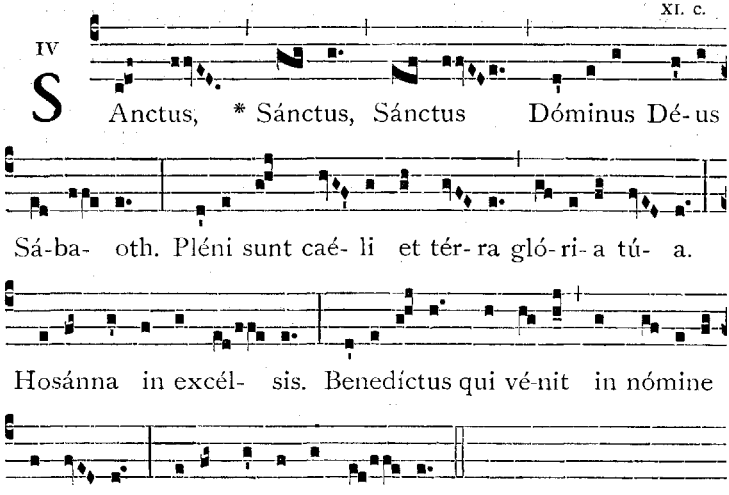


na in excél-sis. Benedíctus qui vénit in nómine Dómi-

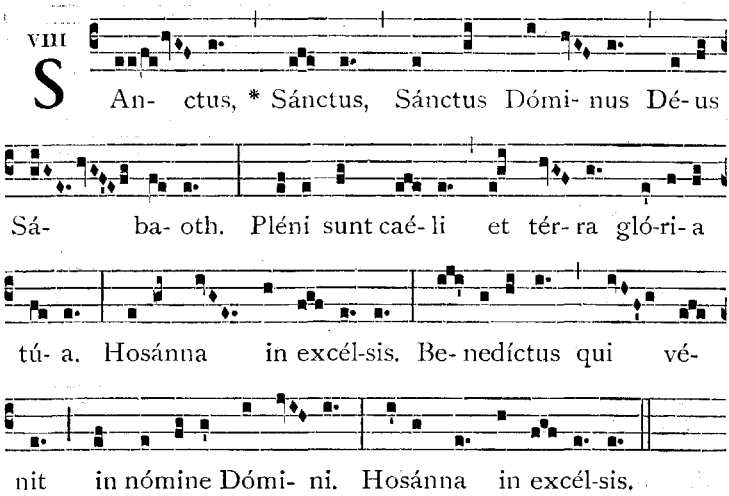


ni. Hosánna in excél-sis.

## II


XI. c.
IV
S
Anctus, * Sánctus, Sánctus Dóminus Dé-us
Sá-ba- oth. Pléni sunt caé- li et tér- ra gló-ri- a tú- a.
Hosánna in excél- sis. Benedíctus qui vé-nit in nómine
Dómi- ni. Hosánna in excél- sis.

## III
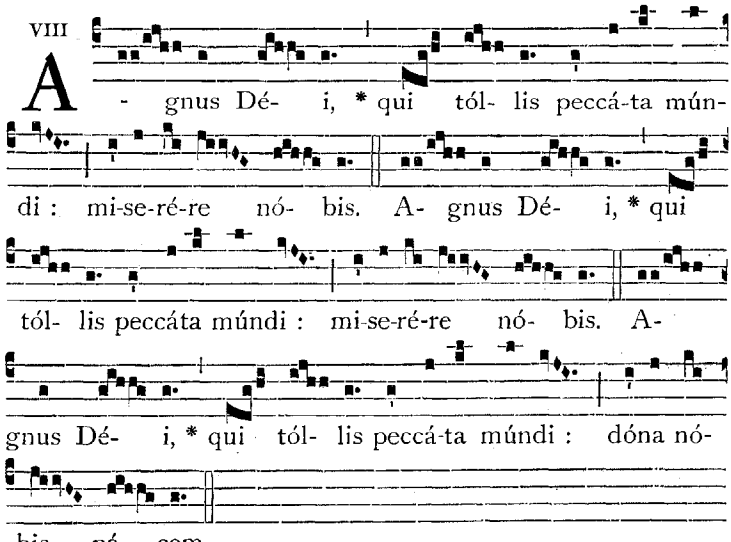

VIII
S
An- ctus, * Sánctus, Sánctus Dómi- nus Dé-us
Sá- ba- oth. Pléni sunt caé- li et tér- ra gló-ri- a
tú- a. Hosánna in excél-sis. Be- nedíctus qui vé-
nit in nómine Dómi- ni. Hosánna in excél-sis.

# Agnus.

## I
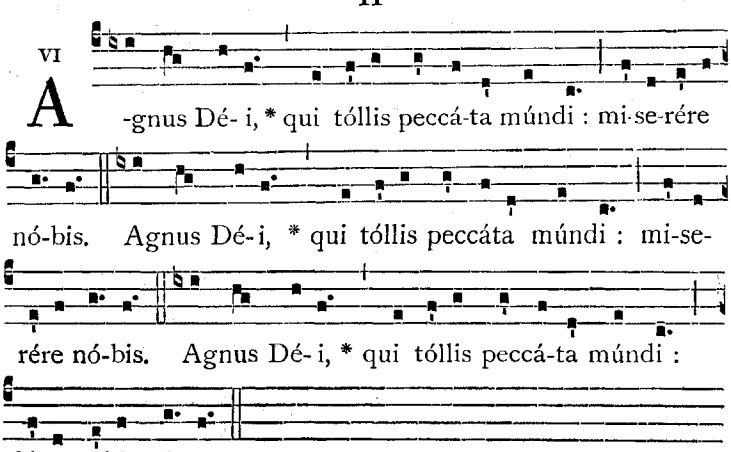
XII. c.

VIII




## II

VI



# Sunday at Vespers.

APeri, Dómine, ✠ os meum ad benedicéndum nomen sanctum tuum : munda quoque ✠ cor meum ab ómnibus vanis, perversis et aliénis cogitatiónibus; intelléctum illúmina, affféctum inflámma, ut digne, atténte ac devóte hoc Offícium recitáre váleam, et exaudíri mérear ante conspéctum divínae Majestátis tuae. Per Christum Dóminum nostrum. ℟. Amen.

Dómine, in unióne illíus divínae intentiónis, qua ipse in terris laudes Deo persolvísti, hanc tibi Horam persólvo.

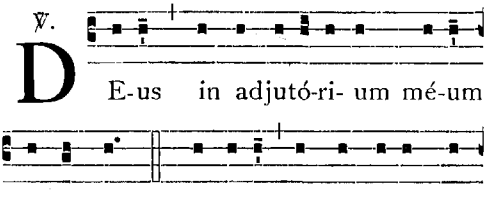
OPen, O Lord, my ✠ lips to bless thy holy name; and cleanse my ✠ heart from all vain, evil and wandering thoughts; enlighten my understanding, inflame my affections; that I may be able to say this Office worthily, attentively and with devotion; and may deserve to be heard in the presence of thy divine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

℟. 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.

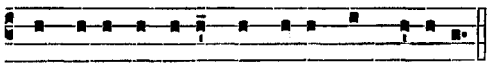
Pater noster. Ave Maria.

**Festal Tone.**




℣. O God, come to my assistance. ℟. 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.

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

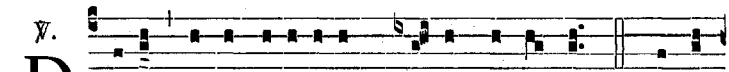


Praise be to Thee, O Lord, King of everlasting glory.

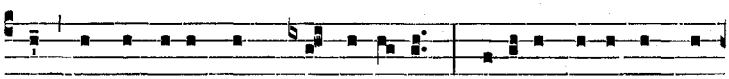
Laus tíbi Dómine Rex aetérnae gló-ri-ae.

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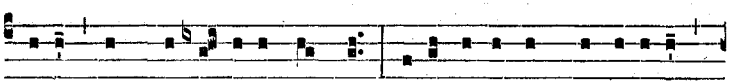
*At Vespers of Solemn Feasts, the following Chant may be used :*



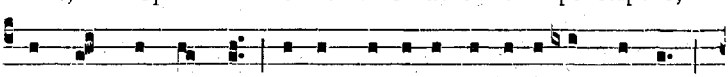
℣. D E-us in adjutó-ri-um mé- um inténde. ℟. Dómi-



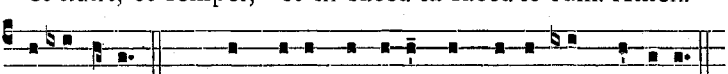
ne, ad adjuvándum me festí-na. Gló-ri-a Pátri, et Fí-



li- o, et Spi- rí- tu- i Sáncto. Sicut é-rat in princípi- o,



et nunc, et semper, et in saécu-la saecu-ló-rum. Amen.

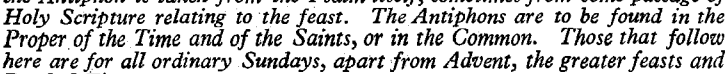


Alle-lú-ia. *or :* Laus tíbi Dómine Rex aetérnae gló-ri-ae.

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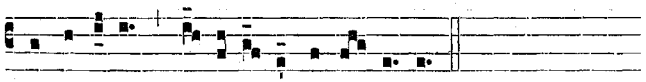
**In Paschal Time** *all five Psalms are sung under* the following Antiphon. *The Cantor repeats the Intonation for the first verse of each Psalm.*

Ant. VII c2 *The Officiant : The Cantor :*



A Lle-lú-ia. 1. Dí-xit Dóminus Dómino mé- o: **p.* 112.

2. Confitébor. 7 c². 157. — 3. Beátus vir. 7 c². 164. — 4. Laudáte púeri. 7 c². 169. — 5. In éxitu. 7 c². 175.

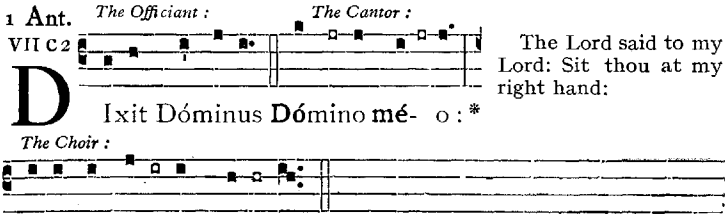



Alle-lú-ia, alle-lú-ia, alle- lú- ia.

**During the Year.**

## Psalm 109.

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




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

Dixit Dóminus **Dómino mé-** o : *

Séde a **déx**tris **mé-** is.

2. Donec pónam inimícos túos, * scabéllum **pédum** tuórum.

Until I make thy enemies thy footstool.

3. Vírgam virtútis túae emíttet Dóminus ex Sion : * domináre in médio inimicórum tuórum.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

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

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.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem Melchísedech.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

6. Dóminus a déxtris túis, * confrégit in die írae súae réges.

The Lord at thy right hand hath broken kings in the day of his wrath.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in terra multórum.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

8. De torrénte in via bíbet : * proptérea exaltábit cáput.

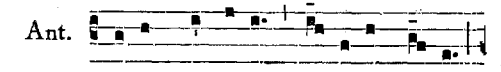
He shall drink of the torrent in the way: therefore shall he lift up the head.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

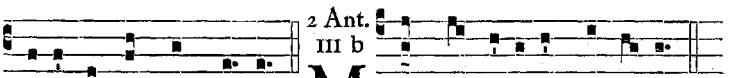
*All the Psalms end thus with the doxology* Glória Pátri *unless the contrary is indicated.*

P. T. – p. 157




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

Díxit Dóminus Dómino mé- o :




Séde a déxtris mé- is. M Agna ópera Dómi-ni.

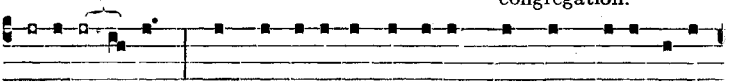
## Psalm 110.

*The blessings bestowed by God upon his people.*

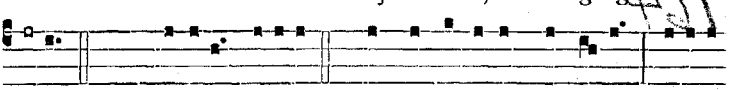


I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

1. Confitébor tíbi Dómine in tóto **cór-**



de **mé**- o : * in consí-li- o justórum, et congrega-**ti**-**ó**-



ne. *Flex :* su-órum, † 2. Mágna ópera **Dómi**-ni : *

2. Mágna ópera **Dómini** : * exquisíta in ómnes voluntá*tes* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saécu*lum* **saé**culi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor **Dómi**nus : * éscam dédit timén*ti*bus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópu*lo* súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et *ju*dícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum **saé**culi : * fácta in veritáte et ae*quit*áte.

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.

8. Redemptiónem mísit **pó**pulo **súo** : * mandávit in aetérnum testamén*tum* **súum.**

He hath sent redemption to his people: he hath commanded his covenant for ever.

9. Sánctum et terríbile **nómen éjus** : * inítium sapiéntiae *tímor* **Dómini.**

Holy and terrible is his name: the fear of the Lord is the beginning of wisdon.

10. Intelléctus bónus ómnibus **faciéntibus éum** : * laudátio éjus mánet in saécu*lum* **saéculi.**

A good understanding to all that do it: his praise continueth for ever and ever.

11. Glória **Pátri**, et **Fílio**, * et Spirítu*i* **Sáncto.**

12. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculó*rum*. Amen.



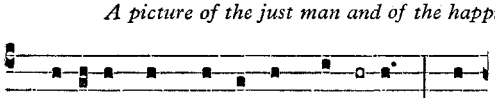

Great are the works of the Lord; sought out by all these that delight in them.




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## 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.




2. Pótens in térra érit *sémen* **éjus** : * generátio rectórum **benedicétur.**

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glória et divítiae in *dómo* **éjus** : * et justítia éjus **mánet** in saéculum **saéculi.**

Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever.

4. Exórtum est in ténebris *lúmen* **réctis** : * miséricors, et miserátor, et **jústus.**

To the righteous a light is risen up in darkness: *he is* merciful, and compassionate and just.

5. Jucúndus **hómo** qui miserétur et cómmodat, † dispónet ser-

Acceptable is the man that sheweth mercy and lendeth: he shall order his

mónes súos *in ju*dício : * quia in aetérnum non commovébitur.

6. In memória aetérna *érit* júst**u**s : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum *est cor* éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justitia éjus mánet in saé*culum* saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus suis frémet *et tab*éscet : * desidérium peccatórum períbit.

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.

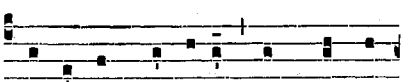
His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

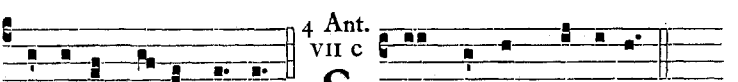
The wicked shall see and shall be angry, he shall gnash with his teeth and pine away : the desire of the wicked shall perish.

10. Glória P*átri, et* Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saeculórum. Amen.

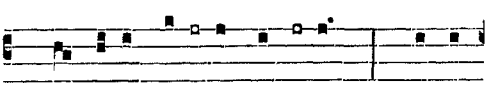



He that feareth the Lord shall delight exceedingly in his commandments.

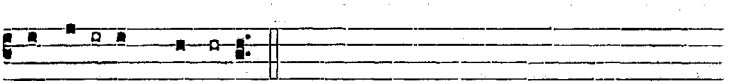



## Psalm 112.

*An invitation to praise God and his overruling Providence.*




Praise the Lord, ye children : praise ye the name of the Lord.




2. Sit nómen Dómini benedíctum, * ex hoc nunc et úsque in saéculum.

Blessed be the name of the Lord: from henceforth now and for ever.

3. A sólis ortu usque **ad** occá-sum, * laudábile **nómen Dómini.**

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. Excélsus super ómnes **gén**-tes **Dóminus**, * et super caélos **glória** ejus.

The Lord is high above all nations: and his glory above the heavens.

5. Quis sicut Dóminus Déus nóster, qui in **áltis hábitat**, * et humília réspicit in caélo **et** in **térra**?

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Súscitans a **térra ínopem**, * et de stércore érigens **páuperem** :

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

7. Ut cóllocet éum **cum** prin-**cípibus**, * cum princípibus **pópuli súi.**

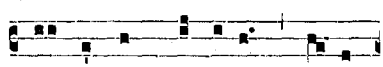
That he may place him with princes: with the princes of his people.

8. Qui habitáre fácit stérilem in **dómo**, * mátrem filiórum **laetántem.**

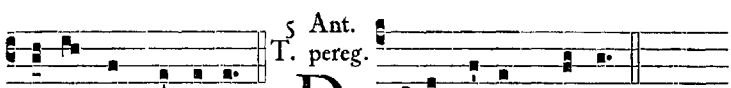
Who maketh a barren woman to dwell in a house: the joyful mother of children.

9. Glória **Pátri**, et **Fílio**, * et Spíritui **Sáncto.**

10. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculórum. **Amen.**

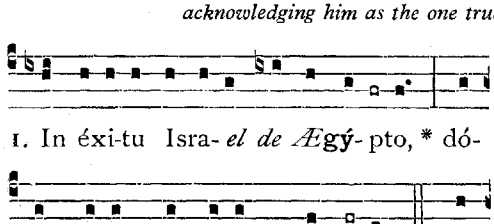



Blessed be the name of the Lord for ever.



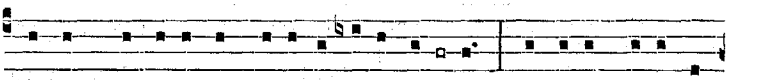

## Psalm 113.

*The people set free from Egypt praises its deliverer, acknowledging him as the one true God.*

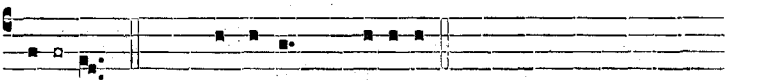



When Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.



cta est Judaé-a sancti-fi-*cá- ti- o* **é-** jus, * Isra-el potés*tas*



**é-** jus. *Flex :* palpábunt : †

3. Máre *vidit, et* **fú**git : * Jordánis convérsus est *re*tró*r*sum.

The sea saw and fled: Jordan was turned back.

4. Montes exsultavé*runt ut a*ríetes, * et cólles sicut á*gni* óvium?

The mountains skipped liks rams: and the hills like the lambs of the flock.

5. Quid est tíbi máre *quod fu*gísti? * et tu Jordánis, quia convérsus es *re*tró*r*sum?

What ailed thee, O thou sea, that thou didst flee? And thou, O Jordan, that thou wast turned back?

6. Móntes exsultástis *sicut a*ríetes, * et cólles sicut á*gni* óvium?

Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7. A fácie Dómini *móta est* tér*ra*, * a fácie Dé*i* Jácob :

At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

8. Qui convértit pétram in *stágna a*quárum : * et rúpem in fóntes *a*quárum.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

9. Non nóbis Dómi*ne, non* nó*bis*, * sed nómini túo *da* glóriam :

Not to us, O Lord, not to us: but to thy name give glory.

10. Super misericórdia túa et ve*ritáte* túa : * nequándo dícant géntes : Ubi est Déus *e*órum?

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

11. Déus autem *nóster in* caélo : * ómnia quaecúmque vólu*it*, fécit.

But our God is in heaven: he hath done all things whatsoever he would.

12. Simulácra géntium ar*gén*tum *et* áurum, * ópera mánu*um* hóminum.

The idols of the Gentiles are silver and gold, the works of the hands of men.

13. Os hábent, *et non lo*quéntur : * óculos hábent, et non *vi*débunt.

They have mouths and speak not: they have eyes and see not.

14. Aures há*bent, et non* áudient : * náres hábent, et non *odo*rábunt.

They have ears and hear not: they have noses and smell not.

15. Mánus habent, et non palpábunt : † pédes hábent, et

They have hands and feel not, they have feet and walk not: neither

*non ambulá*bunt : * non clamábunt in gútture sú*o*.

16. Símiles íllis fíant qui *fáciunt* éa : * et ómnes qui confídunt *in* éis.

17. Dómus Israel spe*rávit in* Dómino : * adjútor eórum et protéctor e*ó*rum est.

18. Dómus Aaron spe*rávit in* Dómino : * adjútor eórum et protéctor e*ó*rum est.

19. Qui tíment Dóminum spera*vérunt in* Dómino : * adjútor eórum et protéctor e*ó*rum est.

20. Dóminus mémor *fuit* nóstri : * et benedíxit nóbis.

21. Benedíxit *dómui* Israel : * benedíxit dómu*i* Aaron.

22. Benedíxit ómnibus *qui tíment* Dóminum, * pusíllis cum *maj*óribus.

23. Adjíciat *Dóminus* súper vos : * super vos, et super fílio*s* véstros.

24. Benedí*cti vos a* Dómino, * qui fécit caélum *et* térram.

25. Caé*lum caéli* Dómino : * térram autem dédit fíliis hóminum.

26. Non mórtui lau*dábunt te* Dómine : * neque ómnes qui descéndunt in *in*férnum.

27. Sed nos qui vívimus, bene*dícimus* Dómino, * ex hoc nunc et usque *in* saéculum.

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.

They that fear the Lord have 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.

He hath blessed all that fear the Lord, both little and great.

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.

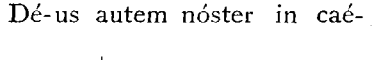
The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

28. Glória *Pátri, et* Fílio, * et Spirítu*i* Sáncto.

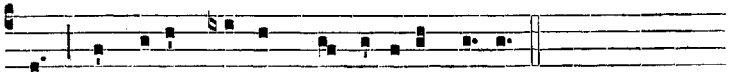
29. Sicut érat et princípio, *et nunc et* sémper, * et in saécula saeculó*rum.* Amen.

Ant.



Dé-us autem nóster in caé-

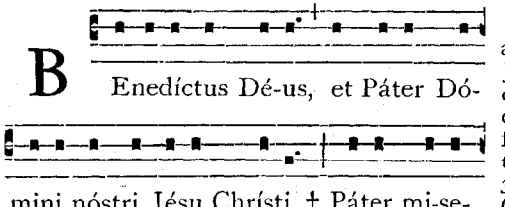
But our God is in heaven; he hath done all things whatsoever he would.



lo : ómni-a quaecúmque vó-lu-it, fé-cit.

## Little Chapter.

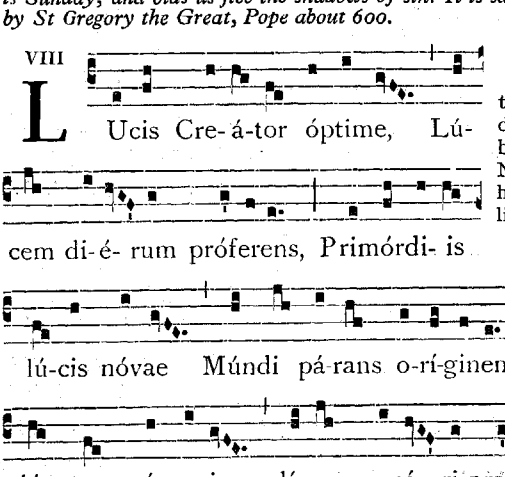
*A short reading from Holy Scripture.*




Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation. *2 Cor. 1, 3-4.* ℟. Thanks be to God.

## Hymn.

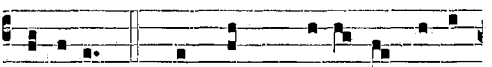
*This hymn treats of the creation of light on the first day of the week, which is Sunday, and bids us flee the shadows of sin. It is said to have been written by St Gregory the Great, Pope about 600.*




1. O blest Creator of the Light! Who dost the dawn from darkness bring : and framing Nature's depth and height, didst with the light thy work begin.



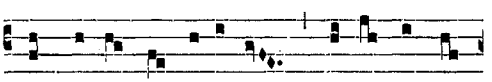
tur tétrum chá-os, Audi préces cum



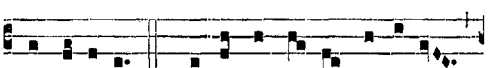
flé-tibus. 3. Ne mens gravá-ta crími-



ne, Vítae sit éx-sul múnere, Dum



nil per-énne cógi-tat, Se-séque cúl-



pis ílligat. 4. Caeléste púlset ósti-um,



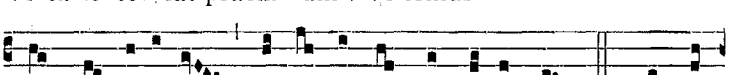
Vi-tá-le tól-lat praémi-um : Vi-témus

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.

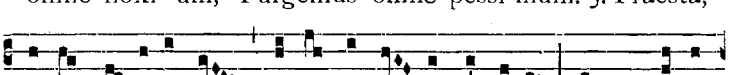
3. Keep thou our souls from schemes of crime, nor guilt remorseful let them know; nor, thinking but on things of time, into eternal darkness go.

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.

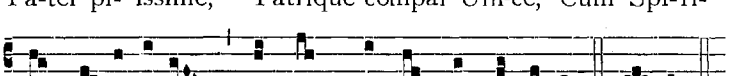
5. Father of mercies! hear our cry; hear us, co-equal Son! who reignest with the Holy Ghost while endless ages run. Amen.



ómne nóxi-um, Purgémus ómne péssi-mum. 5. Praésta,

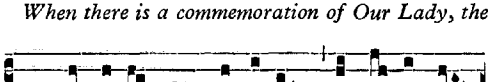


Pá-ter pi-íssime, Patríque cómpar Uni-ce, Cum Spí-ri-



tu Pa-rácli-to, Régnans per ómne saécu-lum. Amen.

*When there is a commemoration of Our Lady, the doxology is as follows :*

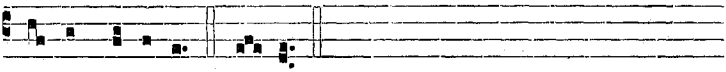


5. Jésu tíbi sit gló-ri-a, Qui ná-tus es

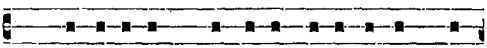
O Jesu! born of Virgin bright, immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.



de Vírgine, Cum Pátre et almo Spí-ri-tu, In sempi-

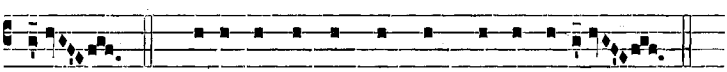


térna saécu-la. Amen.



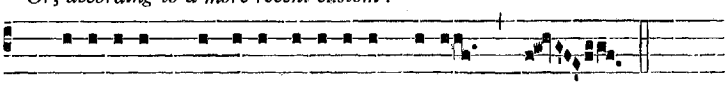
℣. Di-rigátur Dómine orá-ti- o mé-

℣. Let my prayer be directed, O Lord. ℟. As incense in thy sight.



a. ℟. Sicut incénsum in conspéctu tú-o.

*Or, according to a more recent custom :*



℣. Di-rigátur Dómine orá-ti-o mé-a.
℟. Sicut incénsum in conspéctu tú-o.

*At the* Magníficat *the Antiphon is Proper.*

## Canticle of the Blessed Virgin Mary. *Luke 1, 46-55.*

MAgníficat * ánima méa Dóminum.

Et exsultávit spíritus méus * in Déo salutári méo.

Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.

Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

Et misericórdia éjus a progénies in progénies : * timéntibus éum.

Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

Depósuit poténtes de séde, * et exaltávit húmiles.

MY soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm, he hath scattered the prond in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

Esuriéntes implévit bónis : * et dívites dimísit inánes.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscépit Israel púerum súum, * recordátus misericórdiae súae :

He hath received Israel his servant: being mindful of his mercy.

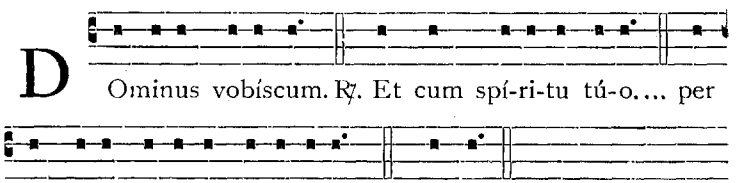
Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

As he spoke to our fathers: to Abraham and to his seed for ever.

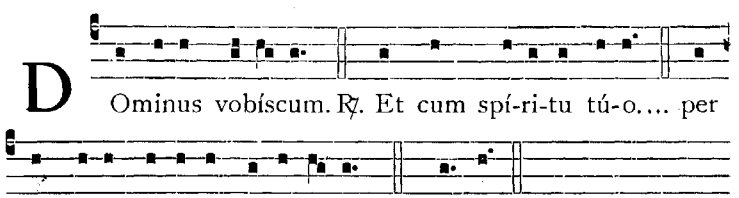
Glória Pátri, et Fílio, * et Spirítui Sáncto.

Sicut érat in princípio, et nunc, et sémper, * et in sæcula sæculórum. Amen.

*The Antiphon is repeated; then the Officiant recites the Collect of the day.*



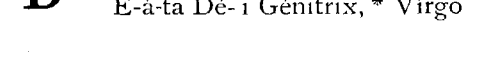

Older solemn tone.



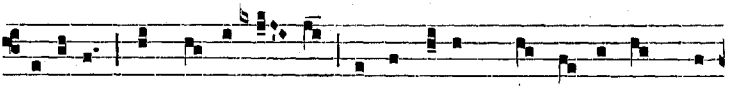

*Any Commemorations are here added, ending with the Suffrage of All the Saints, if it is said, or in Paschal Time the Commemoration of the Cross.*

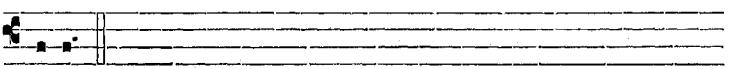
## Suffrage of All the Saints.

*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.*




May the Blessed Virgin Mary, Mother of God, and all the Saints, intercede for us with the Lord.




℣. Mirificávit Dóminus Sánctos súos.

℟. Et exaudívit éos clamántes ad se.

℣. The Lord has made his saints wonderful.

℟. And he heard them when they called upon him.

## Prayer.

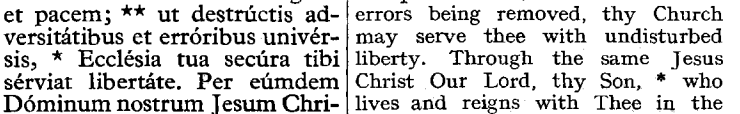
A cunctis nos, quaésumus Dómine, mentis et córporis defénde perículis : * et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ** ut destrúctis adversitátibus et erróribus univérsis, * Ecclésia tua secúra tibi sérviat libertáte. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum : * qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

PReserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever virgin Mother of God, of blessed Joseph, of thy blessed apostles Peter and Paul, of blessed *N.* and of all the saints, grant us, in thy mercy, health and peace : that, all adversities and errors being removed, thy Church may serve thee with undisturbed liberty. 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. ℟. Amen.

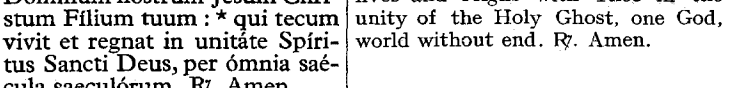
¶ *In this Prayer, the Titular Saint of the Church in which the Office is celebrated, is named at the letter* N. *An Archangel and St. John the Baptist are named before St. Joseph.*

## 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.*




He who was Crucified has risen from the dead and has redeemed us.



℣. Dícite in natiónibus, allelúia.
℟. Quia Dóminus regnávit a lígno, allelúia.

℣. Proclaim it to all nations, alleluia.
℟. That the Lord has reigned from the tree, alleluia.

## Prayer.

DEus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem : * concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum : * qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. 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. ℟. Amen.

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*After the final Collect there follows :*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with thy spirit.

*The Cantors.*

℣. Benedicámus Dómino.
℟. Déo grátias v. 140.

℣. Let us bless the Lord.
℟. Thanks be to God.

*The Officiant next says on a lower note :*

℣. Fidélium ánimæ per misericórdiam Déi requiéscant in páce.
℟. Amen.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. 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* ℣. *on the same note as the* ℣. Fidélium.

℣. Dóminus det nóbis súam pácem.
℟. Et vítam ætérnam. Amen.

℣. May the Lord grant us his peace.
℟. And life everlasting. Amen.

*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 :*

℣. Divínum auxílium máneat semper nobíscum.
℟. Amen.

℣. May the divine assistance remain always with us.
℟. Amen.
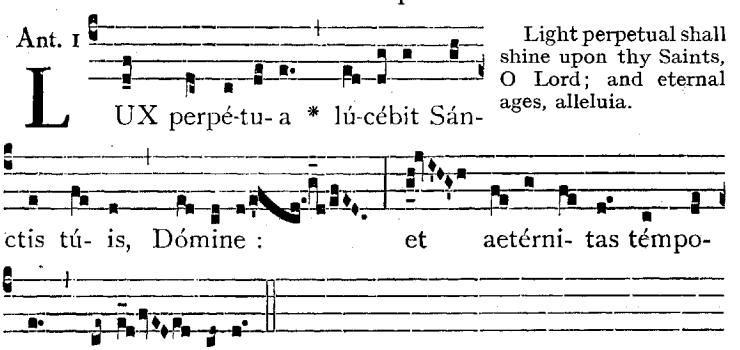
# Antiphons and Versicles

## for Commemoration of the Saints at Vespers.

### For Martyrs in Paschal Time.

#### At I Vespers.

Ant. I
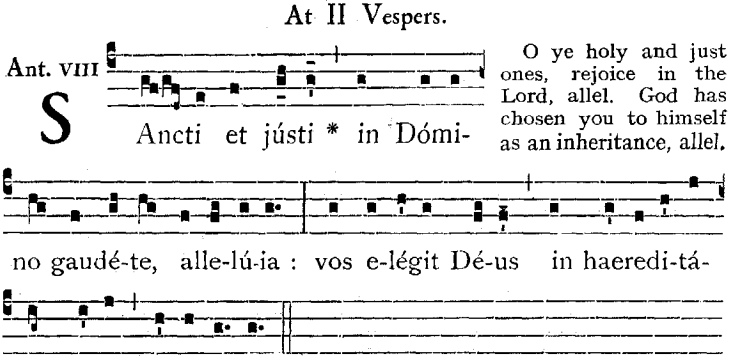



Light perpetual shall shine upon thy Saints, O Lord; and eternal ages, alleluia.

℣. Sáncti et jústi in Dómino gaudéte, allelúia.
℟. Vos elégit Déus in haereditátem síbi, allelúia.

℣. O ye holy and just ones, rejoice in the Lord, alleluia.
℟. God has chosen you to himself as an inheritance, alleluia.

#### At II Vespers.

Ant. VIII

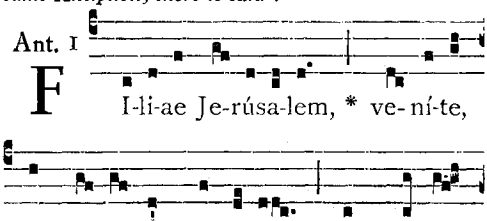



O ye holy and just ones, rejoice in the Lord, allel. God has chosen you to himself as an inheritance, allel.

℣. Pretiósa in conspéctu Dómini, allelúia.
℟. Mors sanctórum éjus, allelúia.

℣. Precious in the sight of the Lord, alleluia.
℟. Is the death of his Saints, alleluia.

¶ *If a Commemoration is to be made from another Office which has the same Antiphon, there is said :*




Daughters of Jerusalem, come see the Martyrs with the crowns with which the Lord crowned them on a solemn and joyful day, alleluia, alleluia.

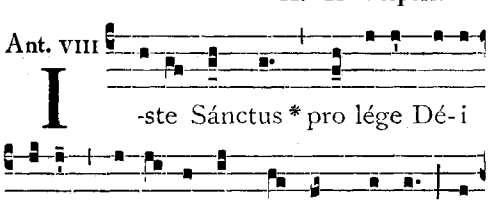
℣. Pretiósa *above. If it has already been said :*

℣. Lux perpétua lucébit sanctis túis Dómine, allelúia.
℟. Et aetérnitas témporum, allelúia.

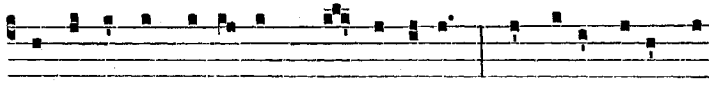
℣. Light perpetual shall shine upon thy Saints, O Lord, alleluia.
℟. And eternal ages, alleluia.

## For one Martyr out of Paschal time.
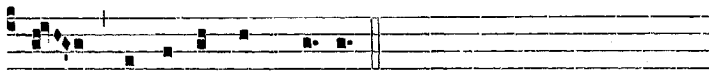
### At II Vespers.




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.



a vérbis impi- ó-rum non tímu- it : fundátus enim é-



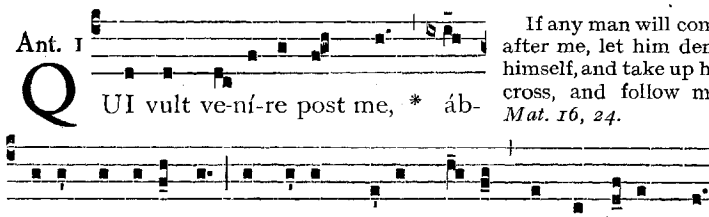
rat supra fírmam pétram.

℣. Glória et honóre coronásti éum Dómine.
℟. Et constituísti éum super ópera mánuum tuárum.

℣. With glory and honour thou hast crowned him, O Lord.
℟. And madest him to have dominion over the work of thy hands.

## At II Vespers.

Ant. I



QUI vult ve-ní-re post me, * áb-neget semet-ípsum, et tóllat crúcem sú- am, et sequátur me.

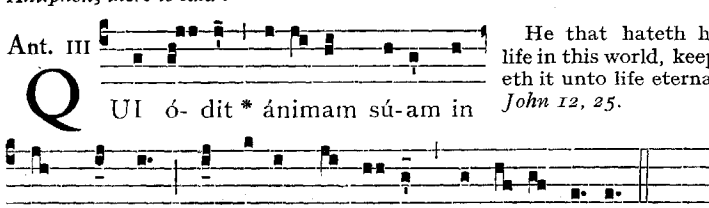
If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16, 24.*

℣. Jústus ut pálma florébit.
℟. Sicut cédrus Líbani multiplicábitur.

℣. The just shall flourish like the palm-tree.
℟. And shall be multiplied as the cedar of Libanus.

*If a Commemoration is to be made from another Office which has the same Antiphon, there is said :*

Ant. III



QUI ó- dit * ánimam sú-am in hoc múndo, in ví-tam ae-térnam custó-dit é- am.

He that hateth his life in this world, keepeth it unto life eternal. *John 12, 25.*

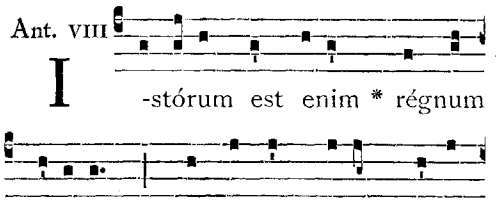
℣. Jústus ut pálma. *If it has already been said :*

℣. Posuísti Dómine super caput éjus.
℟. Corónam de lápide pretióso.

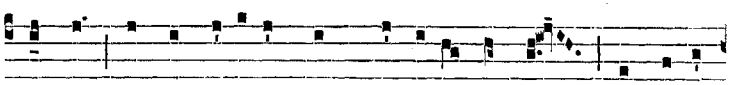
℣. Thou hast placed, O Lord, upon his head.
℟. A crown of precious stones.

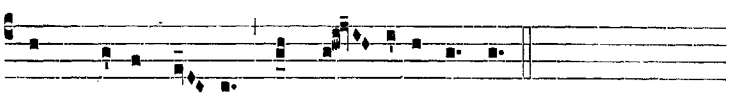
## For several Martyrs out of Paschal Time.

### At I 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.*

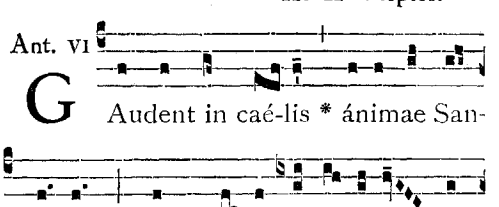


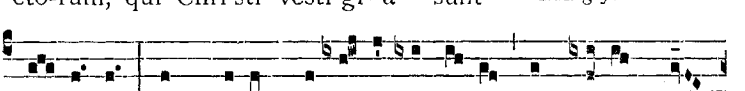

℣. Laetámini in Dómino, et exsultáte jústi.
℟. Et gloriámini ómnes récti córde.

℣. O ye just, rejoice and exult in the Lord.
℟. And glory in him, all ye right of heart.

### At II Vespers.




The souls of the Saints who followed Christ's steps are rejoicing in heaven; and because for love of him they shed their blood, therefore in Christ's presence they rejoice unendingly.





um fu-dé-runt, íde-o cum Chrísto exsúltant sine



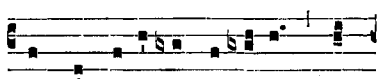
fí-ne.

℣. Exsultábunt sáncti in glória.
℟. Laetabúntur in cubílibus súis.

℣. The saints shall rejoice in glory.
℟. They shall be full of joy in their place of repose.

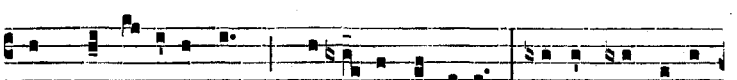
¶ *If a Commemoration is to be made from another Office which has the same Antiphon, there is said :*

Ant. v

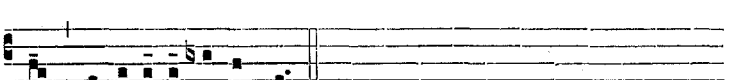


V Estri capíl-li cá-pi-tis * óm-

The hairs of your head are all numbered; fear not, you are better than many sparrows. *Mat. 10, 30-31.*



nes nume-rá-ti sunt : no-lí-te timére : múltis passé-ri-



bus me-li-óres éstis vos.

℣. Exsultábunt *above. If it has already been said :*

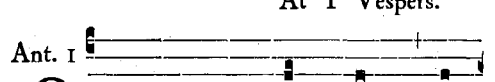
℣. Exsúltent jústi in conspéctu Déi.
℟. Et delecténtur in lætítia.

℣. Let the righteous rejoice in the sight of God.
℟. And be glad exceedingly.

## For a Confessor Bishop.

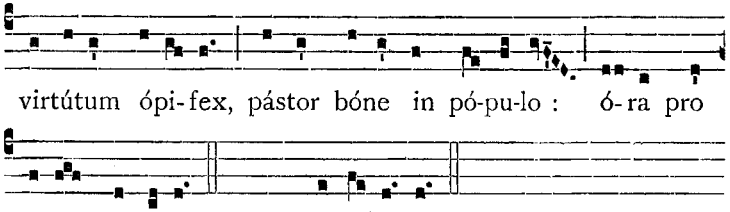
### At I Vespers.

Ant. I



S Acérdos et Pónti-fex, * et

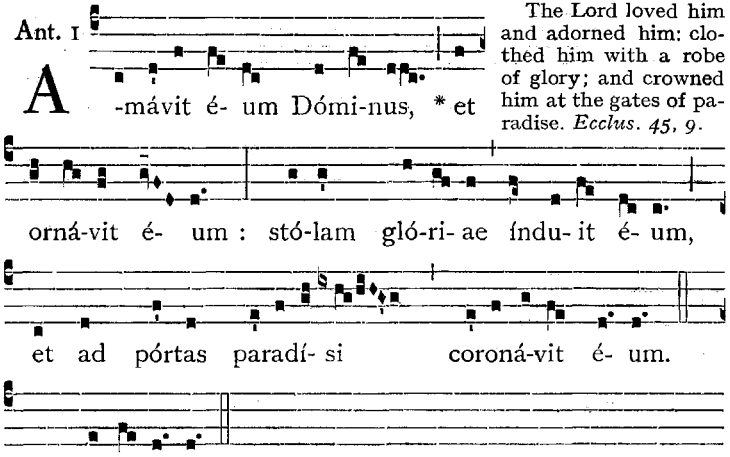
O Priest and Pontiff, and doer of mighty works, good shepherd of the people; pray for us to the Lord.




℣. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia.)
℟. Stólam glóriae índuit éum. (*P. T.* Allelúia.)

℣. The Lord loved him and adorned him.
℟. 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.*

℣. Jústum dedúxit Dóminus per vías réctas. (*P. T.* Allelúia.)
℟. Et osténditílli régnum Déi. (*P. T.* Allelúia.)

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

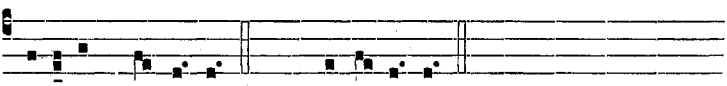
*The following Antiphon for the* Magnificat *is used for a Pope at II Vespers. If a second Pope is commemorated the Antiphon is* Amávit *as above.*




While he was High Priest, he had no fear of earthly things; but passed with glory to the heavenly kingdon.



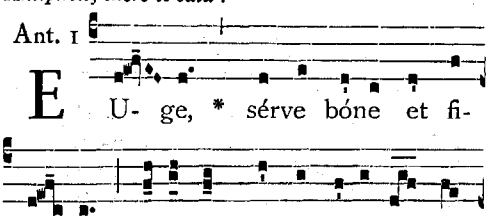
terréna non mé- tu- it : sed ad caelésti- a régna glo-



ri- ósus migrá-vit. *P. T.* Alle-lú- ia.

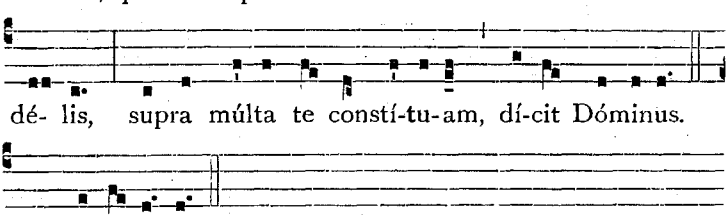
¶ *If a Commemoration is to be made from another Office which has the same Antiphon, there is said :*

Ant. I



E U- ge, * sérve bóne et fi- dé- lis, qui- a in páuca fu- ísti fi-

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.*



dé- lis, supra múlta te constí-tu-am, dí-cit Dóminus.

*P. T.* Alle-lú- ia.

℣. Jústum dedúxit *above. If it has already been said :*

℣. Elégit éum Dóminus sacerdótem sibi. (*T. P.* Allelúia.)
℟. Ad sacrificándum éi hóstiam láudis. (*T. P.* Allelúia.)

℣. The Lord chose him as his own Priest.
℟. To offer him the sacrifice of praise.

## For Doctors.
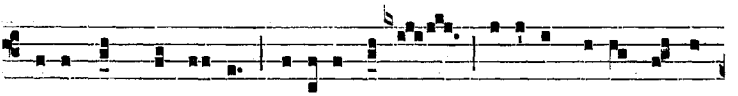
### At I et II Vespers.

Ant. II
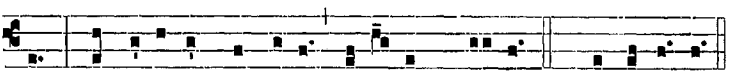


O Dóctor óptime, * Eccle-

O best of Teachers, light of Holy Church, blessed *N.*, lover of God's law; pray for us to the Son of God.
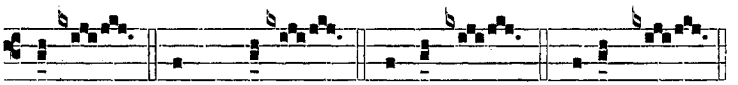


si-ae sánctae lúmen, be-áte *N.*, * divínae légis amá-



tor : deprecá-re pro nóbis Fī-li- um Dé- i. *P. T.* Alle-lú- ia.

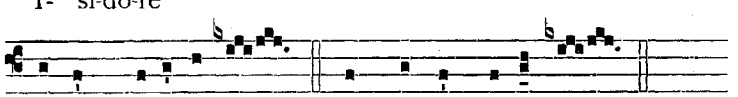
* Names of the Doctors of the Church.



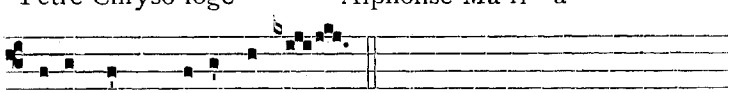
| | | | |
|---|---|---|---|
| Bé-da | Al- bérte | Ba- sí- li | Gregó- ri |
| Ephrem | Am-bró-si | Bernárde | Hi- lá- ri |
| Lé- o | An- sélme | Cy- ríl-le | Jo- ánnes |
| Pé-tre | An- tó-ni | Francísce | Ro-bér-te |
| Thóma | | | |



A-thaná- si Hierónyme Bonaventú-ra
Augustí-ne
I- si-dó-re



Pétre Chrysó-loge Alphónse Ma-rí- a



Jo-ánnes Chrysóstome

*At I Vespers :*

℣. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia.)
℟. Stólam glóriae índuit éum.

℣. The Lord loved him and adorned him.
℟. He clothed him with a robe of glory.

*At II Vespers :*

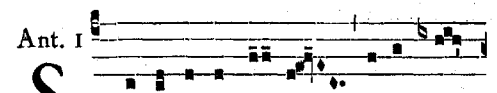
℣. Jústum dedúxit Dóminus per vías réctas. (*P. T.* Allelúia.)
℟. Et osténdit íllі régnum Déi.

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

## For a Confessor not a Bishop.

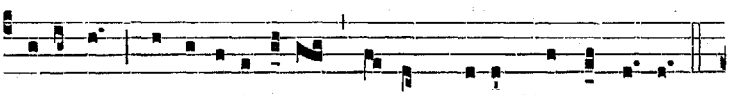
### At I Vespers.

Ant. I

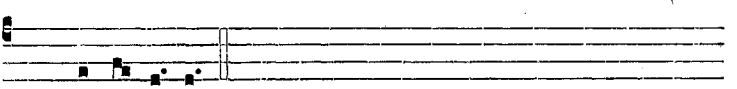


Simi-lábo é- um * ví-ro sa-

I will liken him to a wise man, that built his house upon a rock. *Mat. 7, 24.*



pi-énti, qui aedi-fi-cávit dómum sú-am supra pétram.



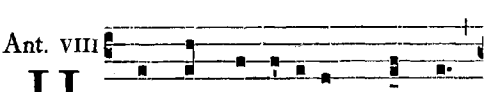
*P. T.* Alle-lú-ia.

℣. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia.)
℟. Stólam glóriae índuit éum. (*P. T.* Allelúia.)

℣. The Lord loved him and adorned him.
℟. He clothed him with a robe of glory.

### At II Vespers.

Ant. VIII
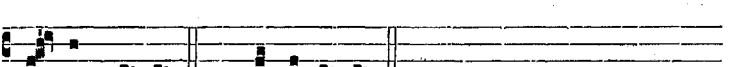


HIC vir, despí-ci-ens múndum*

This man despised the world and earthly things, winning the victory; he laid up riches in heaven by word and deed.



et terréna, tri-úmphans, di-ví-ti-as caé-lo cóndi-dit



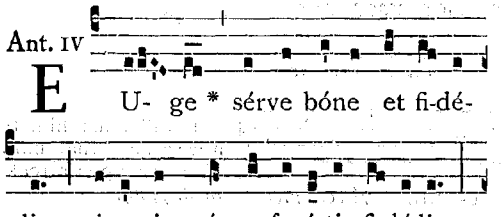
ó-re, mánu. *P. T.* Alle-lú-ia.

℣. Jústum dedúxit Dóminus per vías réctas. (*P. T.* Allelúia.)
℟. Et osténditílli régnum Déi. (*P. T.* Allelúia.)

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

¶ *If a Commemoration is to be made from another Office which has the same Antiphon, there is said:*

Ant. IV




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.*

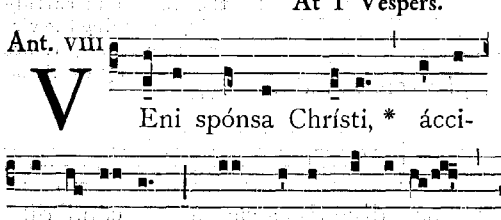
℣. Os jústi meditábitur sapiéntiam. (*P. T.* Allelúia.)
℟. Et língua éjus loquétur judícium. (*P. T.* Allelúia.)

℣. The mouth of the just shall meditate wisdom.
℟. And his tongue shall speak judgement.

## For a Virgin.

### At I Vespers.

Ant. VIII



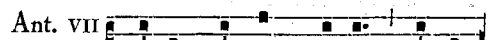

Come, bride of Christ, receive the crown which the Lord has prepared for thee eternally.

℣. Spécie túa et pulchritúdine túa. (*P. T.* Allelúia.)
℟. Inténde, próspere procéde, et régna. (*P. T.* Allelúia.)

℣ With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

## At II Vespers.

Ant. VII

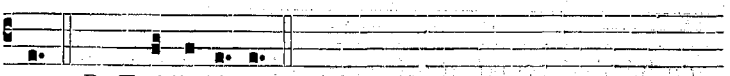


Come, bride of Christ, receive the crown which the Lord has prepared for thee eternally.

V Eni, spónsa Chrísti, * ácci-



pe corónam, quam tí-bi Dóminus prae-pa-rá-vit in aetér-



num. *P. T.* Alle-lú- ia.

℣. Diffúsa est grátia in lábiis túis. (*P. T.* Allelúia.)
℟. Proptérea benedíxit te Déus in aetérnum. (*P. T.* Allelúia.)

℣. Grace is poured abroad in thy lips.
℟. 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* Símile est, *p.* 136, *is said with the* ℣. Diffúsa est; *or if it has already been said :*

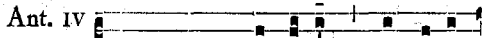
℣. Adjuvábit eam Déus vúltu súo. (*P. T.* Allelúia.)
℟. Déus in médio éjus, non commovébitur. (*P. T.* Allelúia.)

℣. God shall help her with his countenance.
℟. God is in the midst of her, she shall not be moved.

## For several Virgins.

### At I and II Vespers.

Ant. IV

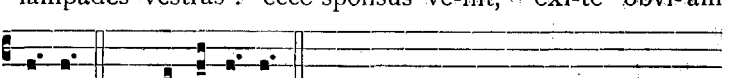


Ye wise Virgins, trim your lamps; behold the Bridegroom is coming; go forth to meet him. *Mat. 25, 4 and 6.*

P Rudéntes Vírgines, * aptáte



lámpades véstras : ecce spónsus vé-nit, exí-te óbvi- am
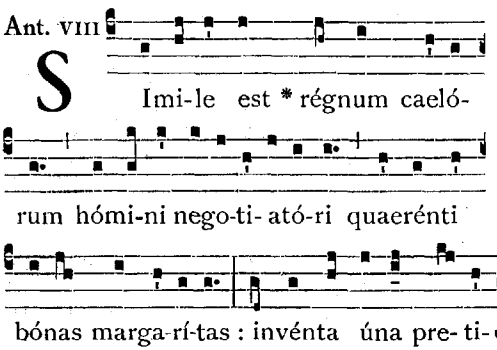


é- i. *P. T.* Alle-lú- ia.

℣. Adducéntur régi vírgines post eam. (*P. T.* Allelúia.)
℟. Próximae éjus afferéntur tíbi. (*P. T.* Allelúia.)

℣. The Virgins in her train shall be led to the King.
℟. Her companions shall be brought to thee.

## For a Holy Woman.

### At I Vespers.

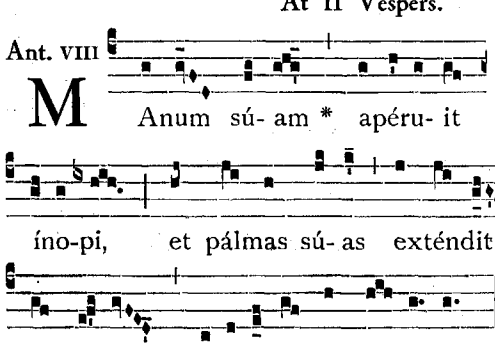



The kingdom of heaven is like a merchant seeking precious pearls: when he had found one of great price, he gave all that he had, and bought it. *Mat. 13, 45-46.*

℣. Spécie túa et pulchritúdine túa. (*P. T.* Allelúia.)
℟. Inténde, próspere procéde, et régna. (*P. T.* Allelúia.)

℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

### At II Vespers.

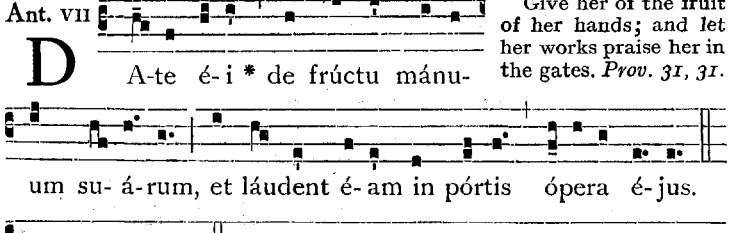



She opened her hand to the needy, and stretched out her hands to the poor; and she did not eat the bread of idleness. *Prov. 31, 20.*

℣. Diffúsa est grátia in lábiis túis. (*P. T.* Allelúia.)
℟. Proptérea benedíxit te Déus in aetérnum. (*P. T.* Allelúia.)

℣. Grace is poured abroad in thy lips.
℟. Therefore God has blessed thee for ever and ever.

¶ *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.*

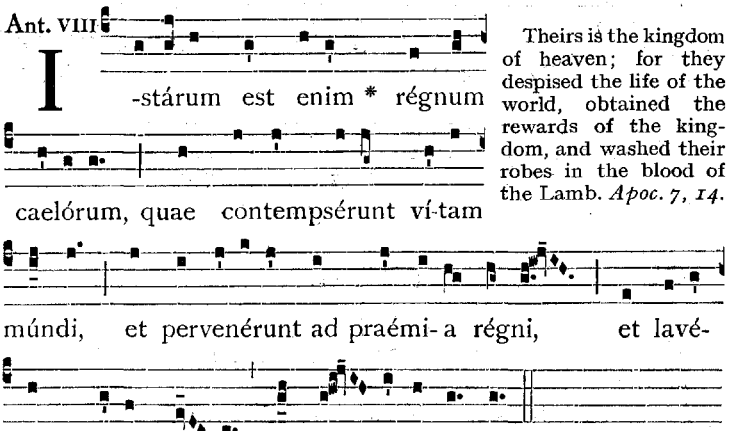
℣. Diffúsa est *above. If it has already been said:*

℣. Adjuvábit éam Déus vúltu súo. (*P. T.* Allelúia.)
℟. Déus in médio éjus, non commovébitur. (*P. T.* Allelúia.)

℣. God shall help her with his countenance.
℟. 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.*

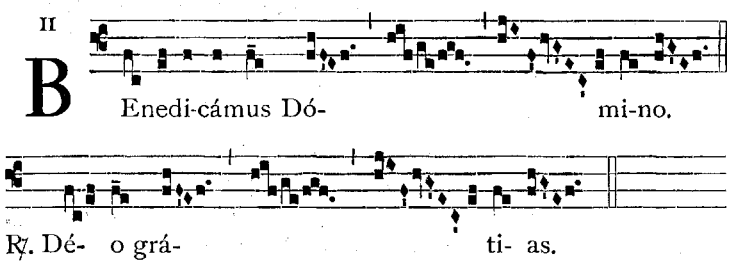
℣. Glória et honóre coronásti éas, Dómine.
℟. Et constituísti éas super ópera mánuum tuárum.

℣. Thou hast crowned them with glory and honour, O Lord.
℟. And hast set them over the works of thy hands.

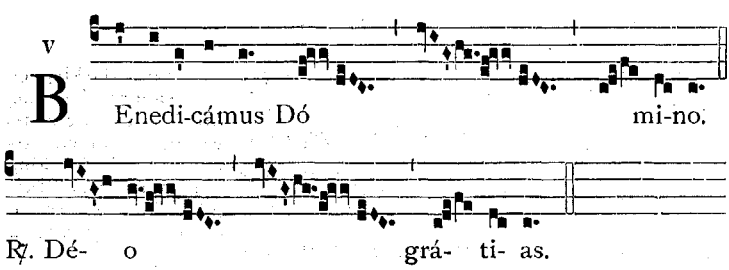
# Benedicamus Domino.

## I. On Solemn Feasts.

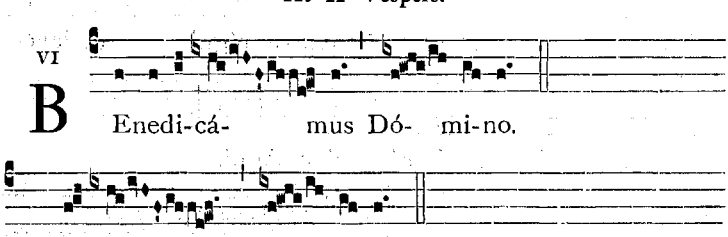
### At I Vespers.



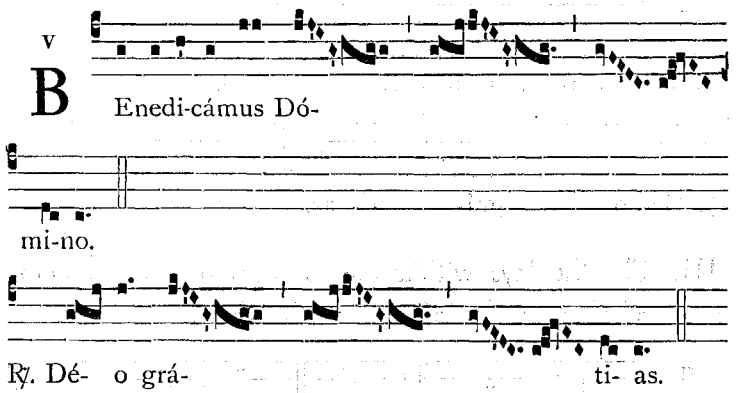

### Another tone.




### At II Vespers.
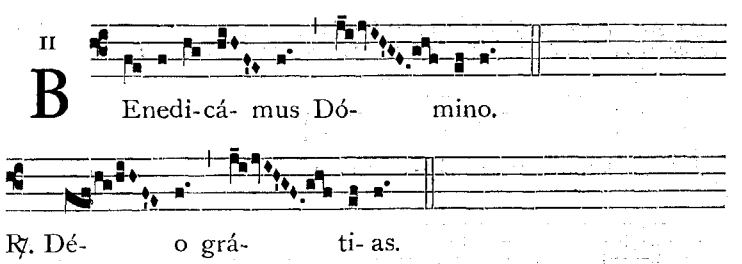


Another tone.

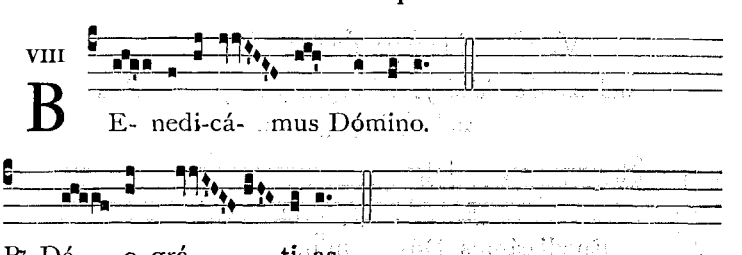



## II. On lesser Feasts.
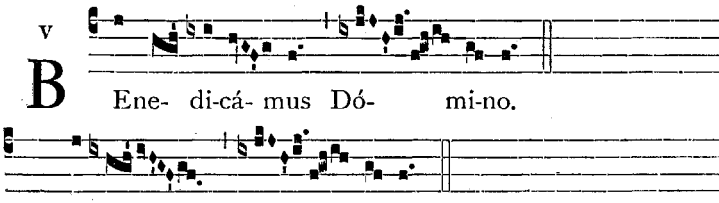
At I Vespers.



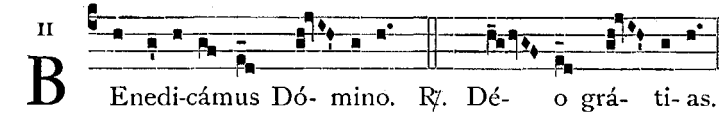

At II Vespers.



Another tone.

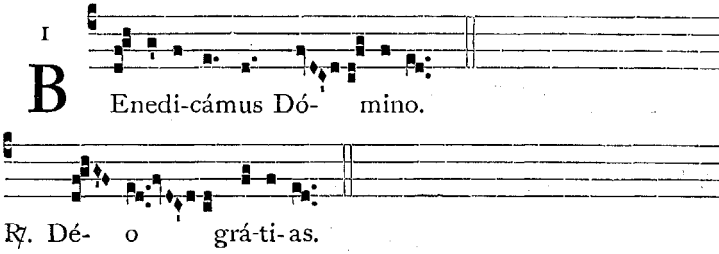



## III. The Sundays within the Octaves of the Nativity of Corpus Christi and of the Sacred Heart.



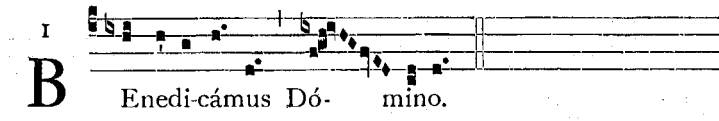

## IV. On Feasts of the Blessed Virgin.
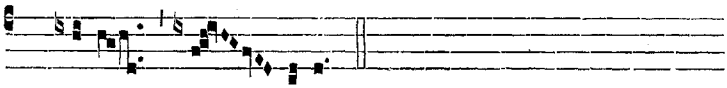
*On Solemn feasts of the Blessed Virgin, the* ℣. Benedicámus Dómino, *is sung as on p.* 138*; on other feasts, the following tone is used:*
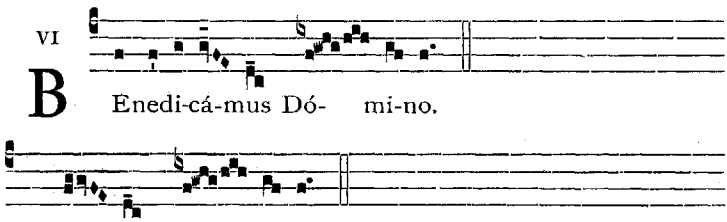



## V. On Sundays during the Year,

and on the Sundays of Septuagesima, Sexagesima and Quinquagesima.



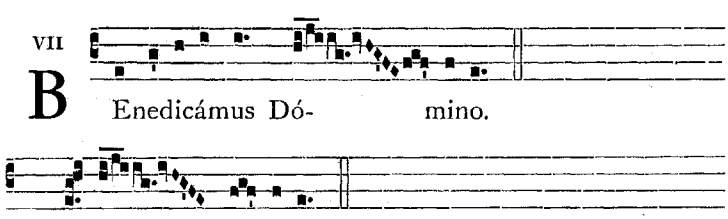



## VI. On the Sundays of Advent and Lent.




## VII. On the Sundays of Paschal Time.

(In the Office of the Time.)




**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.
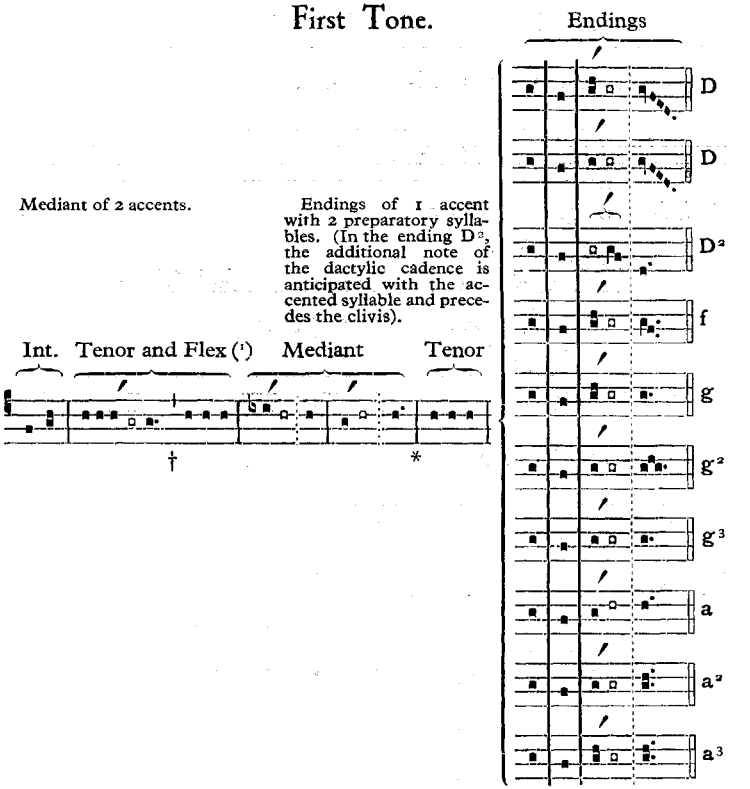
*or* (b) the suppression of the hypermetric syllable by elision, thus keeping the ordinary melodic formula.

Hypermetric syllables are printed in italics in our editions. e. g. Cum Patr*e* et almo Spiritu.

# The Eight Tones of the Psalms.

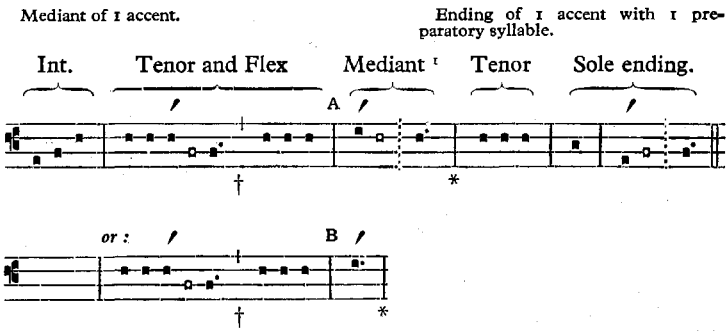
*The first verse of a psalm is always intoned by the Cantor with the formula of intonation proper to each tone. The verses following begin on the dominant. This rule is applied even to the psalms (or divisions of psalms) which are sung under one Antiphon, provided that each ends with the doxology* Glória Pátri.

## First Tone.

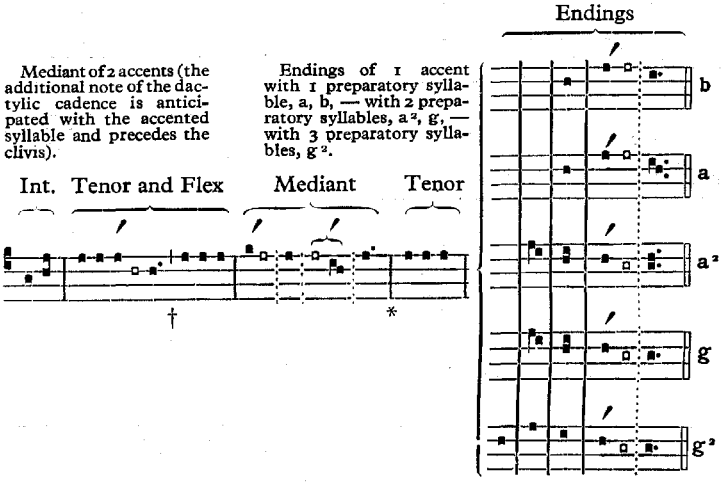



(¹) The flex is made by lowering the voice a second or a third, according to the tone, on the last syllable before the sign † or on the last syllable but one if this syllable is not accented. However, a different interpretation is allowed. The inflexion of the voice may be replaced by a simple prolongation 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.




## Third Tone.

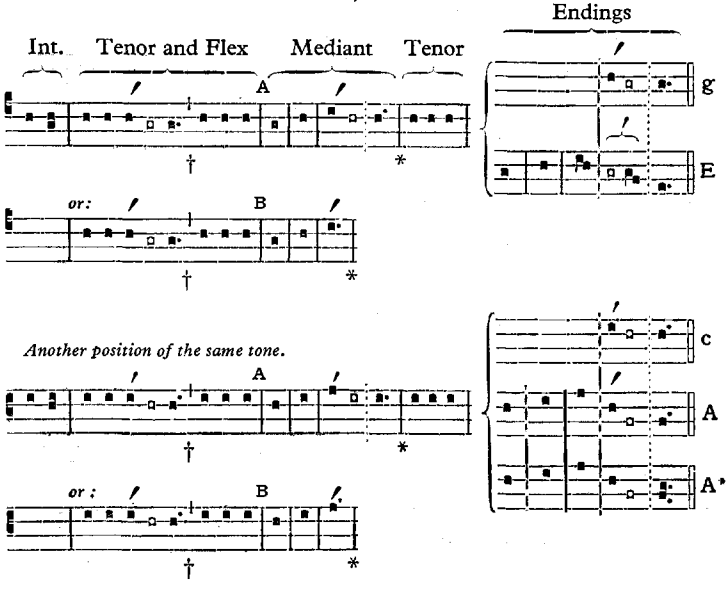



[1] In accordance with the decree of the Sacred Congregation of Rites, dated July 8th 1912, if a monosyllable or a Hebrew word occur in the Lessons or Versicles, or at the mediant of the psalms, it is permissible to modify the ending (**B**), or to keep the ordinary modulation (**A**).

# Fourth Tone.

Mediant of 1 accent with 2 preparatory syllables.

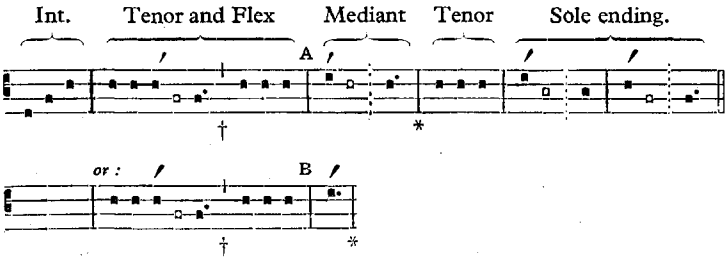
Endings of 1 accent with 3 preparatory syllables. (In the Termination E, the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis.)




# Fifth Tone.

Mediant of 1 accent.

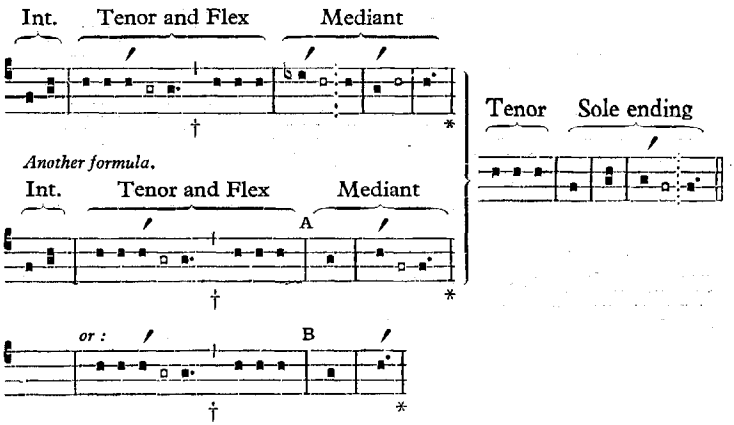
Ending of 2 accents.



# Sixth Tone.

Mediant of 2 accents — or of 1 accent with 1 preparatory syllable.

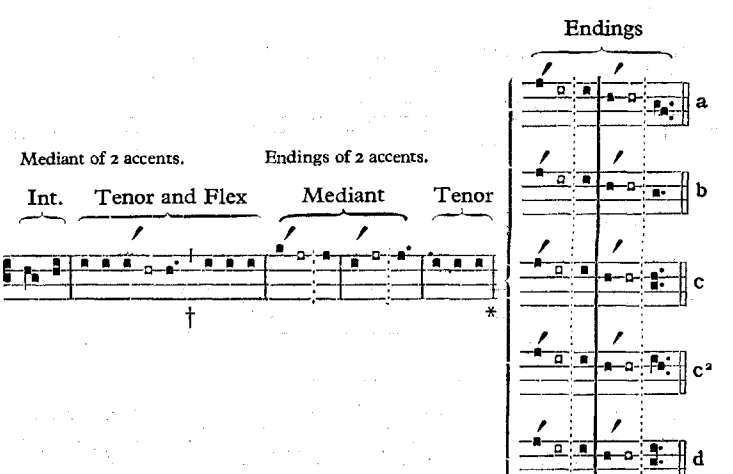
Ending of 1 accent with 2 preparatory syllables.



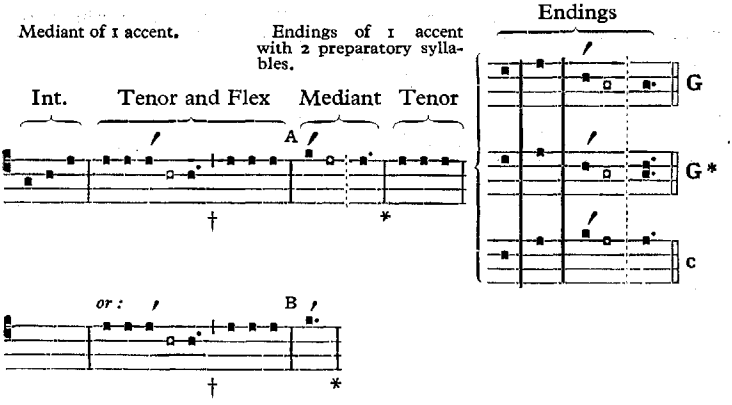

# Seventh Tone.

Mediant of 2 accents.

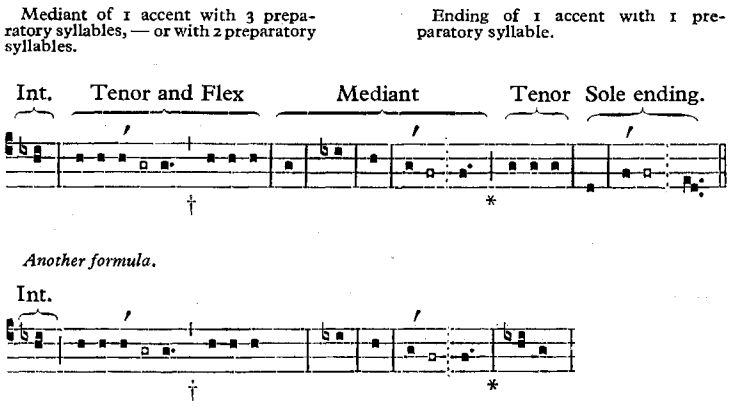
Endings of 2 accents.



# Eighth Tone.




# The « Peregrinus » Tone. [1]




[1] 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.*
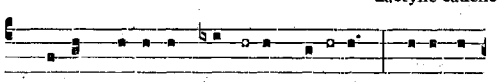
## Psalm 109. *Dixit Dominus.*

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

**Tone 1 D, D, D², f, g, g², a, a², a³.**

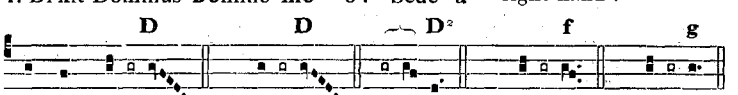
Mediant of 2 accents.

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).

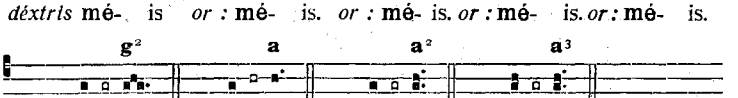


The Lord said to my Lord: Sit thou at my right hand :

1. Dí-xit Dóminus Dómino mé- o : * Séde a




*déxtris* mé- is *or :* mé- is. *or :* mé- is. *or :* mé- is. *or :* mé- is.




*or :* mé- is. *or :* mé- is. *or :* mé- is. *or :* mé- is.

2. Donec pónam inimícos túos, * scabéllum pé*dum tu*órum.

Until I make thy enemies thy footstool.

3. Vírgam virtútis túae emíttet Dóminus ex Sion : * domináre in médio inimicó*rum tu*órum.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

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

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.

5. Jurávit Dóminus et non pæniténit éum : * Tu es sacérdos in aetérnum secúndum órdi*nem Mel*chisedech. (D²: *Mel*chisedech.)

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

6. Dóminus a déxtris túis, * confrégit in die irae *súae* réges.

The Lord at thy right hand hath broken kings in the day of his wrath.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térra *mult*órum.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

8. De torrénte in via bíbet : * proptérea exal*tábit* cáput.

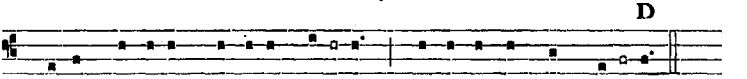
He shall drink of the torrent in the way: therefore shall he lift up the head.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et nune, et sémper, * et in saécula saecu*lórum.* Amen.

**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.




1. Dí-xit Dóminus Dómino mé- o : * Sé-de a dex*tris* mé- is.

2. Donec pónam inimícos túos, * scabéllum pédum *tu*órum.

3. Vírgam virtútis túae emíttet Dóminus ex Sion : * domináre in médio inimicórum *tu*órum.

4. Técum princípium in die virtútis túae in splendóribus sanctórum : * ex útero ante lucíferum gé*nui* te.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem *Mel*chísedech.

6. Dóminus a déxtris túis, * confrégit in díe írae súae réges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térra *mult*órum.
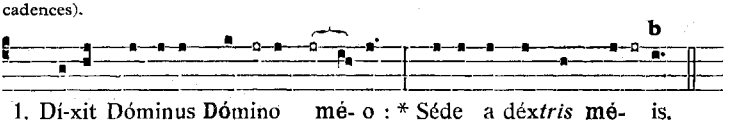
8. De torrénte in vía bíbet : * proptérea exaltá*bit* cáput.

9. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculó*rum.* Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.




1. Dí-xit Dóminus Dómino mé- o : * Séde a dex*tris* mé- is.

*or :* mé- is. 9. Glóri- a Pátri et Fí-li- o, *

2. Donec pónam inimícos túos, * scabéllum pédum *tu*órum.

3. Vírgam virtútis túae emíttet Dóminus ex Sion : * domináre in médio inimicórum *tu*órum.

4. Técum princípium in díe vírtutis túae in splendóribus sanetórum :* ex útero ante lucíferum génui te.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem *Mel*chísedech.

6. Dóminus a déxtris túis, * confrégit in díe írae súae réges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térra *mul*tórum.

8. De torrénte in via bíbet : * proptérea exaltábit cáput.

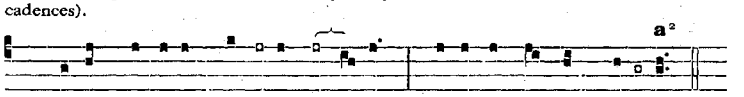
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

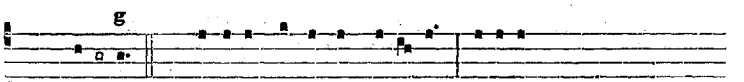
**Tone 3 a², g.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Dí-xit Dóminus Dómino mé- o : * Séde a *déxtris* mé- is.




*or :* mé- is. 9. Gló-ri- a Pátri et Fi-lí- o, *

2. Donec pónam inimícos túos, * scabéllum pé*dum tu*órum.

3. Vírgam virtútis túae emíttet Dóminus ex Síon : * domináre in médio inimicó*rum tu*órum.

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

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in ætérnum secúndum órdi*nem Mel*chísedech.

6. Dóminus a déxtris túis, * confrégit in díe írae *súae* réges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térr*a mul*tórum.

8. De torrénte in via bíbet : * proptérea exal*tábit* cáput.

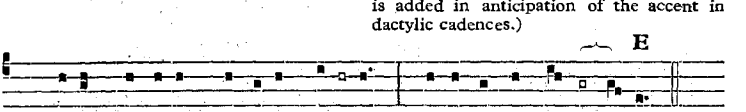
9. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu*lórum*. Amen.

**Tone 4 E, A, A*.**

Mediant of 1 accent with 2 preparatory syllables.

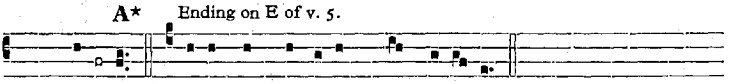
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)




1. Díxit Dóminus Dó*mino* mé- o : * Séde *a déxtris* mé- is.




1. Dí-xit Dóminus Dó*mino* mé- o : * Sé-de *a déxtris* mé- is.




*or :* mé- is. secúndum ór*dinem Mel*chise-dech.

2. Donec pónam ini*mícos* túos, * scabéllum *pédum tu*órum.

3. Vírgam virtútis túae emíttet Dómi*nus ex* Síon : * domináre in médio inimi*córum tu*órum.

4. Técum princípium in díe virtútis tuae in splendóri*bus san*etórum : * ex útero ante lucí*ferum génu*i te.

5. Jurávit Dóminus, et non paeni*tébit* éum : * Tu es sacérdos in aetérnum secúndum ór*dinem Mel*chisedech. (E : *Mel*chisedech.)

6. Dóminus a *déxtris* túis, * confrégit in díe *írae súae* réges.

7. Judicábit in natiónibus, implé*bit ru*inas : * conquassábit cápita in *térra mul*tórum.

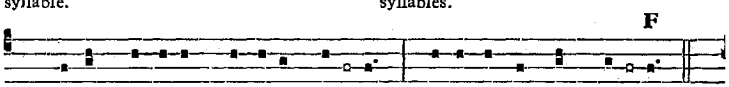
8. De torrénte in *vía* bíbet : * proptérea ex*altábit* cáput.

9. Glória Pátri, *et* Fílio, * et Spi*rítui* Sáncto.

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.




1. Dí-xit Dóminus Dó*mino* mé- o : * Séde a *déxtris* mé- is.

2. Donec pónam ini*mícos* túos, * scabéllum pé*dum tu*órum.

3. Vírgam virtútis túae emíttet Dóminus *ex* Síon : * domináre in médio inimi*córum tu*órum.

4. Técum princípium in díe virtútis túae in splendóribus *san*etórum : * ex útero ante lucíferum *génu*i te.

5. Jurávit Dóminus, et non paenité*bit* éum : * Tu es sacérdos in aetérnum secúndum ór*dinem Mel*chisedech.

6. Dóminus a dé*xtris* túis, * confrégit in díe írae *súae* réges.

7. Judicábit in natiónibus, implébit *ru*inas : * conquassábit cápita in térra *mul*tórum.

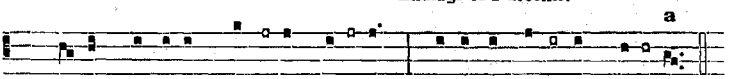
8. De torrénte in *vía* bíbet : * proptérea exal*tábit* cáput.

9. Glória Pátri, *et* Fílio, * et Spi*rítui* Sáncto.

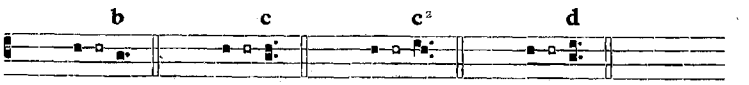
10. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum.* Amen.

## Tone 7 a, b, c, c², d.

Mediant of 2 accents. Endings of 2 accents.




1. Dí-xit Dóminus Dómino mé- o : * Séde a déx-tris mé- is.




*or :* mé- is. *or :* mé- is. *or :* mé- is. *or :* mé- is.

2. Donec pónam inimícos túos, * scabéllum pédum tuórum.

3. Vírgam virtútis túae emíttet Dóminus ex Síon : * domináre in médio inimicórum tuórum.

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

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem Melchísedech.

6. Dóminus a déxtris túis, * confrégit in díe írae súae réges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térra multórum.
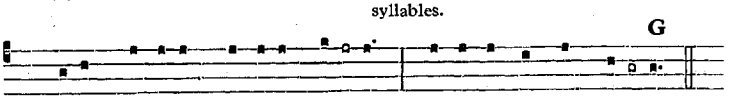
8. De torrénte in via bíbet : * proptérea exaltábit cáput.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

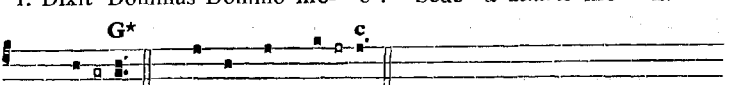
10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

## Tone 8 G, G*, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.




1. Díxit Dóminus Dómino mé- o : * Séde a *déxtris* mé- is.




*or :* mé- is. *or :* a *déxtris* mé- is.

2. Donec pónam inimícos túos, * scabéllum pé*dum tu*órum.

3. Vírgam virtútis túae emíttet Dóminus ex Síon : * domináre ín médio inimicó*rum tu*órum.

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

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdi*nem Mel*chísedech.

6. Dóminus a déxtris **tú**is, * confrégit in díe írae *súae* **ré**ges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térr*a mult*órum.

8. De torrénte in vía **bí**bet : * proptérea exal*tábit* **cá**put.

9. Glória Pátri, et **Fí**lio, * et Spir*ítui* **Sán**cto.

10. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. Amen.

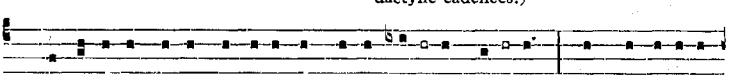
## Psalm 110. *Confítebor.*

*The blessings bestowed by God upon his people.*

**Tone 1 D, D, D², f, g, g², a, a², a³.**

Mediant of 2 accents.

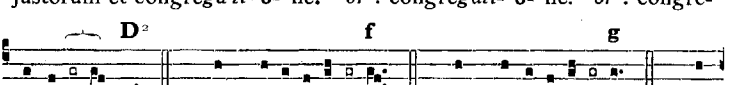
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)



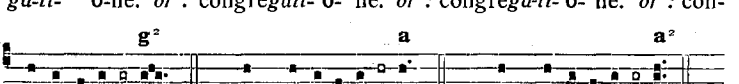
1. Confi-tébor tí-bi Dómine in tó-to **cór**-de mé- o : * in consí-li- o



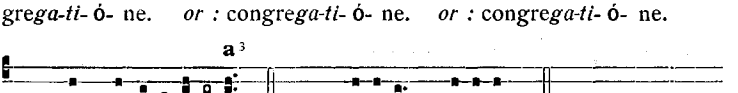

justórum et congre*ga-ti-* ó- ne. *or :* congre*gati-* ó- ne. *or :* congre-




*ga-ti-* ó-ne. *or :* congre*gati-* ó- ne. *or :* congre*ga-ti-* ó- ne. *or :* con-




gre*ga-ti-* ó- ne. *or :* congre*ga-ti-* ó- ne. *or :* congre*ga-ti-* ó- ne.




*or :* congre*ga-ti-* ó- ne. *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes volun*tátes* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saé*culum* saéculi. (D² : saécu**li.**)

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit ti*méntibus* se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas *et ju*dícium. (D$^2$ : *ju*dícium.)

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et *aequi*táte.

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testa*méntum* súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae *timor* Dómini. (D$^2$ : Dómini.)

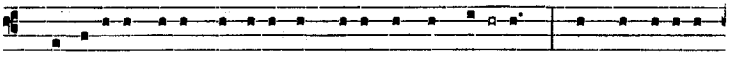
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saé*culum* saéculi. (D$^2$ : saéculi.)

11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu*lórum*. Amen.

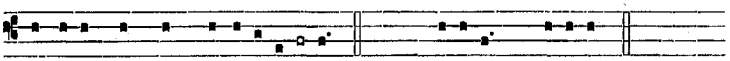
## Tone 2 D.

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.



1. Confitébor tíbi Dómine in tóto córde mé- o : * in consí-li- o

D



justórum et congrega*ti*- ó- ne *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntá*tes* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saécu*lum* saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timén*ti*bus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópu*lo* súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et *ju*dícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et ae*quit*áte.

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testa*méntum* súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae t*imor* Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saécu*lum* saéculi.

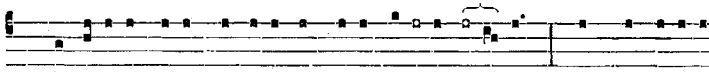
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.
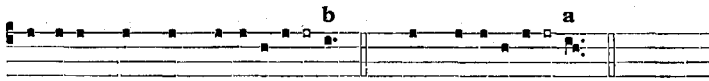
## Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

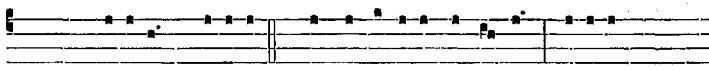
Endings of 1 accent with 1 preparatory syllable.



1. Confitébor tíbi Dómine in tóto cór-de mé-o : * in consí-li-o




justórum et congrega*ti*- ó- ne. *or :* congrega*ti*- ó- ne.



*Flex :* su-órum, † 2. Mágna ópera Dómi-ni : *

2. Mágna ópera Dómini : * exquisíta in ómnes volunt*ates* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saécu*lum* saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timén*ti*bus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópu*lo* súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et *ju*dícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et ae*qui*táte.

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testamén*tum* súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae t*imor* Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saécu*lum* saéculi.

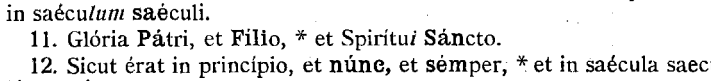
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

12. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculó*rum*. Amen.

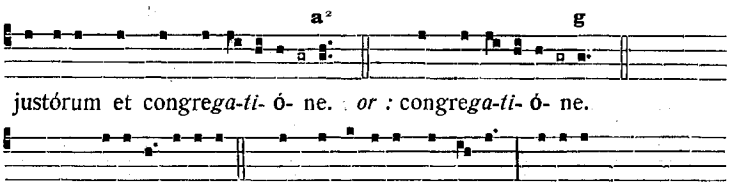
## Tone 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.



1. Confi-tébor tíbi Dómine in tóto cór-de mé- o : * in consí-li- o




2. Mágna ópera **Dómini** : * exquisíta in ómnes volun*tátes* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saé*culum* saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor **Dómi**nus : * éscam dédit ti*méntibus* se.

5. Mémor érit in saéculum testa**ménti** súi : * virtútem óperum suórum annuntiábit pó*pulo* súo :

6. Ut det íllis haereditátem **géntium** : * ópera mánuum éjus véritas *et ju*dícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in **saéculum saéculi** : * fácta in veritáte et *aequi*táte.

8. Redemptiónem mísit **pópulo súo** : * mandávit in aetérnum testa*méntum* súum.

9. Sánctum et terríbile **nómen** éjus : * inítium sapiéntiae *timor* **Dómini**.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus manet in saé*culum* **saéculi**.
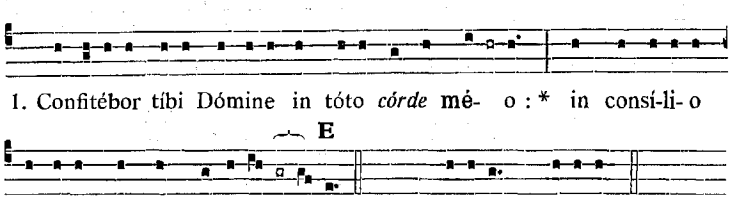
11. Glória **Pátri**, et **Fílio**, * et Spi*rítui* **Sáncto**.

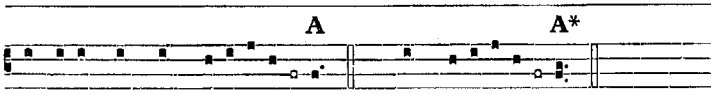
12. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saecu*lórum*. **Amen**.

## Tone 4 E, A, A*.

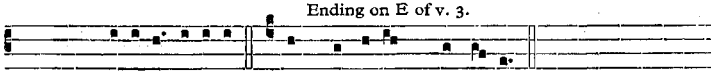
Mediant of 1 accent with 2 preparatory syllables.

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.)






justórum et con*gregati-* ó- ne. *or :* con*gregati-* ó- ne.




*Flexe :* su-órum, † in *saé-culum* saécu- li.

2. Mágna *ópera* Dómini : * exquisíta in ómnes vo*luntátes* éjus.

3. Conféssio et magnificéntia *ópus* éjus : * et justítia éjus mánet in *sæculum* saéculi. (E : saéculi.)

4. Memóriam fécit mirabílium suórum, † miséricors et mise*rátor* Dóminus : * éscam dédit *timéntibus* se.

5. Mémor érit in saéculum testa*ménti* súi : * virtútem óperum suórum annuntiábit *pópulo* súo :

6. Ut det íllis haeredi*tátem* géntium : * ópera mánuum éjus véri*tas et ju*dícium. (E : *ju*dícium.)

7. Fidélia ómnia mandáta ejus : † confirmáta in sae*culum* saéculi : * fácta in veritáte *et aequi*táte.

8. Redemptiónem mísit pó*pulo* súo : * mandávit in aetérnum tes*taméntum* súum.

9. Sánctum et terríbile *nómen* éjus : * inítium sapiénti*ae timor* Dómini. (E : Dómini.)

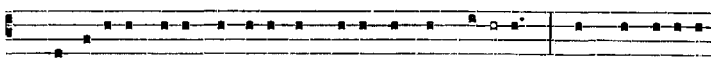
10. Intelléctus bónus ómnibus facién*tibus* éum : * laudátio éjus mánet in *saéculum* saéculi. (E : saéculi.)

11. Glória Pá*tri, et* Fílio, * et Spi*ritui* Sáncto.

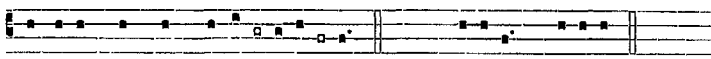
12. Sícut érat in princípio, et *nunc, et* sémper, * et in saécula sae*culórum.* Amen.

## Tone 5 a.

Mediant of 2 accents. Ending of 2 accents.



1. Confitébor tíbi Dómine in tóto córde mé- o : * in consí-li- o




justórum et congrega- ti- ó- ne. *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et judícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae timor Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.

11. Glória Pátri, et Fílio, * et Spíritui Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

**Tone 7 a, b, c, c², d.**

Mediant of 2 accents. Endings of 2 accents.

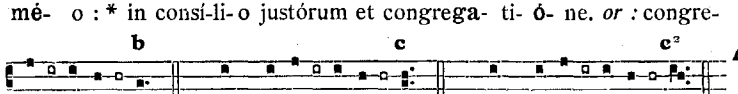


I will praise the, O Lord, with my whole heart; in the council of the just, and in the congregation.

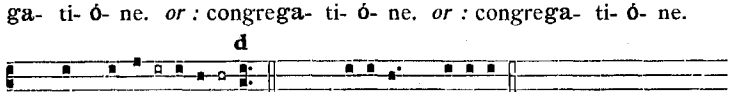
1. Confi-tébor tíbi Dómine in tóto córde




mé- o : * in consí-li-o justórum et congrega- ti- ó- ne. *or :* congre-




ga- ti- ó- ne. *or :* congrega- ti- ó- ne. *or :* congrega- ti- ó- ne.




*or :* congrega- ti- ó- ne. *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

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

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus manet in saéculum saéculi.

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

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

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 testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

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

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et judícium.

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

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.

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

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testaméntum súum.

He hath sent redemption to his people: he hath commanded his covenant for ever.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae tímor Dómini.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.

A good understanding to all that do it: his praise continueth for ever and ever.

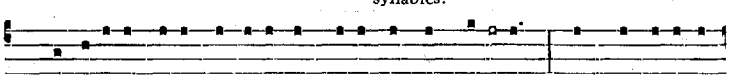
11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

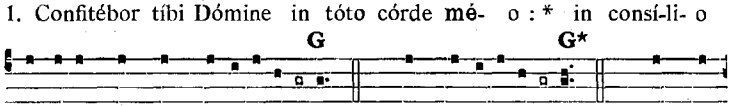
P.T. – pg. 164

**Tone 8 G, G*, c.**

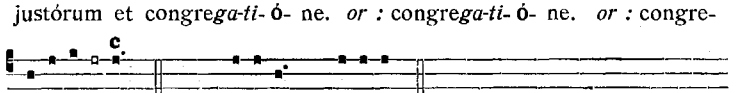
Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.



1. Confitébor tíbi Dómine in tóto córde mé- o : * in consí-li- o




justórum et congre*ga-ti-* ó- ne. *or :* congre*ga-ti-* ó- ne. *or :* congre-




*gati-* ó- ne. *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes volun*tátes* éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saé*culum* saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit ti*méntibus* se.

5. Memor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pó*pulo* súo :

6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas *et ju*dícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et *aequi*táte.

8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testa*méntum* súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae *timor* Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saé*culum* saéculi.

11. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

12. Sicut érat in princípio, et nunc, et sémper : * et in saécula saecu*lórum.* Amen.
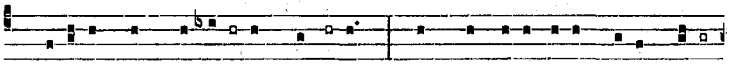
## Psalm 111. *Beatus vir.*

*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.

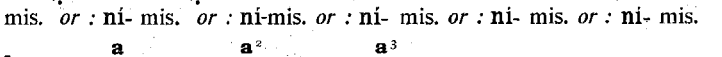
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)



1. Be-átus vir qui tí- met Dóminum : * in mandátis é-jus *vó-let* ní-




mis. *or :* ní- mis. *or :* ní-mis. *or :* ní- mis. *or :* ní- mis. *or :* ní- mis.




*or :* ní- mis. *or :* ní- mis. *or :* ní- mis. *Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum be*nedi*cétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saé*culum* saéculi. (D² saéculi.)

4. Exórtum est in ténebris lúmen réctis : * misércors, et miserá*tor, et* jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non *commo*vébitur. (D² : *commo*vébitur.)

6. In memória aetérna érit jústus : * ab auditióne mála *non ti*mébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum ést cor éjus : * non commovébitur donec despíciat ini*micos* súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltá*bitur in* glória. (D² : glória.)

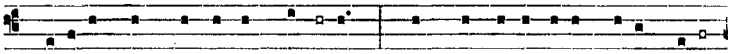
9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccató*rum* perí*bit.*

10. Glória **Pátri**, et **Fílio**, * et Spirítui **Sáncto**.

11. Sicut érat in princípio, et **núne**, et **sémper**, * et in saécula saeculórum. Amen.

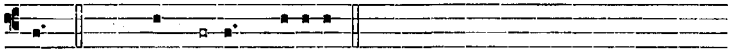
## Tone 2 D.

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.



1. Be-átus vir qui tímet **Dóminum** : * in mandá-tis éjus vólet **ní-**

**D**



mis. *Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum benedicétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et **jústus**.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit **jústus** : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur *in* **glória**.
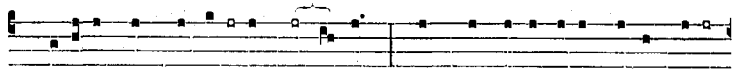
9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet:* desidérium peccatórum *peri*bit.

10. Glória Pátri, et Fílio, * et Spirítui **Sáncto**

11. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saeculórum. Amen.

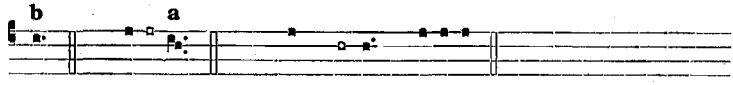
## Tone 3 b, a.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences.) Endings of 1 accent with 1 prepatory syllable.



1. Be-átus vir qui tí- met **Dómi**-num : * in mandá-tis ejus vó-*let* **ni-**

**b** **a**



mis. *or :* **ní**- mis. *Flex :* cómmodat, †

2. Pótens in térra érit **sémen** éjus : * generátio rectórum benedicétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * misércors, et miserátor, *et* justus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non com*mo*vébitur.

6. In memória aetérna érit Justus : * ab auditióne mála non *ti*mébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur *in* glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum *peri*bit.

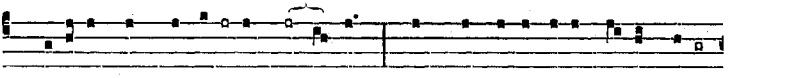
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

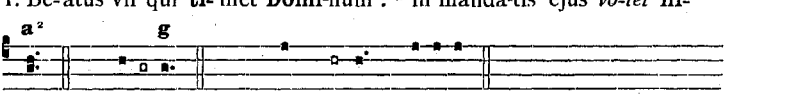
## Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.



1. Be-átus vir qui tí- met Dómi-num : * in mandá-tis éjus *vó-let* ní-




mis. *or :* ní- mis. *Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum be*nedi*cétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in sa*écu-lum* saéculi.

4. Exórtum est in ténebris lúmen réctis : * misércors, et miserá*tor*, *et* justus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non *commo*vébitur.

6. In memória aetérna érit Justus : * ab auditióne mála *non ti*mébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat in*imícos* súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábi*tur in* glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatór*um peri*bit.

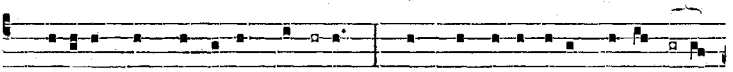
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu-*lórum*. Amen.

## Tone 4 E, A, A*.

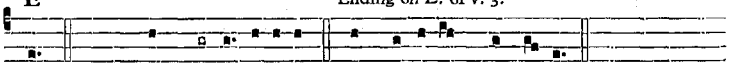
Mediant of 1 accent with 2 preparatory syllables.

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.)

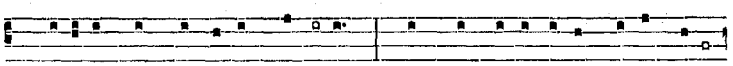


1. Be-átus vir qui *timet* **Dó**minum : * in mandá-tis é*jus vó-let* **ni-**

**E** Ending on E. of v. 3.

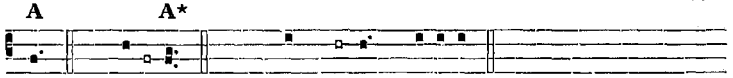


mis. *Flex :* cómmodat, † in *saéculum* **saé**cu-li.



1. Be-átus vir qui *timet* **Dó**minum : * in mandá-tis é-*jus vó-let* **ni-**

**A** **A***



mis. *or :* **ni-** mis. *Flex :* cómmodat, †

2. Pótens in térra érit *sémen* éjus : * generátio rectórum *benedi***cétur.**

3. Glória et divítiae in *dómo* éjus : * et justítia éjus mánet in *saéculum* **saé**culi. (**E** : **saé**culi.)

4. Exórtum est in ténebris *lúmen* **réc**tis : * miséricors, et mise*rátor, et* **jús**tus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos *in ju***dí**cio : * quia in aetérnum *non commo***vé**bitur. (**E** : *commo***vé**bitur.)

6 In memória aetérna *érit* **jús**tus : * ab auditióne má*la non ti***mé**bit.

7. Parátum cor éjus speráre in Dómino, † confirmátum *est cor* **é**jus : * non commovébitur donec despíciat in*imícos* **sú**os.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saé*culum* **saé**culi : * córnu éjus exalt*ábitur in* **gló**ria. (**E** : **gló**ria.)

9. Peccátor vidébit, et irascétur, † déntibus súis frémet *et ta***bés**cet : * desidérium pecca*tórum per***i**bit.
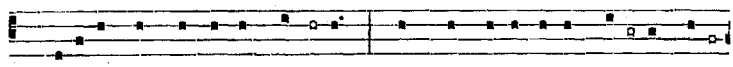
10. Glória P*átri, et* **Fí**lio, * et Spi*rítui* **Sán**cto.

11. Sicut érat in princípio, et *nunc, et* **sém**per, * et in saécula saecu*lórum.* **A**men.

## Tone 5 a.

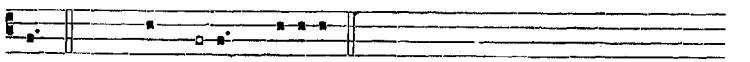
Mediant of 1 accent.

Ending of 2 accents.



1. Be-átus vir qui tímet **Dó**minum : * in mandá-tis é-jus **vó-** let **ni-**

a



mis. *Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum benedicétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

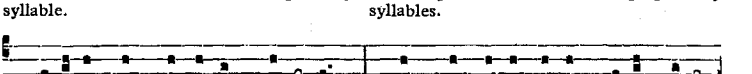
9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

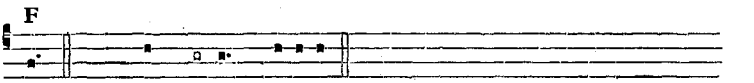
## Tone 6 F.

Mediant of y accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.



1. Be-átus vir qui *tímet* Dóminum : * in mandá-tis é-jus *vó-let* ni-

F



mis. *Flex :* cómmodat, †

2. Pótens in térra érit *sémen* éjus : * generátio rectórum b*ene-di*cétur.

3. Glória et divítiae in d*ómo* éjus : * et justítia éjus mánet in saé*culum* saéculi.

4. Exórtum est in ténebris l*úmen* réctis : * miséricors, et miserá*tor, et* jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in *ju*dicio : * quia in aetérnum non *commo*vébitur.

6. In memória aetérna *érit* jústus : * ab auditióne mála *non ti*mébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est *cor* éjus : * non commovébitur donec despíciat in*imícos* súos.

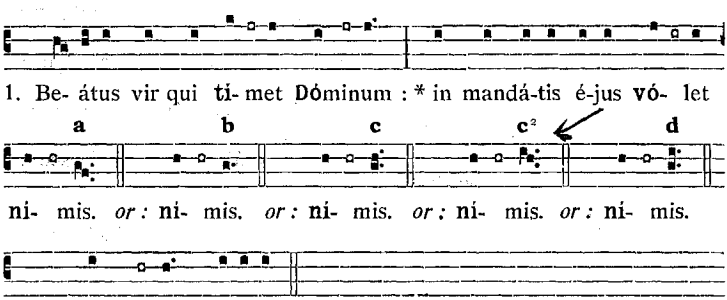
8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saécu*lum* saéculi : * córnu éjus exaltábi*tur in* glória.

9. Peccátor vidébit, et irascétur, † déntibus súis fremet et *ta*béscet : * desidérium peccató*rum peri*bit.

10. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum.* Amen.

**Tone 7 a, b, c, c², d.**




*Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum bene-dicétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátumést cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

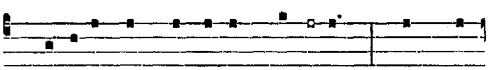
10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu-lórum. Amen.

P. T. - pg. 169

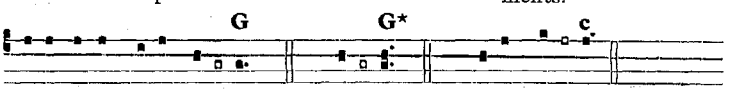
## Tone 8 G, G*, c.

Médiant of 1 accent. Endings of 2 accent with 2 preparatory syllables.

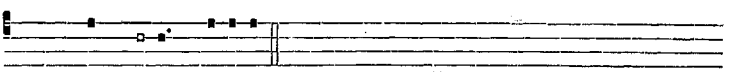


Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

1. Be- átus vir qui tímet Dóminum : * in man-




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 : * generátio rectórum be*ne-dic*étur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saé*culum* saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserá*tor, et* jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non *commo*vébitur.

6. In memória aetérna érit jústus : * ab auditióne mála *non ti*mébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat in*imícos* súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábi*tur in* glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccató*rum peri*bit.

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.

10. Glória Pátri, et Fílio, * et Spi*rítui* Sáncto.

11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum.* Amen.
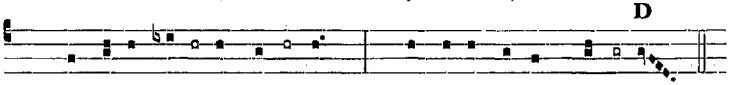
# Psalm 112. *Laudate pueri.*

*An invitation to praise God and his overruling Providence.*
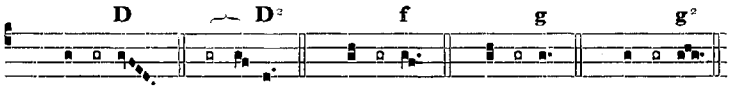
**Tone 1 D, D, D², f, g, g², a, a², a³.**

Mediant of 2 accents.

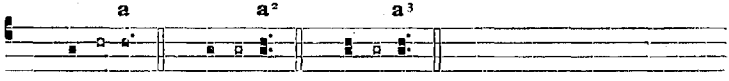
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).




1. Laudá-te **pú**-e-ri **Dómi**-num : * laudá-te *nómen* **Dómi**-ni.




*or :* **Dómi**-ni. *or :* **Dómi**-ni. *or :* **Dómi**-ni. *or :* **Dómi**-ni. *or :* **Dómi**-ni.




*or :* **Dómi**-ni. *or :* **Dómi**-ni. *or :* **Dómi**-ni.

2. Sit nómen Dómini **benedíctum**, * ex hoc nunc, et us*que in* **saé**culum. (D² : **saéculum.**)

3. A sólis órtu usque **ad** occásum, * laudábile *nómen* **Dómini.** (D² : **Dómini.**)

4. Excélsus super ómnes **gén**tes **Dóminus**, * et super caélos *glória* éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis **hábitat**, * et humília réspicit in caélo *et in* **tér**ra?

6. Súscitans a **tér**ra **ínopem**, * et de stércore *érigens* **páuperem** : (D² : **páuperem.**)

7. Ut cóllocet éum **eum** princípibus, * cum princípibus pó*puli* **súi.**

8. Qui habitáre fácit stérilem **in dómo**, * mátrem filió*rum lae*tántem.

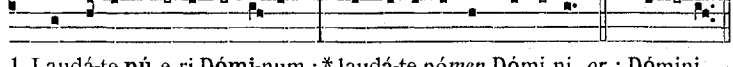
9. Glória **Pátri**, et **Fílio**, * et Spi*rítui* **Sáncto.**

10. Sicut érat in princípio, et **núne**, et **sémper**, * et in saécula saecu*lórum.* Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 1 preparatory syllable.




1. Laudá-te **pú**-e-ri **Dómi**-num : * laudá-te nómen Dómi-ni. *or :* Dómini.

2. Sit nómen Dómini benedíctum, * ex hoc nunc, et usque *in* saéculum.

3. A sólis ortu usque ad occásum, * laudábile nómen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo et *in* térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum eum princípibus, * cum princípibus pópuli súi.

8. Qui habitáre fácit stérilem in dómo, * mátrem filiórum laetántem.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Laudá-te pú-e-ri Dóminum : * laudá-te *nómen* Dómi-ni. *or :* Dómi-ni.

2. Sit nómen Dómini benedíctum, * ex hoc nunc, et usque *in* saéculum.

3. A sólis ortu usque ad occásum, * laudábile *nómen* Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo *et in* térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum eum princípibus, * cum princípibus pópuli súi.

8. Qui habitáre fácit stérilem in dómo, * mátrem filiórum laetántem.

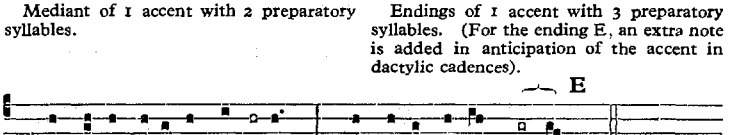
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

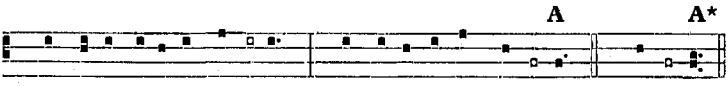
**Tone 4 E, A, A*.**

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).




1. Laudá-te pú-*e-ri* Dóminum : * laudá-*te nómen* Dómi-ni.




1. Laudá-te pú-*e-ri* **Dóminum** : * laudá-*te nómen* **Dómi**-ni. *or :* **Dómi**-ni.

2. Sit nómen Dómini *bene***dictum**, * ex hoc nunc, et *usque in* **saéc**ulum. (**E : saéc**ulum.)

3. A sólis órtu usque *ad oc***eásum**, * laudábi*le nómen* **Dómini**. (**E : Dómini**.)

4. Excélsus super ómnes *géntes* **Dóminus**, * et super caélos *glória* **éjus**.

5. Quis sicut Dóminus Déus nóster, qui in *áltis* **hábitat**, * et humília réspicit in caé*lo et in* **térra**?

6. Súscitans a *térra* **i**nopem, * et de stércore *érigens* **páu**perem : (**E : páu**perem :)

7. Ut cóllocet éum *cum prin***cípibus**, * cum princípibus *pópuli* **súi**.

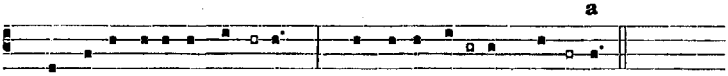
8. Qui habitáre fácit stéri*lem in* **dómo**, * mátrem fili*órum lae***tántem**.

9. Glória P*átri, et* **Fílio**, * et Spi*rítui* **Sáncto**.

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.




1. Laudá-te pú-e-ri **Dóminum** : * laudá-te **nó**-men **Dómi**-ni.

2. Sit nómen Dómini benedíctum, * ex hoc nunc, et usque in **saé**culum.

3. A sólis órtu usque ad occásum, * laudábile **nómen Dómini**.

4. Excélsus super ómnes géntes **Dóminus**, * et super caélos **glória éjus**.

5. Quis sicut Dóminus Déus nóster, qui in áltis **hábitat**, * et humília réspicit in caélo **et** in **térra**?

6. Súscitans a térra **i**nopem, * et de stércore érigens **páu**perem :

7. Ut cóllocet éum cum princípibus, * cum princípibus **pópuli súi**.

8. Qui habitáre fácit stérilem in **dómo**, * mátrem filiórum laetántem.

9. Glória Pátri, et **Fílio**, * et Spirítui **Sáncto**.

10. Sicut érat in princípio, et nunc, et **sémper**, * et in saécula saecu**lórum**. **Á**men.

**Tone 6 F.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.




1. Laudá-te pú-e-*ri* **Dóminum** : * laudá-te *nómen* **Dómini**.

2. Sit nómen Dómini be*ne*dictum, * ex hoc nunc, et us*que in* saéculum.

3. A sólis ortu usque ad *oc*eásum, * laudábile *nómen* Dómini.

4. Excélsus super ómnes gén*tes* Dóminus, * et super caélos gló*ria* éjus.

5. Quis sicut Dóminus Déus nóster, qui in ált*is* hábitat, * et humília réspicit in caélo *et in* térra?

6. Súscitans a tér*ra* inopem, * et de stércore é*rigens* páuperem :

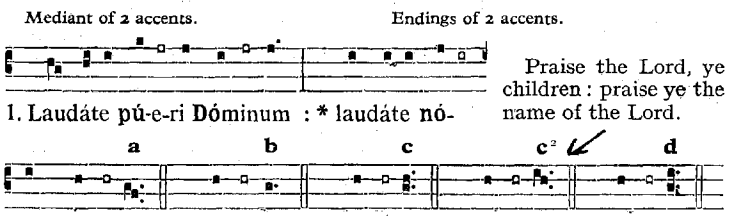
7. Ut cóllocet éum cum *prin*cípibus, * cum princípibus pó*puli* súi.

8. Qui habitáre fácit stérilem *in* dómo, * mátrem filió*rum lae*tántem.

9. Glória Pátri, *et* Fílio, * et Spi*ritui* Sáncto.

10. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum*. Amen.

## Tone 7 a, b, c, c², d.




2. Sit nómen Dómini benedíctum, * ex hoc nunc, et úsque in saéculum.

Blessed be the name of the Lord : from henceforth now and for ever.

3. A sólis ortu usque ad occásum, * laudábile nómen Dómini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

The Lord is high above all nations: and his glory above the heavens.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo et in térra?

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

Raising up the needy from the earth : and lifting up the poor out of the dunghill.

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

That he may place him with princes : with the princes of his people.

8. Qui habitáre fácit stérilem in dómo, * mátrem filiórum laetántem.

Who maketh a barren woman to dwell in a house : the joyful mother of children.

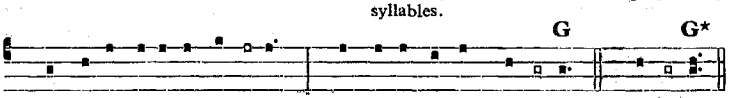
9. Glória Pátri, et Fílio, * et Spíritui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

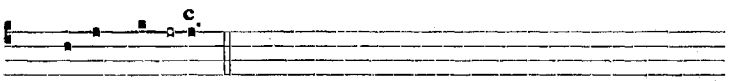
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## Tone 8 G, G*, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.




1. Laudá-te pú-e-ri Dóminum : * laudá-te *nómen* Dómi-ni. *or :* Dómi-ni.

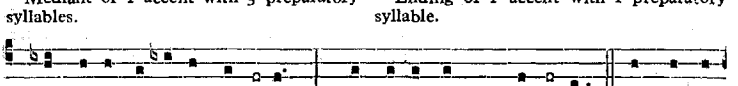



*or : nómen* Dómini.

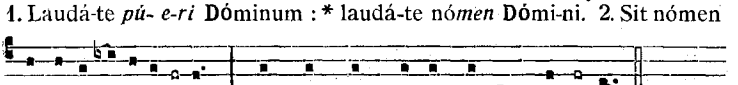
2. Sit nómen Dómini benedíctum, * ex hoc nunc, et us*que in* saéculum.
3. A sólis órtu usque ad occásum, * laudábile *nómen* Dómini.
4. Excélsus super ómnes géntes Dóminus, * et super caélos *glória* éjus.
5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo *et in* térra?
6. Súscitans a térra ínopem, * et de stércore *érigens* páuperem :
7. Ut cóllocet éum cum princípibus, * cum princípibus pó*puli* súi.
8. Qui habitáre fácit stérilem in dómo, * mátrem filió*rum lae*tántem.
9. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.
10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

## Tonus Peregrinus.

Mediant of 1 accent with 3 preparatory syllables. Ending of 1 accent with 1 preparatory syllable.



1. Laudá-te *pú- e-ri* Dóminum : * laudá-te nó*men* Dómi-ni. 2. Sit nómen



Dómi-*ni bene*dí-ctum : * ex hoc nunc, et usque *in* saécu-lum.

3. A sólis órtu us*que ad oc*cásum, * laudábile nó*men* Dómini.
4. Excélsus super ó*mnes géntes* Dóminus, * et super caélos *glória* éjus.
5. Quis sicut Dóminus Déus nóster, qui *in áltis* hábitat, * et humília réspicit in caélo et *in* térra?
6. Súscitans *a térra* inopem, * et de stércore é*rigens* páuperem :
7. Ut cóllocet é*um cum prin*cípibus, * cum princípibus pópu*li* súi.
8. Qui habitáre fácit sté*rilem in* dómo, * mátrem filiórum *lae*tántem.
9. Glória *Pátri, et* Fílio, * et Spirí*tui* Sáncto.
10. Sicut érat in princípio, *et nunc, et* sémper, * et in saécula saecu*lórum*. Amen.

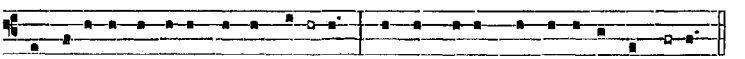
# Psalm 113. *In exitu.*

*The people set free from Egypt praises its deliverer, acknowledging him as the one true God.*

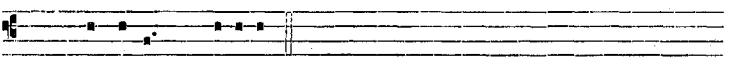
**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.

D



1. In éxi-tu Isra-el de Ægý-pto, * dómus Jácob de pópu-*lo* bárbaro.



*Flex :* palpábunt : †

2. Fácta est Judaéa sanctificátio éjus, * Israel potés*tas* éjus.
3. Máre vídit, et fúgit : * Jordánis convérsus est *re*trórsum.
4. Móntes exsultàvérunt ut aríetes : * et cólles sicut *ágni* óvium.
5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus es *re*trórsum?
6. Móntes exsultástis sicut aríetes, * et cólles sicut *ágni* óvium?
7. A fácie Dómini móta est térra, * a fácie Dé*i* Jácob :
8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes *a*quárum.
9. Non nóbis Dómine, non nóbis : * sed nómini túo *da* glóriam.
10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus e*ó*rum?
11. Déus autem nóster in caélo : * ómnia quaecúmque volu*it*, fécit.
12. Simulácra géntium argéntum et áurum, * ópera mánu*um* hóminum.
13. Os hábent, et non loquéntur : * óculos hábent, et non *vi*débunt.
14. Aures hábent, et non áudient : * náres hábent, et non *odo*rábunt.
15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.
16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui confídunt *in* éis.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor e*ó*rum est.
18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor e*ó*rum est.
19. Qui tíment Dóminum speravérunt in Dómino : * adjútor eórum et protéctor e*ó*rum est.
20. Dóminus mémor fúit nóstri : * et benedíx*it* nóbis.
21. Benedíxit dómui Israel : * benedíxit dómu*i* Aaron.
22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis cum *ma*jóribus.
23. Adjíciat Dóminus súper vos : * super vos, et super fílio*s* véstros.

24. Benedícti vos a Dómino, * qui fécit caélum *et* térram.

25. Caélum caéli Dómino : * térram autem dédit fíliis hóminum.

26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt in *in*férnum.

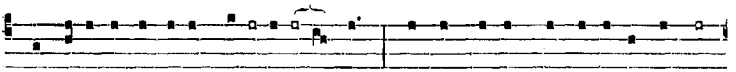
27. Sed nos qui vívimus, benedícimus Dómino : * ex hoc nunc et usque *in* saéculum.

28. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

29. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

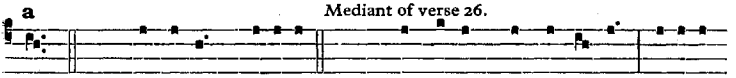
## Tone 3 a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Ending of 1 accent with 1 preparatory syllable.



1. In éxi-tu Isra-el de Æ-gýpto, * domus Jácob de pópu-*lo* bárba-

a Mediant of verse 26.



ro. *Flex :* palpábunt : † 26. ...laudábunt te Dómi-ne : *

2. Fácta est Judaéa sanctificátio éjus : * Israel potés*tas* éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus est *re*trórsum.

4. Móntes exsultavérunt ut aríetes : * et cólles sicut á*gni* óvium.

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus es *re*trórsum?

6. Móntes exsultástis sicut aríetes, * et cólles sicut á*gni* óvium?

7. A fácie Dómini móta est térra, * a fácie Dé*i* Jácob :

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo *da* glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dicant géntes : Ubi est Déus e*o*rum?

11. Déus autem nóster in caélo : * ómnia quæcúmque vólu*it,* fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánu*um* hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non *vi*débunt.

14. Aures hábent, et non áudient : * náres hábent, et non *odo*rábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.

16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui confídunt *in* éis.

17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor e*o*rum est.

18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor e*o*rum est.

19. Qui tíment Dóminum speravérunt in **Dómino** : * adjútor eórum et protéctor *eó*rum est.

20. Dóminus mémor **fúit** nóstri : * et benedíxit nóbis.

21. Benedíxit **dómui Isra**el : * benedíxit dómui Aaron.

22. Benedíxit ómnibus qui **tíment Dóminum**, * pusíllis cum *ma*jóribus.

23. Adjíciat **Dóminus súper** vos : * super vos, et super fílios **vés**tros.

24. Benedícti **vos** a **Dómino**, * qui fécit caélum *et* **tér**ram.

25. Caélum **caéli Dómino** : * térram autem dédit fíliis **hó**minum.

26. Non mórtui **laudábunt** te **Dómine** : * neque ómnes qui descéndunt in *in*férnum.

27. Sed nos qui vívimus, **benedícimus Dómino**, * ex hoc nunc et usque *in* **saé**culum.

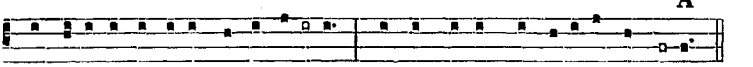
28. Glória **Pátri**, et **Fílio**, * et Spirítui **Sáncto**.

29. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculórum. Amen.

**Tone 4 A, A*.**

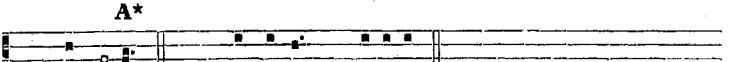
Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables.

A



1. In éxi-tu Isra-el *de Ægý*-pto, * domus Jácob de *pópulo* **bár**baro.

A*



*or :* **bár**baro. *Flex :* palpábunt : †

2. Fácta est Judaéa sanctificátio éjus, * Israel *potéstas* éjus.

3. Máre *vídit, et* **fú**git : * Jordánis convérsus *est* **re**trórsum.

4. Móntes exsultavérunt *ut* **a**rietes : * et cólles sicut *ágni* óvium.

5. Quid est tíbi máre *quod fu*gísti? * et tu Jordánis, quia convérsus *es* **re**trórsum?

6. Móntes exsultástis sicut **a**rietes, * et cólles sicut *ágni* óvium?

7. A fácie Dómini móta *est* **tér**ra, * a fácie *Déi* **Já**cob :

8. Qui convértit pétram in stágna **a**quárum, * et rúpem in *fóntes* **a**quárum.

9. Non nóbis Dómi*ne, non* **nó**bis : * sed nómini *túo da* **gló**riam.

10. Super misericórdia túa et veritáte **tú**a : * nequándo dícant géntes : Ubi est *Déus* eórum?

11. Déus autem nóster *in* **caé**lo : * ómnia quaecúmque *vóluit,* **fé**cit.

12. Simulácra géntium argéntum *et* **á**urum, * ópera *mánuum* **hó**minum.

13. Os hábent, et *non lo*quéntur : * óculos hábent, *et non vi*débunt.

14. Aures hábent, *et non* **á**udient : * náres hábent, et *non odo*rábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non *ambu*lábunt : * non clamábunt in *gúttu*re **sú**o.

16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui con*fídunt in* éis.

17. Dómus Israel sperávit *in* Dómino : * adjútor eórum et pro*téctor* eórum est.

18. Dómus Aaron sperávit *in* Dómino : * adjútor eórum et pro*téctor* eórum est.

19. Qui tíment Dóminum speravérunt *in* Dómino : * adjútor eórum et pro*téctor* eórum est.

20. Dóminus mémor *fuit* nóstri : * et be*nedíxit* nóbis.

21. Benedíxit dómui Israel : * benedíxit *dómui* Aaron.

22. Benedíxit ómnibus qui *tíment* Dóminum, * pusíll*is cum ma*jóribus.

23. Adjíciat Dó*minus* súper vos : * super vos, et super *fílios* véstros.

24. Benedícti *vos a* Dómino, * qui fécit *caélum et* térram.

25. Caélum *caéli* Dómino : * térram autem dédit *fíliis* hóminum.

26. Non mórtui laudá*bunt te* Dómine : * neque ómnes qui descén*dunt in in*férnum.

27. Sed nos qui vívimus, bene*dícimus* Dómino, * ex hoc nunc et *usque in* saéculum.
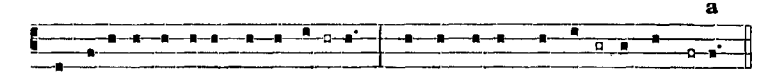
28. Glória Pátri, *et* Fílio, * et Spíritui Sáncto.

29. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saecu*lórum.* Amen.

## Tone 5 a.

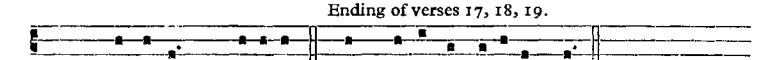
Mediant of 1 accent. Ending of 2 accents.

a



1. In éxi-tu Isra-el de Ægýp-to, * dómus Jácob de pópu-lo bárbaro.

Ending of verses 17, 18, 19.



*Flex :* palpábunt : † ...et protéctor e-órum est.

2. Fácta est Judaéa sanctificátio éjus, * Israel potéstas éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus est retrórsum.

4. Móntes exsultavérunt ut aríetes : * et cólles sicut ágni óvium.

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus és retrórsum?

6. Móntes exsultástis sicut aríetes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Déi Jácob.

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo da glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus eórum?

11. Déus autem nóster in caélo : * ómnia quaecúmque vóluit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non vidébunt.

14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gúttur suo.

16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui confídunt 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 tíment Dóminum speravérunt in Dómino : * adjútor eórum et protéctor eórum est.

20. Dóminus mémor fuit nóstri : * et benedíxit nóbis.

21. Benedíxit dómui Israel : * benedíxit dómui Aaron.

22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis cum majóribus.

23. Adjíciat Dóminus súper vos : * super vos, et super fílios véstros.

24. Benedícti vos a Dómino, * qui fécit caélum et térram.

25. Caélum caéli Dómino : * térram autem dédit fíliis hóminum.

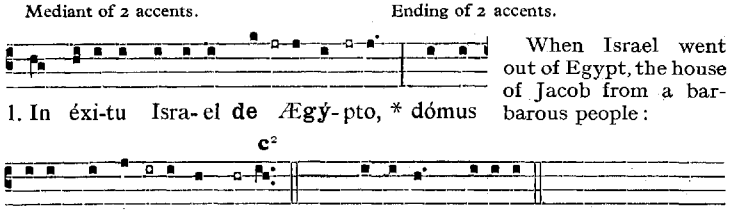
26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt in infernum.

27. Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et úsque in saéculum.

28. Glória Pátri, et Fílio, * et Spirítui Sáncto.

29. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

**Tone 7 c².**




When Israel went out of Egypt, the house of Jacob from a barbarous people:

Jácob de pópulo bárbaro. *Flex:* palpábunt : †

2. Fácta est Judaéa sanctificátio éjus, * Israel potéstas éjus.

Judea was made his sanctuary, Israel his dominion.

3. Máre vidit, et fúgit : * Jordánis convérsus est retrórsum.

The sea saw and fled: Jordan was turned back.

4. Móntes exsultavérunt ut aríetes : * et cólles sicut ágni óvium.

The mountains skipped like rams: and the hills like the lambs of the flock.

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus es retrórsum?

What ailed thee, O thou sea, that thou didst flee? And thou, O Jordan, that thou wast turned back?

6. Móntes exsultástis sícut aríetes, * et cólles sicut ágni óvium?

Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7. A fácie Dómini móta est térra, * a fácie Déi Jácob:

At the presence of the Lord the earth was moved: at the presence of the God of Jacob:

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

9. Non nóbis Dómine, non nóbis: sed nómini túo da glóriam.

Not to us, O Lord, not to us: but to thy name give glory.

10. Super misericórdia túa et veritáte túa: * nequándo dícant géntes: Ubi est Déus eórum?

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

11. Déus autem nóster in caélo: * ómnia quaecúmque vóluit, fécit.

But our God is in heaven: he hath done all things whatsoever he would.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

The idols of the Gentiles are silver and gold, the works of the hands of men.

13. Os hábent, et non loquéntur: * óculos hábent, et non vidébunt.

They have mouths and speak not: they have eyes and see not.

14. Aures hábent, et non áudient: * náres hábent, et non odorábunt.

They have ears and hear not: they have noses and smell not.

15. Mánus hábent, et non palpábunt: † pédes hábent, et non ambulábunt: * non clamábunt in gúttur suo.

They have hands and feel not, they have feet and walk not: neither shall they cry out through their throat.

16. Símiles íllis fiant qui fáciunt éa: * et ómnes qui confídunt in éis.

Let them that make them become like unto them: and all such as trust in them.

17. Dómus Israel sperávit in Dómino: * adjútor eórum et protéctor eórum est.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

18. Dómus Aaron sperávit in Dómino: * adjútor eórum et protéctor eórum est.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

19. Qui tíment Dóminum speravérunt in Dómino: * adjútor eórum et protéctor eórum est.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

20. Dóminus mémor fúit nóstri: * et benedíxit nóbis.

The Lord hath heen mindful of us, and hath blessed us.

21. Benedíxit dómui Israel: * benedíxit dómui Aaron.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. Benedíxit ómnibus qui tí-ment Dóminum, * pusíllis cum majóribus.

He hath blessed all that fear the Lord, both little and great.

23. Adjíciat Dóminus súper vos : * super vos, et super fílios véstros.

May the Lord add blessings upon you: upon you, and upon your children.

24. Benedícti vós a Dómino, * qui fécit caélum et térram.

Blessed be you of the Lord : who made heaven and earth.

25. Caélum caéli Dómino : * térram autem dédit fíliis hóminum.

The heaven of heaven is the Lord's : but the earth he has given to the children of men.

26. Non mórtui laudábunt te Dómine, * neque ómnes qui descéndunt in infernum.

The dead shall not praise thee, O Lord: nor any of them that go down to hell,

27. Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc, et úsque in saéculum.

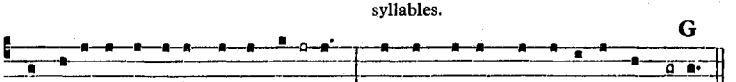
But we that live bless the Lord: from this time now and for ever.

28. Glória Pátri, et Fílio, * et Spirítui Sáncto.

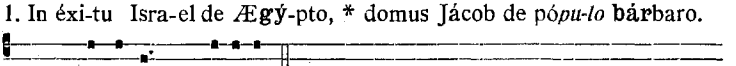
29. Sicut érat in princípio, et núne, et sémper, * et ín saécula saeculórum. Amen. ANt Ps-t-Ps 112

**Tone 8 G.**

Mediant of 1 accent. Ending of 1 accent with 2 preparatory syllables.




1. In éxi-tu Isra-el de Ægý-pto, * domus Jácob de pópu-lo bárbaro.



*Flex :* palpábunt : †

2. Fácta est Judæa sanctificátio éjus, * Israel potéstas éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus *est re*trórsum.

4. Móntes exsultavérunt ut aríetes : * et cólles sicut *ágni* óvium.

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus *es re*trórsum?

6. Móntes exsultástis sicut aríetes, * et cólles sicut *ágni* óvium?

7. A fácie Dómini móta est térra, * a fácie *Déi* Jácob :

8. Qui convértit pétram in stágna aquárum, * et rúpem in fón*tes a*quárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo *da* glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est *Déus e*órum?

11. Déus autem nóster in caélo : * ómnia quaecúmque vóluit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera má*nuum* hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et *non vi*débunt.

14. Aures hábent, et non áudient : * náres hábent, et non *odo*rábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gúttu*re* súo.

16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui confí*dunt in* éis.

17. Dómus Israel sperávit in **Dómino** : * adjútor eórum et protéc*tor* eórum est.

18. Dómus Aaron sperávit in **Dómino** : * adjútor eórum et protéc*tor* eórum est.

19. Qui tíment Dóminum speravérunt in **Dómino** : * adjútor eórum et protéc*tor* eórum est.

20. Dóminus mémor fúit nóstri : * et bene*dixit* nóbis.

21. Benedíxit dómui Israel : * benedíxit dó*mui* Aaron.

22. Benedíxit ómnibus qui tíment **Dó**minum, * pusíllis *cum ma*jóribus.

23. Adjíciat Dóminus súper vos : * super vos, et super fí*lios* véstros.

24. Benedícti vos a **Dó**mino, * qui fécit caé*lum et* térram.

25. Caélum caéli **Dó**mino : * térram autem dédit fí*liis* hóminum.

26. Non mórtui laudábunt te **Dó**mine : * neque ómnes qui descéndunt *in in*férnum.

27. Sed nos qui vívimus, benedícimus **Dó**mino, * ex hoc nunc et us*que in* saéculum.

28. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

29. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

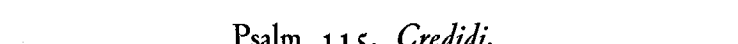
## Psalm 115. *Credidi.*

*An offering to God of the sacrifice of thanksgiving.*

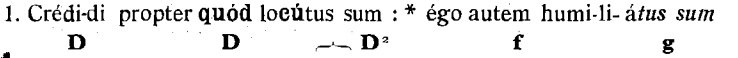
**Tone 1 D, D, D², f, g, g², a, a², a³.**

Mediant of 2 accents.

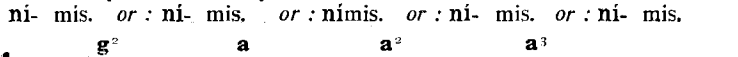
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).



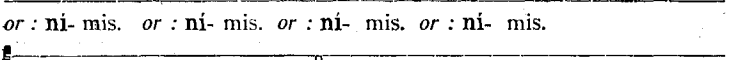
1. Crédi-di propter **quód** locútus sum : * égo autem humi-li-á*tus sum*




ni- mis. *or :* ní- mis. *or :* nímis. *or :* ní- mis. *or :* ní- mis.




*or :* ni- mis. *or :* ní- mis. *or :* ní- mis. *or :* ní- mis.



*Flex :* víncu-la mé-a : †

2. Ego díxi in exceéssu méo : * Omnis *hómo* méndax.

3. Quid retríbuam Dómino, * pro ómnibus quae retríbuit míhi?

4. Cálicem salutáris accípiam : * et nómen Dómini *invo*cábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanc*tórum* éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius an*cíllae* túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini *invo*cábo.
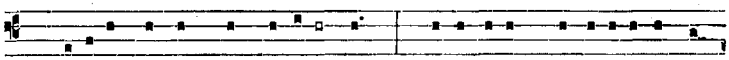
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi *Je*rúsalem. (D$^2$ : *Je*rúsalem.)

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu*lórum*. Amen.

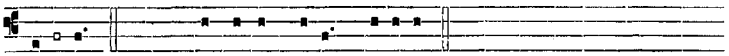
**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.



1. Crédidi propter quod loc**ú**tus sum : * égo autem humi-li-átus *sum*

**D**



ní- mis. *Flex :* víncu-la mé- a : †

2. Ego díxi in excéssu méo : * Omnis hó*mo* méndax.

3. Quid retríbuam Dómino, * pro ómnibus quae retríbu*it* míhi?

4. Cálicem salutáris accípiam : * et nómen Dómini in*vo*cábo.

5. Vóta méa Dómino réddam coram ómni pópulo éius : * pretiósa in conspéctu Dómini mors sanctó*rum* éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius ancíl*lae* túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini in*vo*cábo.

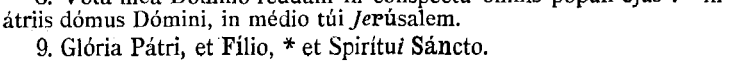
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi *Je*rúsalem.

9. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-ló*rum*. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.



1. Crédidi propter **quód** loc**ú**tus sum : * égo autem humi-li-átus *sum*




ní- mis. *or :* ní- mis. *Flex :* víncu-la mé- a : †

2. Ego díxi in excéssu méo : * Omnis hómo méndax.

3. Quid retríbuam Dómino, * pro ómnibus quae retríbuit míhi?

4. Cálicem salutáris acéipiam : * et nómen Dómini invocábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius ancíllae túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem.

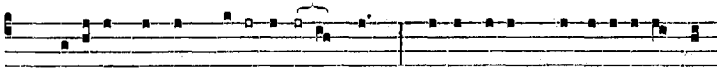
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

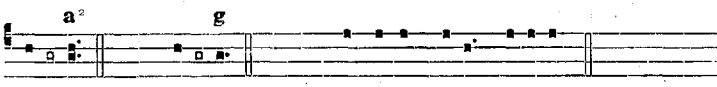
## Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.



1. Crédidi propter quód locútus sum : * égo autem humi-li-átus sum




ní- mis. *or :* ní- mis. *Flex :* víncu-la mé- a : †

2. Ego díxi in excéssu méo : * Omnis hómo méndax.

3. Quid retríbuam Dómino, * pro ómnibus quae retríbuit míhi?

4. Cálicem salutáris acéipiam : * et nómen Dómini invocábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius ancíllae túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem.
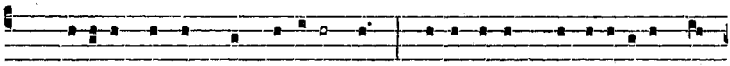
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

## Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

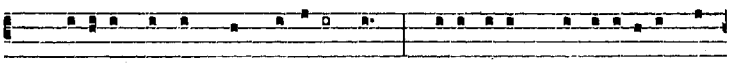
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).



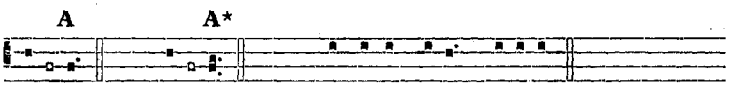
1. Crédidi propter *quod lo*eútus sum : * égo autem humi-li-*átus sum*




nímis. *Flex :* víncu-la mé- a : †



1. Crédidi propter *quod lo*eútus sum : * égo autem humi-li-*átus sum*




ní- mis. *or :* ni- mis. *Flex :* víncu-la mé- a : †

2. Ego díxi in ex*céssu* méo : * O*mnis hómo* méndax.

3. Quid retri*buam* Dómino, * pro ómnibus quae re*tribuit* míhi?

4. Cálicem salutá*ris ac*cípiam : * et nómen Dómi*ni invo*cábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors *sanctórum* éjus.

6. O Dómine quia égo *sérvus* túus : * égo sérvus túus, et fílius *ancíllae* túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómi*ni invo*cábo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio *túi Je*rúsalem. (E : *Je*rúsalem.)

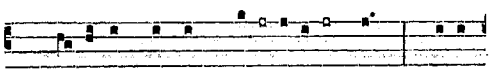
9. Glória Pátri, *et* Fílio, * et Spi*rítui* Sáncto.

10. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saecu*lórum.* Amen.

## Tone 7 a, b, c, c², d.

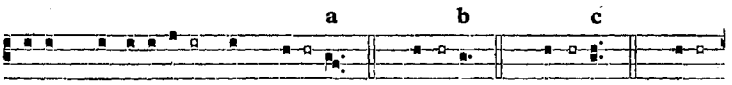
Mediant of 2 accents.

Endings of 2 accents.



1. Cré-di-di propter quód loeútus sum : * égo

I have believed, therefore have I spoken : but I have been humbled exceedingly




autem humi-li-átus sum **ni-** mis. *or :* **ni-** mis. *or :* **ni-** mis. *or :* **ni-**




mis. *or :* **ni-** mis. *Flex :* víncula mé- a : †

2. Ego díxi in excéssu méo : * Omnis hómo méndax.

I said in my excess: Every man is a liar.

3. Quid retríbuam Dómino, * pro ómnibus quae retríbuit míhi?

What shall I render to the Lord for all the things that he hath rendered to me?

4. Cálicem salutáris accípiam : * et nómen Dómini invocábo.

I will take the chalice of salvation: and I will call upon the name of the Lord.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus.

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 Dómine quia égo sérvus túus : * égo sérvus túus, et fílius ancíllae túae.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.

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. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem.

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.

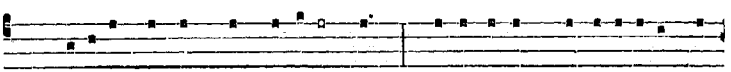
9. Glória Pátri, et Fílio, * et Spíritui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

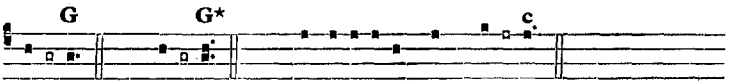
## Tone 8 G, G*, c.

Mediant of 1 accent.

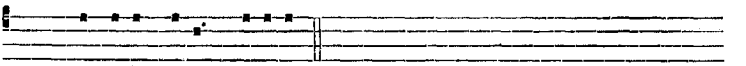
Endings of 1 accent with 2 preparatory syllables.



1. Crédidi propter quod locútus sum : * égo autem humi-li-*átus sum*




ni- mis. *or :* ni- mis. *or :* humi-li-*átus sum* ni- mis.



*Flex :* víncula mé- a : †

2. Ego díxi in excéssu méo : * Omnis *hómo* méndax.

3. Quid retríbuam Dómino, * pro ómnibus quae retri*buit* mihi?

4. Cálicem salutáris acéipiam : * et nómen Dómini *invo*cábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors san*ctórum* éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius an*cillae* túae.

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini *invo*cábo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio tú*i Je*rúsalem.

9. Gloria Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum.* Amen.

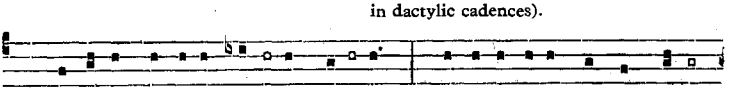
## Psalm 116. *Laudate Dominum.*

*All nations called upon to praise God.*

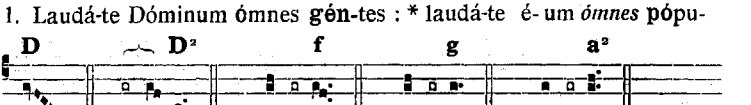
**Tone 1 D, D², f, g, a².**

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. Laudá-te Dóminum ómnes gén-tes : * laudá-te é- um *ómnes* pópu-




li. *or :* pópu-li. *or :* pópu-li. *or :* pópu-li. *or :* pópu-li.

2. Quóniam confirmáta est super nos miseri*cór*dia éjus : * et véritas Dómini mánet *in ae*tér*num.*

3. Glória Pátri, et Fílio, * et Spirítui Sáncto.

4. 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. Laudáte Dóminum ómnes gén-tes : * laudá-te é-um *ómnes* pópu-li.
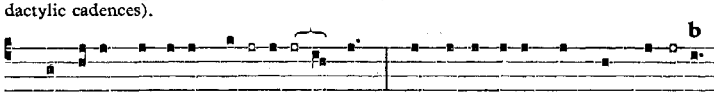
2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in *aetér*num.

3. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

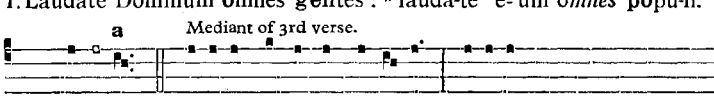
4. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculó*rum.* Amen.

## Tone 3 b, a.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.




1. Laudáte Dóminum ómnes géntes : * laudá-te é-um *ómnes* pópu-li.




*or :* pópu-li. 3. Glóri- a Pátri, et Fi-li- o, *

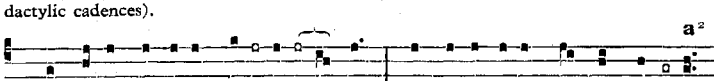
2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in *aetér*num.

3. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

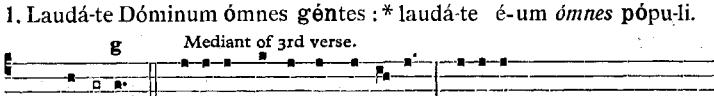
4. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculó*rum.* Amen.

## Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences). Endings of 1 accent with 2 preparatory syllables.




1. Laudá-te Dóminum ómnes géntes : * laudá-te é-um *ómnes* pópu-li.




*or :* pópu-li. 3. Glóri- a Pátri, et Fi-li- o, *

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in aetér*num.

3. Glória Pátri, et Fílio, * et Spirítui Sáncto.

4. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu*lórum.* Amen.

### Tone 4 A.

Mediant of 1 accent with 2 preparatory syllables. Ending of 1 accent with 3 preparatory syllables.

A



1. Laudá-te Dóminum *ómnes* gén-tes : * laudá-te é-*um ómnes* pópu-li.

2. Quóniam confirmáta est super nos misericór*dia* éjus : * et véritas Dómini m*anet in ae*térnum.
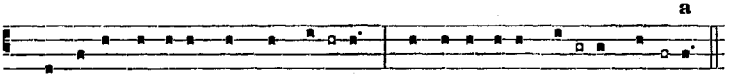
3. Glória P*átri, et* Fílio, * et Spi*rítui* Sáncto.

4. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saec*ulórum.* Amen.

### Tone 5 a.

Mediant of 1 accent. Ending of 2 accents.

a



1. Laudá-te Dóminum ómnes gén-tes : * laudá-te é- um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum.

3. Glória Pátri, et Fílio, * et Spirítui Sáncto.

4. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

### Tone 7 a, c, c², d.

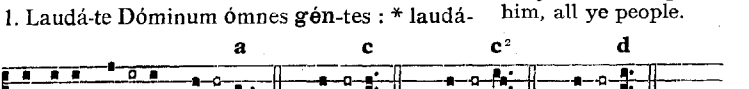
Mediant of 2 accents. Ending of 2 accents.



O praise the Lord, all ye nations: praise him, all ye people.

1. Laudá-te Dóminum ómnes gén-tes : * laudá-

a c c² d



te é-um ómnes pópu-li. *or :* pópu-li. *or :* pópu-li. *or :* pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.

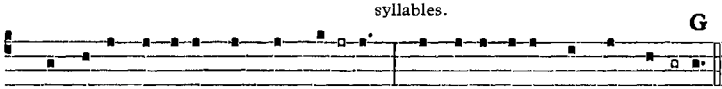
For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

3. Glória Pátri, et Fílio, * et Spirítui Sáncto.

4. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

**Tone 8 G, c.**

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.




1. Laudá-te Dóminum ómnes **gén**-tes : * laudá-te é-um *ómnes* **pópu**-li.




*or : ómnes* **pópu**-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in aet*é**r**num.

3. Glória Pátri, et **Fí**lio, * et Spi*rítui* **Sán**cto.

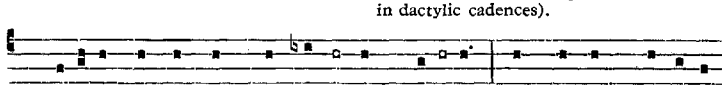
4. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum.* Amen.

## Psalm 121. *Laetatus sum.*

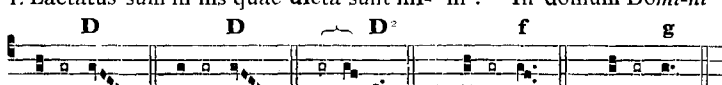
*The pilgrim's joy on reaching Jerusalem.*

**Tone 1 D, D, D², f, g, g², a, a², a³.**

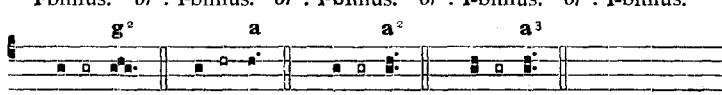
Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).



1. Laetátus sum in his quae **dí**cta sunt **mi**- hi : * In dómum Dó*mi-ni*




í-bimus. *or :* í-bimus. *or :* í-bimus. *or :* í-bimus. *or :* í-bimus.




*or :* í-bimus. *or :* í-bimus. *or :* í-bimus. *or :* í-bimus.

2. Stántes érant **pé**des **nó**stri, * in átriis tú*is Je*rúsalem. (D³ : *Je*rú**sa**lem.)

3. Jerúsalem, quae aedificátur ut **cí**vitas : * cújus participátio éjus *in idí*psum.

4. Illuc enim ascendérunt tríbus, **trí**bus **Dó**mini : * testimónium Israel ad confiténdum nó*mini* **Dó**mini. (D² : **Dó**mini.)

5. Quia illic sedérunt sédes **in** judicio, * sédes super *dómum* **Dá**vid.

6. Rogáte quae ad pácem **sunt** Jerúsalem : * et abundántia dili*gén-ti*bus te.

7. Fíat pax in virtúte túa : * et abundántia in túr*ribus* túis.

8. Propter frátres méos et **próximos méos**, * loquébar *pácem* **de** te :

9. Propter dómum Dómini **Déi** nóstri, * quaesívi *bóna* **tibi.**

10. Glória **Pátri**, et **Fílio**, * et Spirítui **Sáncto.**

11. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saecu*lórum*. Amen.

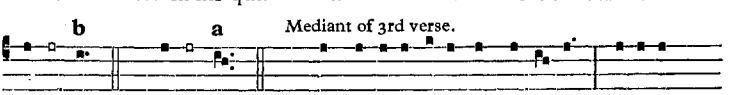
### Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent ln dactylic cadences).

Endings of 1 accent with 1 preparatory syllable.



1. Laetátus sum in his quae **dícta** sunt **mí**-hi : * In dómum Dómi-*ni*




í-bimus *or :* í-bimus. 3. ...quae aedi-ficátur ut **cívi**-tas : *

2. Stántes erant **pédes nóstri**, * in átriis túis *Je*rúsalem.

3. Jerúsalem, quae aedificátur ut **cívi**tas : * cújus participátio éjus in *id*ipsum.

4. Illuc enim ascendérunt tríbus, **tríbus Dómini** : * testimónium Israel ad confiténdum nómi*ni* Dómini.

5. Quia illic sedérunt sédes **in judício** : * sédes super dó*mum* **Dávid.**

6. Rogáte quae ad pácem **sunt** Jerúsalem : * et abundántia dili-gén*ti*bus te.

7. Fíat pax in virtúte túa : * et abundántia in túr*ribus* túis.

8. Propter frátres méos et **próximos méos**, * loquébar pá*cem* **de** te.

9. Propter dómum Dómini **Déi nóstri**, * quaesívi bó*na* **tíbi.**

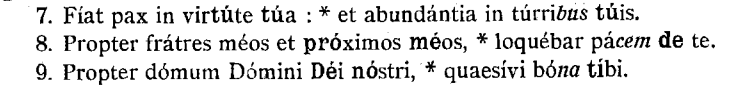
10. Glória **Pátri**, et **Fílio**, * et Spirítu*i* **Sáncto.**

11. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saecu-lórum. Amen.

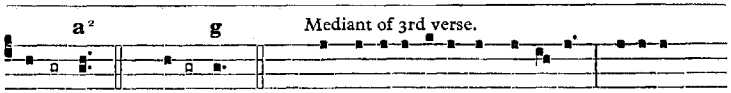
### Tone 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.



1. Laetátus sum in his quae **dícta** sunt **mí**-hi : * In dómum Dó*mi-ni*




í-bimus. *or :* íbimus. 3. ...quae aedi-ficátur ut **cívi**-tas : *

2. Stántes érant **pédes nóstri**, * in átriis tú*is Je*rúsalem.

3. Jerúsalem, quae aedífica**tur** ut **cívitas** : * cújus participátio éjus *in id*ipsum.

4. Illuc enim ascendérunt tríbus, **tríbus Dómini** : * testimónium Israel ad confiténdum n*ómini* **Dómini**.

5. Quia illic sedérunt sédes **in judício**, * sédes super *dómum* **Dávid**.

6. Rogáte quae ad pácem **sunt Jerúsalem** : * et abundántia dili*gén-tibus* te.

7. Fíat pax in virtúte túa : * et abundántia in túr*ribus* **túis**.

8. Propter frátres méos et **próximos méos** : * loquébar *pácem* **de** te :

9. Propter dómum Dómini **Dei nóstri**, * quaesívi *bóna* tíbi.

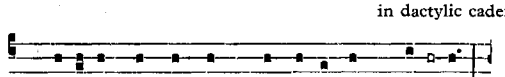
10. Glória **Pátri**, et **Fílio**, * et Spirí*tui* **Sáncto**.

11. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saecu*lórum*. 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.

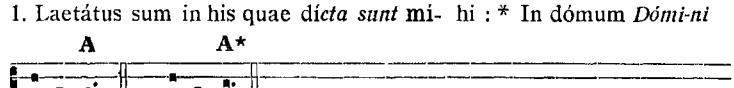
1. Laetátus sum in his quae dí*cta sunt* **mí**- hi : *




In dómum *Dómini* **íbi**mus.



1. Laetátus sum in his quae dí*cta sunt* **mi**- hi : * In dómum *Dómi-ni*




í-bimus. *or :* í-bimus.

2. Stántes érant *pédes* **nóstri**, * in átriis *tú*is *Je*rúsalem. (**E** : *Je*rú-salem.)

Our feet were standing in thy courts, O Jerusalem.

3. Jerúsalem, quæ ædificátur *ut* cívitas : * cújus participátio éjus *in id*ipsum.

Jerusalem, which is built as a city, which is compact together.

4. Illuc enim ascendérunt tríbus, *tríbus* Dómini : * testimónium Israel ad confiténdum *nómini* Dómini. (**E : Dómini.**)

For thither did the tribes go up, the tribes of the Lord : the testimony of Israel, to praise the name of the Lord.

5. Quia illic sedérunt sédes *in judício*, * sédes s*uper dómum* Dávid.

Because their seats have sat in judgment, seats upon the house of David.

6. Rogáte quæ ad pácem *sunt* J*erúsalem* : * et abundántia d*ili-gént*ibus te.

Pray ye for the things that are for the peace of Jerusalem : and abundance for them that love thee.

7. Fíat pax in vir*túte* túa : * et abundántia in *túrribus* túis.

Let peace be in thy strength : and abundance in thy towers.

8. Propter frátres méos et pró-*ximos* méos, * loqué*bar pácem* de te :

For the sake of my brethren, and of my neighbours, I spoke peace of thee.

9. Propter dómum Dómini *Déi* nóstri, * quæsí*vi bóna* tibi.

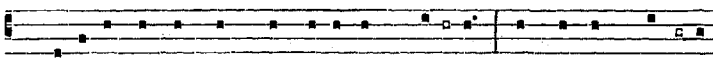
Because of the house of the Lord our God, I have sought good things for thee.

10. Glória P*átri, et* Fílio, * et Spi*ritui* Sáncto.

11. Sicut érat in princípio, et *nunc, et* sémper, * et in sæcula sæcu*lórum.* Amen.

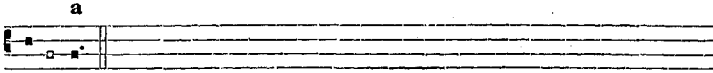
**Tone 5 a.**

Mediant of 1 accent. Ending of 2 accents.



1. Laetátus sum in his quae dícta sunt mi- hi : * In dómum Dómini

a



íbimus.

2. Stántes érant pédes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificátur ut cívitas : * cújus participátio éjus in idípsum.

4. Illic enim ascendérunt tríbus, tríbus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sédes in judício, * sédes super dómum Dávid.

6. Rogáte quae ad pácem sunt Jerúsalem : * et abundántia diligéntibus te.

7. Fíat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter frátres méos et próximos méos, * loquébar pácem de te :

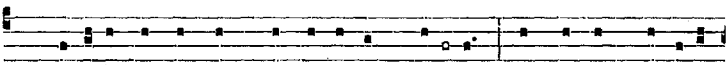
9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tibi.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

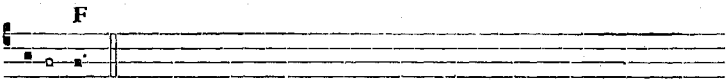
11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

### 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 dícta *sunt* mí- hi : * In dómum Dó*mini*




íbimus.

2. Stántes érant pé*des* nóstri, * in átriis tú*is Je*rúsalem.

3. Jerúsalem, quae aedificátur *ut* cívitas : * cújus participátio éjus *in id*ipsum.

4. Illuc enim ascendérunt tríbus, tr*íbus* Dómini : * testimónium Israel ad confiténdum nó*mini* Dómini.

5. Quia illic sedérunt sédes in *ju*dício, * sédes super *dómum* Dávid.

6. Rogáte quae ad pácem sunt *Je*rúsalem : * et abundántia dili*gén-ti*bus te.

7. Fíat pax in virtú*te* túa : * et abundántia in túr*ribus* túis.

8. Propter fratres méos et próxi*mos* méos, * loquébar *pácem* de te.

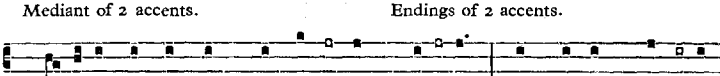
9. Propter dómum Dómini Dé*i* nóstri, * quaesívi *bóna* tíbi.

10. Glória Pátri, *et* Fílio, * et Spirí*tui* Sáncto.

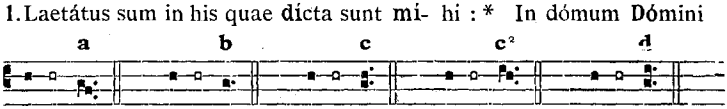
11. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum*. Amen.

### Tone 7 a, b, c, c², d.

Mediant of 2 accents. Endings of 2 accents.



1. Laetátus sum in his quae dícta sunt mí- hi : * In dómum Dómini




í-bimus. *or :* í-bimus. *or :* í-bimus. *or :* i-bimus. *or :* í-bimus.

2. Stántes érant pédes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificátur ut cívitas : * cújus participátio éjus in idipsum.

4. Illuc enim ascendérunt tríbus, tríbus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sédes in judício, * sédes super dómum Dávid.

6. Rogáte quae ad pácem súnt Jerúsalem : * et abundántia diligéntibus te.

7. Fíat pax in virtúte túa : * et abundántia in túrribus túis.

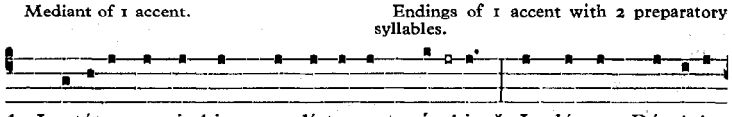
8. Propter frátres méos et próximos méos, * loquébar pácem de te :

9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tíbi.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

**Tone 8 G, G*, c.**




1. Laetátus sum in his quae dícta sunt mi- hi : * In dómum Dómini

i-bimus. *or :* i-bimus. *or :* Dómini i-bimus.

2. Stántes érant pédes nóstri, * in átriis tú*is Je*rúsalem.

3. Jerúsalem, quae aedificátur ut cívitas : * cújus participátio éjus *in id*ipsum.

4. Illuc enim ascendérunt tríbus, tríbus Dómini : * testimónium Israel ad confiténdum nó*mini* Dómini.

5. Quia illic sedérunt sédes in judício, * sédes super *dómum* Dávid.

6. Rogáte quae ad pácem súnt Jerúsalem : * et abundántia dili*gén-ti*bus te.

7. Fíat pax in virtúte túa : * et abundántia in túr*ribus* túis.

8. Propter frátres méos et próximos méos : * loquébar *pácem* de te :

9. Propter dómum Dómini Déi nóstri, * quaesívi *bóna* tíbi.

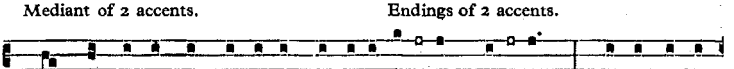
10. Glória Pátri, et Fílio, * et Spiri*tui* Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu*lórum.* Amen.
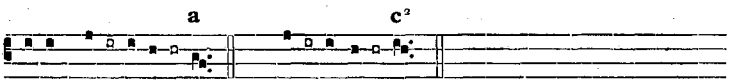
## Psalm 125. *In convertendo.*

*Return from captivity in Babylon.*

**Tone 7 a, c².**




1. In converténdo Dóminus captivi-tá- tem Si- on : * fácti súmus




sicut con-solá- ti. *or :* con-so-lá- ti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.

3. Tunc dícent inter géntes : * Magnificávit Dóminus fácere cum éis.

4. Magnificávit Dóminus fácere nobíscum : * fácti súmus laetántes.

5. Convérte Dómine captivitátem nóstram, * sicut tórrens in Austro.

6. Qui séminant in lácrimis, * in exsultatióne métent.

7. Eúntes íbant et flébant, * mitténtes sémina súa.

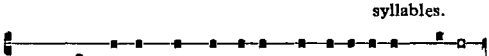
8. Veniéntes autem, vénient cum exultatióne, * portántes manípulos súos.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.
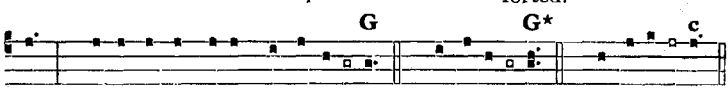
## Tone 8 G, G*, c.

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.

1. In converténdo Dóminus captivi-tátem Sí-




on : * fácti súmus sicut *conso*-lá- ti. *or : consol*á- ti. *or : consol*á- ti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsul*tatió*ne.

Then was our mouth filled with gladness : and our tongue with joy.

3. Tunc dícent inter géntes : * Magnificávit Dóminus fác*ere cum* éis.

Then shall they say among the Gentiles : The Lord hath done great things for them.

4. Magnificávit Dóminus fácere nobíscum : * fácti s*úmus laetántes*.

The Lord hath done great things for us : we are become joyful.

5. Convérte Dómine captivitátem nóstram, * sicut tór*rens in* Austro.

Turn again our captivity, O Lord, as a stream in the south.

6. Qui séminant in lácrimis, * in exsultatióne métent.

They that sow in tears shall reap in joy.

7. Eúntes íbant et flébant, * mitténtes sémina súa.

Going, they went and wept, casting their seeds.

8. Veniéntes autem vénient cum exsultatióne, * portántes manípulos súos.

But coming, they shall come with joyfulness, carrying their sheaves.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

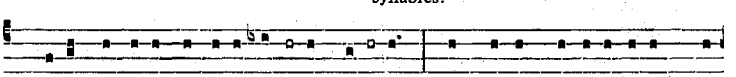
10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

## Psalm 126. *Nisi Dominus.*

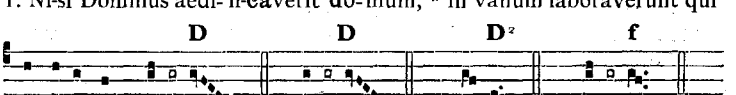
*The necessity of grace. — The blessing of having many children.*

**Tone 1: D, D, D², f, g, g², a, a², a³.**

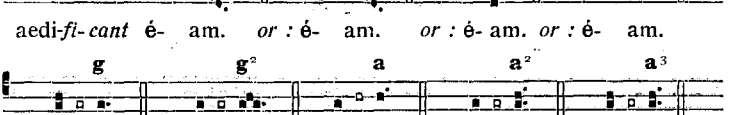
Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables.



1. Ni-si Dóminus aedi-fi-cáverit dó-mum, * in vánum laboravérunt qui




aedi-*fi-cant* é- am. *or :* é- am. *or :* é- am. *or :* é- am.




*or :* é- am. *or :* é- am. *or :* é- am. *or :* é- am. *or :* é- am.

2. Nisi Dóminus custodíerit cívitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.

4. Cum déderit diléctis súis sómnum : * ecce haereditas Dómini, fílii : mérces, *fructus* véntris.

5. Sicut sagíttae in mánu poténtis : * ita fílii *excus*sórum.

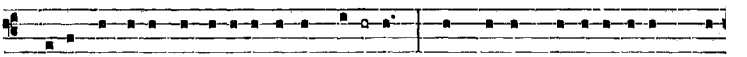
6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis súis *in* pórta.

7. Glória Pátri, et Filio, * et Spirítui Sáncto.

8. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

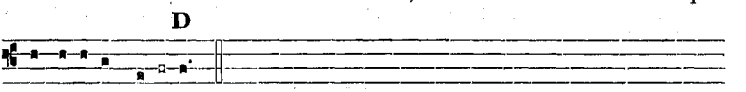
**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.



1. Ni-si Dóminus aedi-ficáve-rit **dó**-mum, * in vánum laboravérunt qui

**D**



aedí-fi*cant* é- am.

2. Nisi Dóminus custodíerit civi**tát**em, * frustra vígilat qui custó*dit* éam.

3. Vánum est vóbis ante lúcem **súr**gere : * súrgite postquam sedéritis, qui manducátis pánem *do*lóris.

4. Cum déderit diléctis súis **sóm**num : * ecce haeréditas Dómini, fílii : mérces, frú*ctus* **vén**tris.

5. Sicut sagíttae in mánu po**ten**tis : * ita fílii ex*cus*sórum.

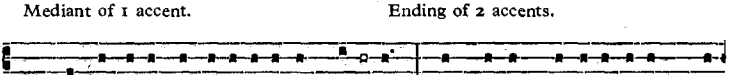
6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis súis *in* **pór**ta.

7. Glória Pátri, et **Fí**lio, * et Spirítu*i* **Sánc**to.

8. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saeculó*rum*. Amen.

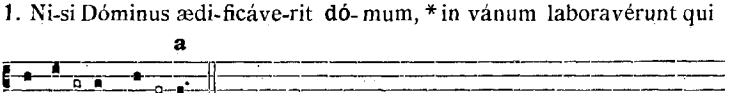
**Tone 5 a.**

Mediant of 1 accent. Ending of 2 accents.



1. Ni-si Dóminus ædi-ficáve-rit **dó**-mum, * in vánum laboravérunt qui

**a**



ædi-ficant e- am.

2. Nisi Dóminus custodíerit civi**tát**em, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem **súr**gere : * súrgite postquam sedéritis, qui manducátis **pá**nem dolóris.

4. Cum déderit diléctis súis **sóm**num : * ecce hæréditas Dómini, fílii : mérces, **frú**ctus **vén**tris.

5. Sicut sagíttæ in mánu po**tén**tis : * ita fílii ex**cus**sórum.

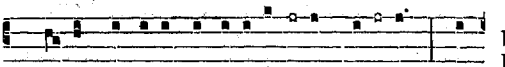
6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis **súis** in **pór**ta.

7. Glória Pátri, et Fílio, * et Spíritui Sáncto.

8. Sicut érat in princípio, et nunc, et sémper, * et in sæcula sæculórum. Amen.

**Tone 7 a, b, c, c², d.**

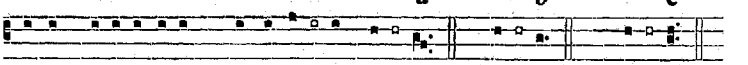
Mediant of 2 accents. Endings of 2 accents.



Unless the Lord build the house, they labour in vain that build it.

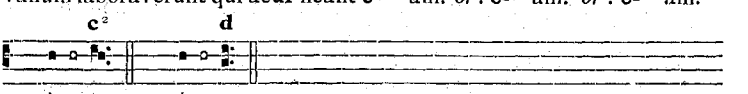
1. Ni-si Dóminus aedi-ficáverit dó-mum, * in

a b c



vánum laboravérunt qui aedí-ficant é- am. *or:* é- am. *or:* é- am.

c² d



*or:* é- am. *or:* é- am.

2. Nisi Dóminus custodíerit cívitátem, * frustra vígilat qui custódit eam.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.

It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

4. Cum déderit diléctis súis sómnum : * ecce haeréditas Dómini, fílii : mérces, frúctus véntris.

When he shall give sleep to his beloved, —

Behold the inheritance of the Lord are children: the reward, the fruit of the womb.

5. Sicut sagíttae in mánu poténtis : * ita fílii excussórum.

As arrows in the hand of the mighty, so the children of them that have been shaken.

6. Beátus vir qui implévit desidérium súum ex ipsis : * non confundétur cum loquétur inimícis súis in pórta.

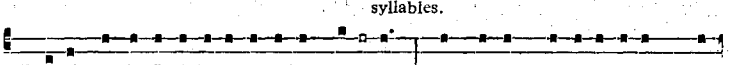
Blessed is the man that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

7. Glória Pátri, et Fílio, * et Spíritui Sáncto.

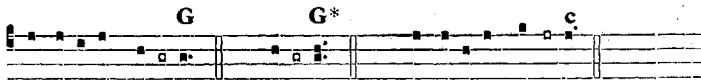
8. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

**Tone 8 G, G*, c.**

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.



1. Ni-si Dóminus aedi-ficáve-rit dó-mum, * in vánum laboravérunt qui




aedí-*ficant* é- am. *or :* é- am. *or :* aedí-*ficant* é- am.

2. Nisi Dóminus custodíerit civitátem, * frustra vígilat qui cu*stódit* éam.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pá*nem dó*lóris.

4. Cum déderit diléctis súis sómnum : * ecce haeréditas Dómini, fílii : mérces, *fructus* véntris.

5. Sicut sagíttae in mánu poténtis : * ita fílii *excus*sórum.

6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis sú*is in* pórta.

7. Glória Pátri, et Fílio, * et Spirítui Sáncto.

8. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum* Amen.

## Psalm 127. *Beati omnes.*

*The blessings God grants to his faithful servants.*

**Tone 4 E.**

Mediant of 1 accent with 2 preparatory syllables.

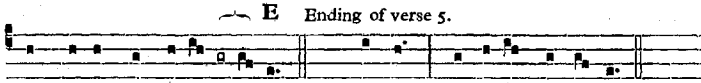
Ending of 1 accent with 3 preparatory syllables (and an extra note is added in anticipation of the accent in dactylic cadences).



Blessed are all they that fear the Lord: that walk in his ways.

1. Be-á-ti ómnes qui *timent* Dóminum, * qui

E Ending of verse 5.



ámbu-lant *in vi- is* é-jus. 5. ...hómo * *qui timet* Dómi-num.

2. Labóres mánuum tuárum quia *manduc*ábis : * beátus es, et be*ne tibi* érit.

For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3. Uxor túa sicut *vítis abún*dans, * in latéri*bus dómus* túae.

Thy wife as a fruitful vine, on the sides of thy house.

4. Fílii túi sicut novéllae *oli*várum, * in circúi*tu mensae* túae.

Thy children as olive plants, round about thy table.

5. Ecce sic benedi*cétur* hómo * *qui timet* Dóminum.

Behold, thus shall the man be blessed that feareth the Lord.

6. Benedícat tíbi Dómi*nus ex* Sion : * et vídeas bóna Jerúsalem ómnibus diébus *vitae* túae.

May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

7. Et vídeas fílios filiórum *tuó*rum, * *pácem super* Israel.
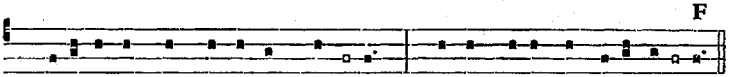
And mayst thou see thy children's children, peace upon Israel.

8. Glória Pátri, *et* Fílio, * et Spíritui Sáncto.

9. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saeculórum. Amen.

**Tone 6 F.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.




1. Be- á-ti ómnes qui *tíment* Dóminum, * qui ámbulant in *ví- is* é- jus.

2. Labóres mánuum tuárum quia man*duc*ábis : * beátus es, et bene *tibi* érit.

3. Uxor túa sicut vítis *a*búndans, * in latéribus *dómus* túae.

4. Fílii túi sicut novéllae o*liv*árum, * in circúitu *ménsae* túae.

5. Ecce sic benedicétur hómo * qui *tímet* Dóminum.

6. Benedícat tíbi Dóminus *ex* Sion : * et vídeas bóna Jerúsalem ómnibus diébus *vitae* túae.

7. Et vídeas fílios filiórum *tu*órum, * pácem *super* Israel.

8. Glória Pátri, *et* Fílio, * et Spíritui Sáncto.

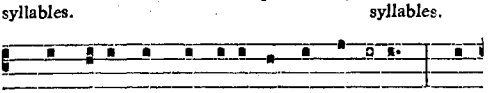
9. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saeculórum. Amen.

## Psalm 129. *De profundis.*

*The sinner's appeal to the mercy of God, his only refuge.*

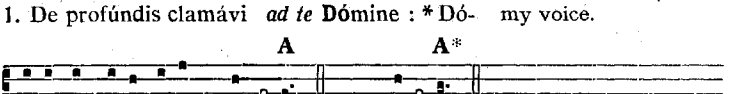
**Tone 4 A, A*.**

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables.



1. De profúndis clamávi *ad te* Dómine : * Dómine exáu*di vócem* mé- am. *or :* mé- am.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.



2. Fíant áures túae *intendéntes* * in vócem deprecat*iónis* méae.

3. Si iniquitátes observ*áveris* Dómine : * Dómine, *quis sustinébit*?

4. Quia apud te propitiátio est : * et propter légem túam sust*inui te* Dómine.

5. Sustínuit ánima méa in *vérbo* éjus : * sperávit ánima *méa in* Dómino.

6. A custódia matutína us*que ad* nóctem, * spéret Is*rael in* Dómino.

7. Quia apud Dóminum mis*eri*córdia : * et copiósa apud *éum red*émptio.

8. Et ípse r*édimet* Israel * ex ómnibus iniquit*átibus* éjus.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities : Lord, who shall stand it?

For with thee there is mereiful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy : and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

9. Glória Pátri, *et* Fílio, * et Spi*rítui* Sáncto.

10. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saec*ulórum*. Amen.

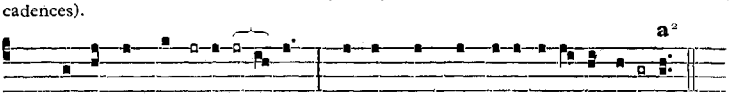
## Psalm 131. *Memento.*

*The ark of the Covenant carried to Jerusalem, and God's promises.*

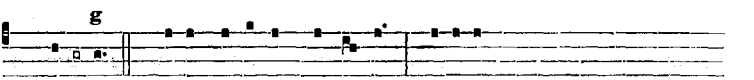
**Ton 3 a², g.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Meménto Dómine Dá-vid, * et ómnis mansu-e-túdi-*nis* é- jus :




*or :* é- jus. 2. Sicut jurávit Dómi-no, *

2. Sicut jurávit Dómino, * vótum vóvit *Déo* Jácob :

3. Si introíero in tabernáculum dómus méae, * si ascéndero in léctum *stráti* méi :

4. Si dédero sómnum óculis méis, * et pálpebris méis dormi*tatió*nem :

5. Et réquiem tempóribus méis, donec invéniam lócum Dómino, * tabernáculum *Déo* Jácob.

6. Ecce audívimus éam in **Ephra**ta : * invénimus éam in *cámpis* **sil**vae.

7. Introíbimus in taber**nácu**lum éjus : * adorábimus in lóco ubi stetérunt *pédes* éjus.

8. Súrge Dómine in **ré**quiem **tú**am, * tu et árca sanctificati*ónis* **tú**ae.

9. Sacerdótes túi indu**ántur** justítiam : * et sáncti **tú***i* ex**súl**tent.

10. Propter Dávid **sér**vum **tú**um, * non avértas fáciem *Christi* **tú**i.

11. Jurávit Dóminus Dávid veritátem, et non fru**strá**bitur éam : * de frúctu véntris túi pónam super *sédem* **tú**am.

12. Si custodíerunt fílii túi testa**mén**tum **mé**um, * et testimónia méa haec, quae do*cébo* éos :

13. Et fílii eórum **úsque** in **saé**culum, * sedébunt super *sédem* **tú**am.

14. Quóniam elégit **Dó**minus **Sí**on : * elégit éam in habitati*ónem* **sí**bi.

15. Haec réquies méa in **saé**culum **saé**culi : * hic habitábo quóniam e*légi* éam.

16. Víduam éjus benedícens **bene**dícam : * páuperes éjus satu*rábo* **pá**nibus.

17. Sacerdótes éjus índuam **salu**tári : * et sáncti éjus exsultatióne *exsul***tá**bunt.

18. Illuc prodúcam **cór**nu **Dá**vid, * parávi lucérnam *Christo* **mé**o.

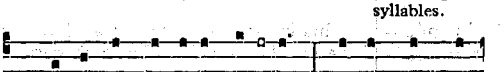
19. Inimícos éjus índuam **confusió**ne : * super ípsum autem efflorébit sanctificá*tio* **mé**a.

20. Glória **Pá**tri, et **Fí**lio, * et Spi*rítui* **Sán**cto.

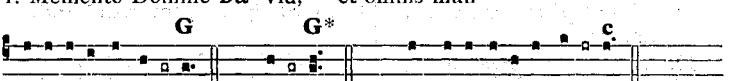
21. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu*lórum.* **A**men.

**Tone 8 G, G*, c.**

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.



1. Meménto Dómine **Dá**- vid, * et ómnis man- O Lord, remember David: and all his meekness.




su-etú*di-nis* é- jus : *ou :* é- jus. *or :* mansu-e-tú*dinis* é- jus.

2. Sicut jurávit **Dó**mino, * vótum vóvit *Déo* **Já**cob :

3. Si introíero in tabernáculum dómus **mé**ae, * si ascéndero in léctum *strá*ti **mé**i :

4. Si dédero sómmum óculis **mé**is, * et pálpebris méis dormi*tati*ónem :

How he 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,

5. Et réquiem tempóribus méis: donec invéniam lócum Dómino, * tabernáculum *Déo* Jácob.

Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6. Ecce audívimus éam in Ephrata : * invénimus éam in *cámpis* sílvae.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7. Introíbimus in tabernáculum éjus : * adorábimus in lóco ubi stetérunt *pédes* éjus.

We will go into his tabernacle: we will adore in the place where his feet stood.

8. Súrge Dómine in réquiem túam, * tu et árca sanctificati*ónis* túae.

Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9. Sacerdótes túi induántur justítiam : * et sáncti túi *ex*súltent.

Let thy priests be clothed with justice: and let thy saints rejoice.

10. Propter Dávid sérvum túum, * non avértas fáciem *Christi* túi.

For thy servant David's sake, turn not away the face of thy anointed.

11. Jurávit Dóminus Dávid veritátem, et non frustrábitur éam :* de frúctu véntris túi pónam super *sédem* túam.

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.

12. Si custodíerunt fílii túi testaméntum méum, * et testimónia méa haec, quae do*cébo* éos :

If thy children will keep my covenant, and these my testimonies which I shall teach them:

13. Et fílii eórum usque in saéculum, * sedébunt super *sédem* túam.

Their children also for evermore shall sit upon thy throne.

14. Quóniam elégit Dóminus Sion : * elégit éam in habitatió*nem* sibi.

For the Lord hath chosen Sion: he hath chosen it for his dwelling.

15. Haec réquies méa in saéculum saéculi : * hic habitábo quóniam e*légi* éam.

This is my rest for ever and ever: here will I dwell, for I have chosen it.

16. Víduam éjus benedícens benedícam :* páuperes éjus satu*rábo* pánibus.

Blessing I will bless her widow: I will satisfy her poor with bread.

17. Sacerdótes éjus índuam salutári : * et sáncti éjus exsultatióne *exsul*tábunt.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

18. Illuc prodúcam córnu Dávid, * parávi lucérnam *Christo* méo.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

19. Inimícos éjus índuam confusióne : * super ípsum autem efflorébit sanctifică*tio* méa.

His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

20. Glória Pátri, et Fílio, * et Spirítui Sáncto.

21. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

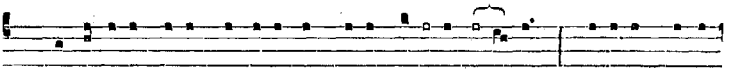
# Psalm 137. *Confitebor... quoniam.*

*Praise to God in sight of the Angels; all the earth to come and praise him.*

**Tone 3 a².**

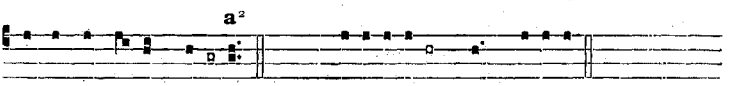
Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Ending of 1 accent with 2 preparatory syllables.



1. Confi-tébor tíbi Dómine in tóto córde mé- o : * quóni-am audí-

a²



sti vérba *óris* mé- i. *Flex :* vivi-ficábis me : †

2. In conspéctu Angelórum psállam tibi : * adorábo ad témplum sánctum túum, et confitébor *nómini* túo.

3. Super misericórdia túa et veritáte túa : * quóniam magnificásti super ómne, nómen *sánctum* túum.

4. In quacúmque die invocávero té, exáudi me : * multiplicábis in ánima méa *vir*tútem.

5. Confiteántur tibi Dómine ómnes réges térrae : * quia audiérunt ómnia vérba *óris* túi :

6. Et cántent in viis Dómini : * quóniam mágna est *glória* Dómini.

7. Quóniam excélsus Dóminus, et humília réspicit : * et álta a long*e* cognóscit.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendísti mánum túam, * et sálvum me fécit déx*tera* túa.

9. Dóminus retríbuet pro me : † Dómine, misericórdia túa in saéculum : * ópera mánuum tuárum *ne de*spícias.

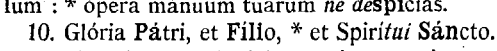
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

**Tone 7 c.**

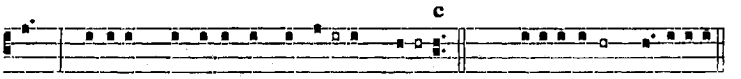
Mediant of 2 accents.

Ending of 2 accents.



1. Confitébor tíbi Dómine in tóto córde mé-

I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.




o: * quóni-am audísti vérba ó- ris mé- i. *Flex:* vivi-ficábis me : †

2. In conspéctu Angelórum psállam tibi : * adorábo ad témplum sánctum túum, et confitébor nómini túo.

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. Super misericórdia túa et veritáte túa : * quóniam magnificásti super ómne, nómen sánctum túum.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

4. In quacúmque die invocávero te, exáudi me : * multiplicábis in ánima méa virtútem.

In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

5. Confiteántur tibi Dómine ómnes réges térrae : * quia audiérunt ómnia vérba óris túi.

May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

6. Et cántent in viis Dómini : * quóniam mágna est glória Dómini.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

7. Quóniam excélsus Dóminus, et humília réspicit : * et álta a lónge cognóscit.

For the Lord is high, and looketh on the low: and the high he knoweth afar off.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendísti mánum túam, * et salvum me fécit déxtera túa.

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.

9. Dóminus retríbuet pro me : † Dómine misericórdia túa in saéculum : * ópera mánuum tuárum ne despícias.

The Lord will repay for me: thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

10. Glória Pátri, et Fílio, * et Spíritui Sáncto.

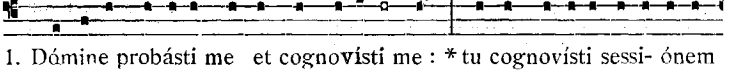
11. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

## Psalm 138. *Domine probasti me.*

*Hymn to the omniscience and omnipresence of God.*
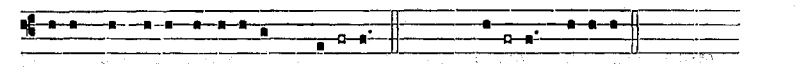
**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.



1. Dómine probásti me et cognovísti me : * tu cognovísti sessi- ónem

**D**



mé-am et resurrecti-*ónem* mé- am. *Flex :* a te, †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funículum méum inves*tig*ásti.

3. Et ómnes vías méas praevidísti : * quia non est sérmo in lín*gua* méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me má*num* túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non pótero *ad* éam.

6. Quo íbo a spíritu túo? * et quo a fácie tú*a* fúgiam?

7. Si ascéndero in caélum, tu illic es : * si descéndero in infér*num*, ádes.

8. Si súmpsero pénnas méas dilúculo : * et habitávero in extré*mis* máris :

9. Etenim illuc mánus túa dedúcet me : * et tenébit me déxte*ra* túa.

10. Et díxi : Fórsitan ténebrae conculeábunt me : * et nox illuminátio méa in delíci*is* méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illuminábitur : * sicut ténebrae éjus, ita et lú*men* éjus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero má*tris* méae.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília ópera túa, * et ánima méa cognó*scit* nimis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et substántia méa in inferió*ribus* térrae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo ómnes scribéntur : * díes formabúntur, et némo *in* éis.

16. Míhi autem nimis honorificáti sunt amíci túi Déus : * nimis confortátus est principátus *e*órum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et adhuc *sum* técum.

18. Si occíderis Déus peccatóres : * víri sánguinum declináte a me :

19. Quia dícitis in cogitatióne : * accípient in vanitáte civitá*tes* túas.

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos ta*bes*eébam?

21. Perfécto ódio óderam íllos : * et inimíci fácti *sunt* míhi.

22. Próba me Déus, et scíto cor méum : * intérroga me, et cognósce sémi*tas* méas.

23. Et víde, si vía iniquitátis in mé est : * et déduc me in vía *ae*térna.
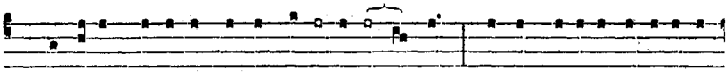
24. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

25. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculó*rum*. Amen.

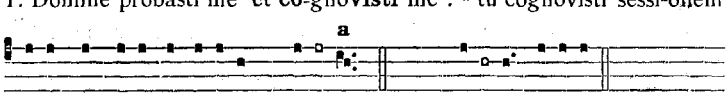
## Tone 3 a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Ending of 1 accent with 1 preparatory syllable.



1. Dómine probásti me et **eo**-gnovísti me : * tu cognovísti sessi-ónem




mé-am et resurrecti-ónem mé- am. *Flex :* a te, †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funículum méum inves*tí*gásti.

3. Et omnes vías méas **prae**vidísti : * quia non est sérmo in lín*gua* méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me m*á*n*um* túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non pótero *ad* éam.

6. Quo íbo a spíritu túo? * et quo a fácie tú*a* fúgiam?

7. Si ascéndero in caélum, tu illic es : * si descéndero in infér*num*, ádes.

8. Si súmpsero pénnas méas dilúculo : * et habitávero in extré*mis* máris.

9. Etenim illuc mánus túa dedúcet me : * et tenébit me déxte*ra* túa.

10. Et díxi : Fórsitan ténebrae conculcábunt me : * et nox illumináti*o* méa in delíci*is* méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illumi**nábitur** : * sicut ténebrae éjus, ita et lú*men* éjus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero má*tris* méae.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília ópera túa, * et ánima méa cognó*scit* nimis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et substántia méa in inferió*ribus* térrae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo ómnes scribéntur : * díes formabúntur, et némo *in* éis.

16. Míhi autem nimis honorificáti sunt amíci túi Déus : * nimis confortátus est principátus e*ó*rum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et adhuc *sum* técum.

18. Si occíderis Déus peccatóres : * víri sánguinum declináte a me :

19. Quia dícitis in cogitatióne : * accípient in vanitáte civitá*tes* túas.

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos tabeseébam?

21. Perfécto ódio óderam íllos : * et inimíci fácti *sunt* míhi.

22. Próba me Déus, et scíto cor méum : * intérroga me, et cognósce sémitas méas.

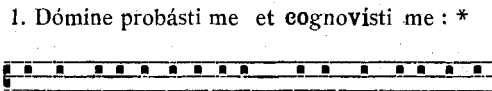
23. Et víde, si vía iniquitátis in mé est : * et déduc me in vía aetérna.

24. Glória Pátri, et Fílio, * et Spirítui Sáncto.

25. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

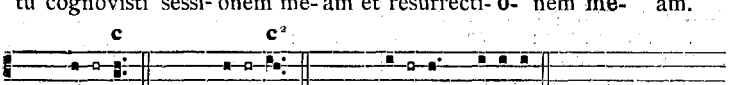
**Tone 7 a, c, c².**

Mediant of 2 accents. Endings of 2 accents.

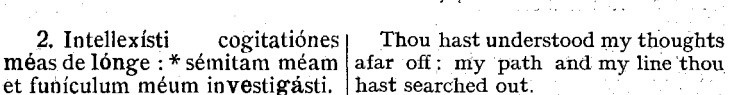


1. Dómine probásti me et cognovísti me : *

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.



tu cognovísti sessi- ónem mé- am et resurrecti- ó- nem mé- am.



*or :* mé- am. *or :* mé- am. *Flex :* a te, †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funículum méum investigásti.

3. Et ómnes vías méas praevidísti : * quia non est sérmo in lingua méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me mánum túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non pótero ad éam.

6. Quo íbo a spíritu túo? * et quo a fácie túa fúgiam?

7. Si ascéndero in caélum, tu íllic es : * si descéndero in infernum, ádes.

8. Si súmpsero pénnas méas dilúculo : * et habitávero in extrémis máris :

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, O 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 mánus túa dedúcet me : * et tenébit me déxtera túa.

10. Et díxi : Fórsitan ténebrae conculcábunt me : * et nox illuminátio méa in delíciis méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illuminábitur : * sicut ténebrae éjus, ita et lúmen éjus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero mátris méae.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília ópera túa, * et ánima méa cognóscit nímis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et substántia méa in inferióribus térrae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo ómnes scribéntur : * díes formabúntur, et némo in éis.

16. Míhi autem nimis honorificáti sunt amíci túi Déus : * nimis confortátus est principátus eórum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et ádhuc sum técum.

18. Si occíderis Déus peccatóres : * víri sánguinum declináte a me :

19. Quia dícitis in cogitatióne : * accípient in vanitáte civitátes túas.

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos tabescébam?

21. Perfécto ódio óderam íllos : * et inimíci fácti sunt míhi.

22. Próba me Déus, et scito cor méum : * intérroga me, et cognósce sémitas méas.

23. Et víde, si vía iniquitátis in mé est : * et déduc me in vía aetérna.

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.

24. Glória Pátri, et Fílio, * et Spirítui Sáncto.

25. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculórum. Amen.

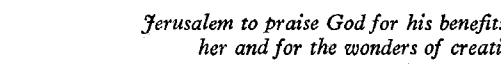
## Psalm 147. *Lauda Jerusalem.*

*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.**
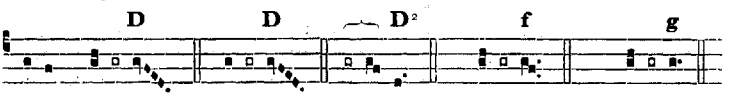
Mediant of 2 accents.

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).
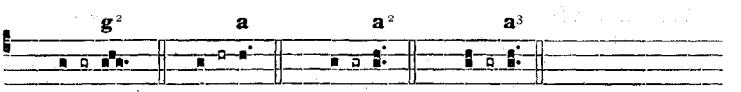


1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um

Praise the Lord, O Jerusalem : praise thy God, O Sion.




*tú-um* Sí- on. *or :* Sí- on. *or :* Sí- on. *or :* Sí- on. *or :* Sí- on.




*or :* Sí- on. *or :* Sí- on. *or :* Sí- on. *or :* Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis *túis* in te.

Because he hath strengthened the bolts of thy gates : he hath blessed thy children within thee.

3. Qui pósuit fines túos pácem : * et ádipe fruménti *sátiat* te.

Who hath placed peace in thy borders : and filled thee with the fat of corn.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit *sérmo* éjus.

Who sendeth forth his speech to the earth : his word runneth swiftly.

5. Qui dat nívem *sicut* lánam : * nébulam sicut *cinerem* spárgit.

Who giveth snow like wool : scattereth mists like ashes.

6. Míttit crystállum súam *sicut* bucéllas : * ante fáciem frígoris éjus quis *sustinébit*?

He sendeth his crystal like morsels : Who shall stand before the face of his cold?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et *flúent* áquae.

He shall send out his word, and shall melt them : his wind shall blow, and the waters shall run.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia *súa* Israel. (D² : Israel.)

Who declareth his word to Jacob : his justices and his judgements to Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

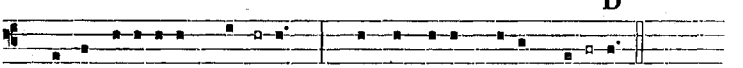
He hath not done in like manner to every nation : and his judgements he hath not made manifest to them.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.




1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-*um* Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis tú*is* in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sá*ti*at te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sér*mo* éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cíne*rem* spárgit.

6. Míttit crystállum súam sicut buceéllas : * ante fáciem frígoris éjus quis sus*ti*nébit?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et flú*ent* áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia sú*a* Israel.

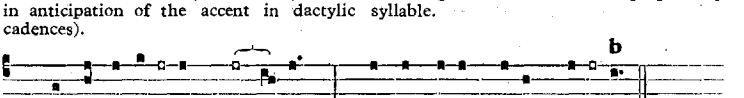
9. Non fécit táliter ómni natióni : * et judícia súa non manifestá*vit* éis.

10. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

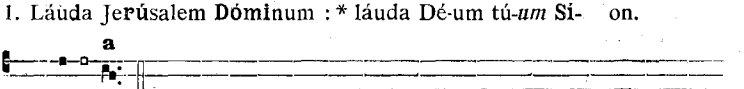
11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.




1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-*um* Si- on.




*or :* Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis tú*is* in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sá*ti*at te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sér*mo* éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cíne*rem* spárgit.

6. Míttit crystállum súam sícut buccéllas : * ante fáciem frígoris éjus quis sustínebit?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et flúent áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

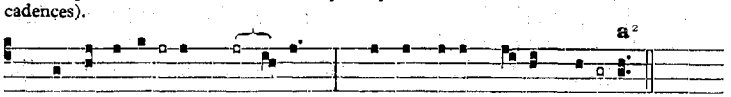
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

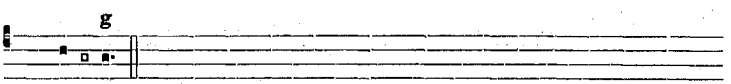
## Tone 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Láuda Jerúsalem Dóminum : * láuda Dé-um *tú-um* Sí- on.




*or :* Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis *túis* in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti *sátiat* te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit *sérmo* éjus.

5. Qui dat nívem sícut lánam : * nébulam sicut *cínerem* spárgit.

6. Míttit crystállum súam sícut buccéllas : * ante fáciem frígoris éjus quis *sustínebit*?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et *flúent* áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia *súa* Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifes*távit* éis.

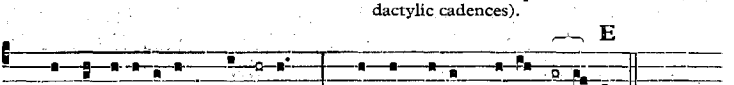
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu*lórum*. Amen.
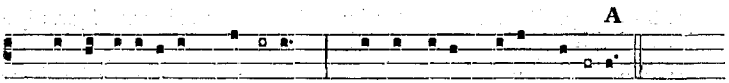
## Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

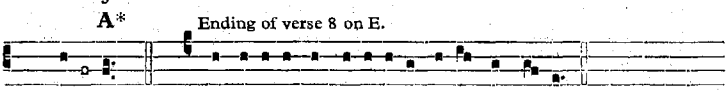
Endings of 1 accent with 3 preparatory syllables. (For the Ending E, an extra note is added in anticipation of the accent in dactylic cadences).




1. Láuda Jerú*sa-lem* Dóminum : * láuda Dé-*um tú-um* Si- on.




1. Láuda Jerúsa-lem Dóminum : * láuda Dé-*um tú-um* Si- on.




*or :* Si- on. 8. ...* justí-ti-as et judíci-*a sú-a* Isra-el.

2. Quóniam confortávit séras portárum *tu*árum : * benedíxit fíli*is túis* in te.

3. Qui pósuit fines *túos* pácem : * et ádipe fruménti *sátia*t te.

4. Qui emíttit elóquium *súum* térrae : * velóciter cúrrit *sérmo* éjus.

5. Qui dat nívem *sicut* lánam : * nébulam sicut *cínerem* spárgit.

6. Míttit crystállum súam sic*ut buc*céllas : * ante fáciem frígoris éjus *quis sustí*nébit?

7. Emíttet vérbum súum, et liquefá*ciet* éa : * flábit spíritus éjus, *et flúent* áquae.

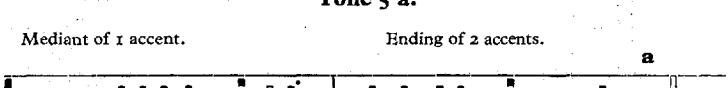
8. Qui annúntiat vérbum *súum* Jácob : * justítias et judícia *súa* Israel. (E : Israel.)

9. Non fécit táliter ómni *nati*óni : * et judícia súa non mani*festávit* éis.

10. Glória Pá*tri, et* Fílio, * et Spi*ritui* Sáncto.

11. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saec*ulórum.* Ámen.

**Tone 5 a.**




1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um tú- um Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis túis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cinerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frígoris éjus quis sustinébit?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et flúent áquae.

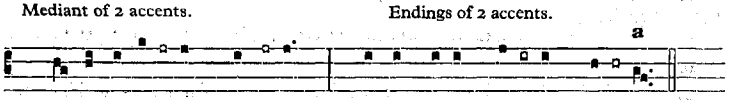
8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

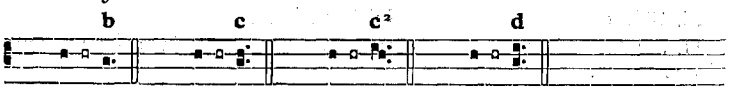
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Ámen.

## Tone 7 a, b, c, c², d.




1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú- um Sí- on.




*or :* Sí- on. *or :* Sí- on. *or :* Sí- on. *or :* Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis túis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cinerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frígoris éjus quis sustinébit?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et flúent áquae.

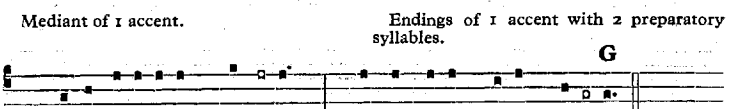
8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

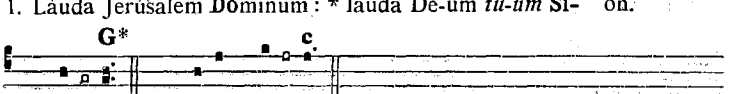
10. Glória Pátri, et Fílio, * et Spíritui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Ámen.

## Tone 8 G, G*, c.




1. Láuda Jerúsalem Dóminum : * láuda Dé-um *tú-um* Sí- on.




*or :* Sí- on. *or : tú-um* Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis *túis* in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti *sátiat* te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit *sérmo* éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut *cínerem* spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frígoris éjus quis *sustí*nébit?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et *flúent* áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia *súa* Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manife*stávit* éis.

10. Glória Pátri, et Fílio, * et Spi*rítui* Sáncto.

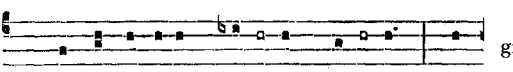
11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum.* Amen.

## Canticle of the Blessed Virgin

**Tone 1 D, D, D², f, g, g², a, a², a³.**

Mediant of 2 accents.

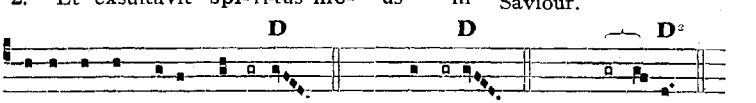
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).



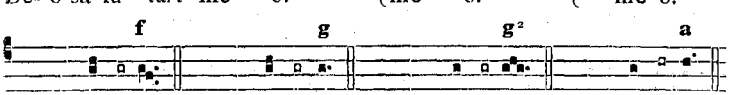
My soul doth magnify the Lord,

1. Magní- fi-cat *
2. Et exsúltávit spí-ri-tus mé- us * in

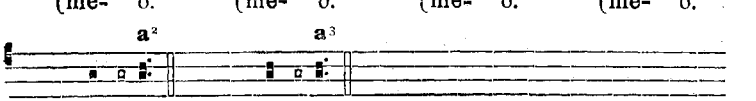
And my spirit hath rejoiced in God my Saviour.




á-nima *mé-a* Dóminum.
Dé- o sa-lu- *tári* mé- o.
*or :* { Dóminum. mé- o.
*or :* { Dóminum. mé-o.




*or :* { Dóminum. mé- o.
*or :* { Dóminum. mé- o.
*or :* { Dóminum. mé- o.
*or :* { Dóminum. mé- o.




*or :* { Dóminum. mé- o.
*or :* { Dóminum. mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

4. Quia fécit míhi mágna qui pótens est : * et sánctum *nómen* éjus.

Because he that is mighty hath done great things to me : and holy is his name.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

And his mercy is from generation unto generations, to them that fear him.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte *córdis* súi.

He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

7. Depósuit poténtes de séde, * et exal*távit* húmiles. (D²: húmiles.)

He hath put down the mighty from their seat, and hath exalted the humble.

8. Esuriéntes implévit bónis : * et dívites dimísit *in*ánes.

He hath filled the hungry with good things : and the rich he hath sent empty away.

9. Suscépit Israel púerum súum, * recordátus misericórd*iae* súae.

He hath received Israel his servant : being mindful of his mercy.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éj*us in* saécula. (D² : saécula.)

As he spoke to our fathers : to Abraham and to his seed for ever.

11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

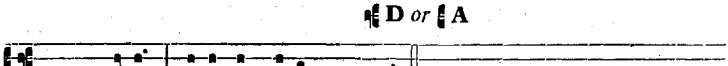
12. Sicut érat in princípio, et núne, et sémper, * et in saécula saecu*lórum*. Amen.

## Tone 2 D *or* A.

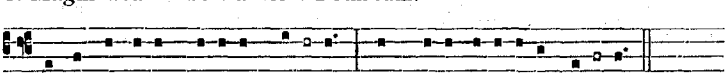
Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

**D** *or* **A**



1. Magní- ficat * ánima mé-*a* Dóminum.



2. Et exsultávit spí-ritus mé- us * in Dé-o salutá*ri* mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes genera*ti*ónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nó*men* éjus.

5. Et misericórdia éjus a progénie in progénies * timénti*bus* éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte cór*dis* súi.

7. Depósuit poténtes de séde, * et exaltá*vit* húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit *in*ánes.

9. Suscépit Israel púerum súum, * recordátus misericórd*iae* súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus *in* saécula.
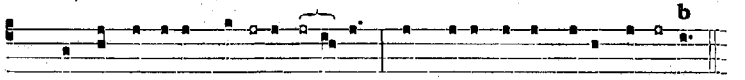
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculó*rum.* Amen.

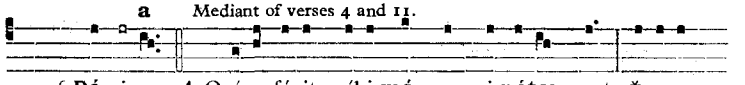
## Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 1 preparatory syllable.




1. Magní- fi-cat * á-nima mé-*a* Dóminum.
2. Et exsultávit spí-ritus mé- us * in Dé-o sa-lu- tá*ri* mé- o.




*or :* { Dóminum. 4. Quí-a fécit míhi mágna qui pótens est : *
{ mé- o. 11. Glóri- a Pá- tri et Fi-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes genera*ti*ónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nó*men* éjus.

5. Et misericórdia éjus a progénie in progénies * timénti*bus* éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltá*vit* húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit *in*ánes.

9. Suscépit Israel púerum súum, * recordátus misericórdi*ae* súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus *in* saécula.

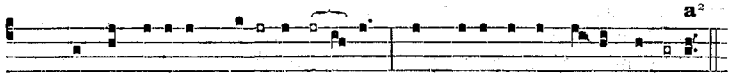
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.

12. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculó*rum.* Amen.

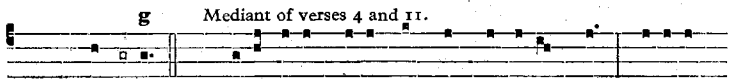
## Tone 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Magní- fi-cat * á-nima *mé- a* Dóminum.
2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- *tá-ri* mé- o.




*or :* { Dóminum. 4. Qui- a fécit míhi mágna qui pótens est : *
{ mé- o. 11 Glóri- a Pá-tri et Fi-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

4. Quia fécit míhi mágna qui **pótens** est : * et sánctum *nómen* éjus.

5. Et misericórdia éjus a progénie **in** prog*é*nies * timén*tibus* éum.

6. Fécit poténtiam in **brá**chio **súo** : * dispérsit supérbos ménte *córdis* súi.

7. Depósuit pot*é*ntes de séde, * et exal*távit* **húm**iles.

8. Esuriéntes implévit **bó**nis : * et dívites dim*ísit in*ánes.

9. Suscépit Israel **púe**rum **súum**, * recordátus misericór*diae* súae.

10. Sicut locútus est ad **pá**tres **nó**stros, * Abraham et sémini *éjus in* saécula.
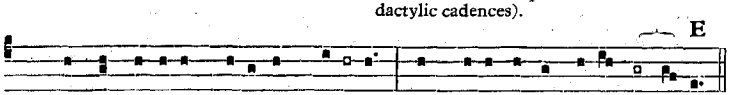
11. Glória Pátri, et **Fí**lio, * et Spi*rítui* **Sá**ncto.

12. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu*lórum*. Amen.

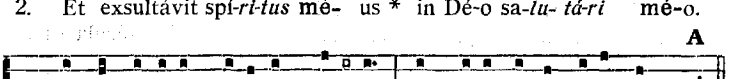
## Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

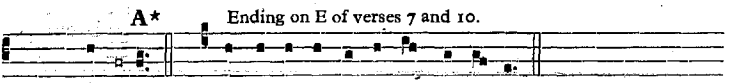
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).




1. Magní- fi-cat * á-ni*ma mé- a* **Dó**minum.
2. Et exsultávit spí-*ri-tus* **mé**- us * in Dé-o sa-*lu- tá-ri* **mé**-o.




1. Magní- fi-cat * á-ni*ma mé-a* **Dó**minum.
2. Et exsultavit spí-*ri-tus* **mé**- us * in Dé-o sa-*lu- tá-ri* **mé**- o.




*or* : { **Dó**minum. 7. * et ex-*altá- vit* **húm**i- les.
{ **mé**- o. 10. ...et sémi-ni *é-jus in* **saé**cu-la.

3. Quia respéxit humilitátem an*cíllae* **súa**e : * ecce enim ex hoc beátam me dícent ómnes g*enerati*ónes.

4. Quia fécit míhi m*ágna qui* **pó**tens est : * et sán*ctum nómen* éjus.

5. Et misericórdia éjus a progénie *in prog*énies * ti*méntibus* éum.

6. Fecit poténtiam in brá*chio* **súo** : * dispérsit supérbos mén*te córdis* súi.

7. Depósuit poté*ntes de* séde, * et ex*altávit* **húm**iles. (**E : húm**iles.)

8. Esuriéntes im*plévit* **bó**nis : * et dívites di*mísit in*ánes.

9. Suscépit Israel p*úerum* **súum**, * recordátus miseri*córdiae* súae.

10. Sicut locútus est ad *pátres* **nó**stros, * Abraham et sémini *éjus in* saécula. (**E : saécula.**)

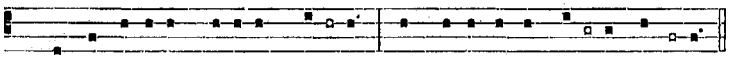
11. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

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.

a



1. Magní- fi-cat * á-nima mé- a Dóminum.
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 beátam me dícent ómnes gene**ratió**nes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus miseri**córdiae** súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.
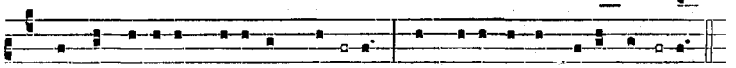
11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

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.

F *or* C



1. Magní- fi-cat * á-nima *mé- a* Dóminum.
2. Et exsultávit spí-ri-*tus* mé- us * in Dé-o sa-lu- *tári* mé- o.

3. Quia respéxit humilitátem *ancíllae* súae : * ecce enim ex hoc beátam me dícent ómnes gene*rati*ónes.

4. Quia fécit míhi mágna *qui* pótens est : * et sánctum *nómen* éjus.

5. Et misericórdia éjus a progénie in *pro*génies * timén*tibus* éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte *córdis* súi.

7. Depósuit pótentes *de* séde, * et exal*távit* húmiles.

8. Esuriéntes impl*évit* bónis : * et dívites dim*ísit in*ánes.

9. Suscépit Israel pú*erum* súum, * recordátus misericór*diae* súae.

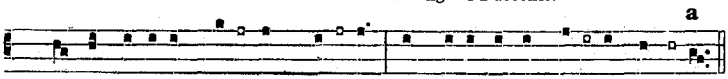
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus *in* saécula.

11. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

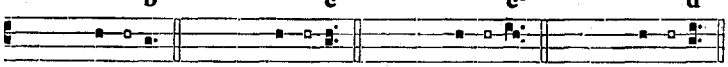
12. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saeculórum. Amen.

### Tone 7 a, b, c, $c^2$, d.

Mediant of 2 accents. Endings of 2 accents.




1. Magní- fi-cat * á-nima mé- a Dóminum.
2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.




*or :* { Dóminum. mé- o. } *or :* { Dóminum. mé- o. } *or :* { Dóminum. mé- o. } *or :* { Dóminum. mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

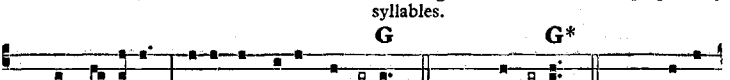
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Fílio, * et Spíritui Sáncto.

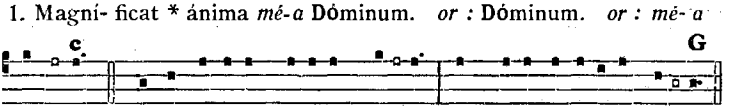
12. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

### Tone 8 G, G*, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.




1. Magní- ficat * ánima *mé-a* Dóminum. *or :* Dóminum. *or : mé- a*




Dóminum. 2. Et exsultávit spí-ritus mé- us * in Dé-o sa-lu*tári* mé- o.

*or :* **G***, *or :* **c**, *and so for all the verses.*

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

4. Quia fécit míhi mágna qui **pó**tens est : * et sánctum *nómen* éjus.

5. Et misericórdia éjus a progénie in progénies * timén*tibus* éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte *córdis* súi.

7. Depósuit poténtes de sède, * et exal*távit* húmiles.

8. Esuriéntes implévit bónis : * et dívites dimí*sit in*ánes.

9. Suscépit Israel púerum súum, * recordátus misericór*diae* súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini é*jus in* saécula.

11. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

# The Solemn Tones

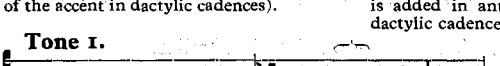
## For use on Principal Feasts (1st and 2nd Class).

### Tone 1 D, D, D², f, g, g², a, a², a³, *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 D², an extra note is added in anticipation of the accent in dactylic cadences).

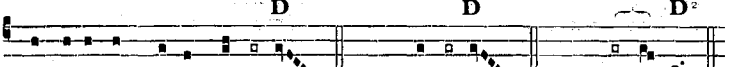
**Tone 1.**



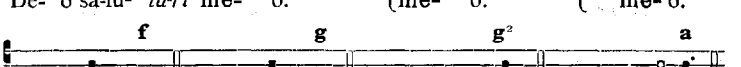
My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

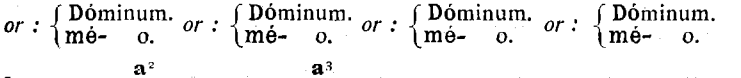
1. Magní- fi-cat *
2. Et exsultávit *spí- ri-tus* mé- us * in




ánima *mé- a* Dóminum.
Dé- o sa-lu- *tá-ri* mé- o. *or* : Dóminum. mé- o. *or* : Dómi-num. mé- o.
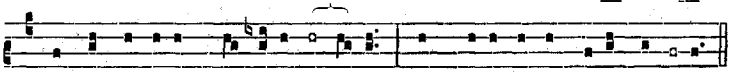



*or* : Dóminum. mé- o. *or* : Dóminum. mé- o. *or* : Dóminum. mé- o. *or* : Dóminum. mé- o.




*or* : Dóminum. mé- o. *or* : Dóminum. mé- o.

**Tone 6.** *(For the ending* **C** *omit the* ♭*).* **F** *or* **C**



1. Magní- fi-cat * á-nima *mé- a* **Dóminum**
2. Et exsultávit *spí- ri-tus* **mé**-us * in Dé-o sa-lu- *tári* **mé**- o.

3. Quia respéxit humilitátem *ancíllae* **súae** : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

4. Quia fécit míhi *mágna qui* **pótens** est : * et sánctum *nómen* éjus.

Because he that is mighty hath done great things to me : and holy is his name.

5. Et misericórdia éjus a progé*nie in pro*gé**nies** * timén*tibus* éum.

And his mercy is from generation unto generations, to them that fear him.

6. Fécit poténtiam in *bráchio* **súo** : * dispérsit supérbos ménte *córdis* súi.

He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

7. Depósuit po*téntes de* séde, * et exal*távit* **húmiles**. (**1 D² : húmiles.**)

He hath put down the mighty from their seat, and hath exalted the humble.

8. Esuriéntes *implévit* **bónis** : * et dívites dimí*sit ináne*s.

He hath filled the hungry with good things : and the rich he hath sent empty away.

9. Suscépit Israel *púerum* **súum**, * recordátus misericór*diae* **súae**.

He hath received Israel his servant : being mindful of his mercy.

10. Sicut locútus est *ad pátres* **nóstros**, * Abraham et sémini *éjus in* **saécula**. (**1 D² : saéculа.**)

As he spoke to our fathers : to Abraham and to his seed for ever.

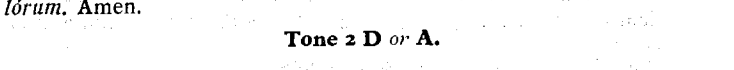
11. Glória *Pátri, et* **Fílio**, * et Spirítui **Sáncto**.

12. Sicut érat in princípio, *et nunc, et* **sémper**, * et in saécula saecu*lórum*. Amen.

**Tone 2 D** *or* **A.**

Mediant of 1 accent with 3 preparatory syllables. Ending of 1 accent with 1 preparatory syllable.

**D** *or* **A**



1. Magní- fi-cat * á-nima mé-*a* **Dóminum.**
2. Et exsultávit *spi-ri-tus* **mé**- us * in Dé-o sa-lu- tá*ri* **mé**- o.

3. Quia respéxit humilitátem *ancíllae* **súae** : * ecce enim ex hoc beátam me dícent ómnes genera*ti*ónes.

4. Quia fécit míhi *mágna qui* **pótens** est : * et sanctum nó*men* éjus.
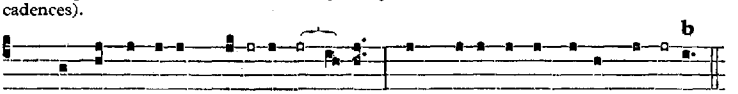
5. Et misericórdia éjus a progé*nie in pro*gé**nies** * timénti*bus* éum.

6. Fécit poténtiam in *bráchio* súo :* dispérsit supérbos ménte córdis súi.
7. Depósuit po*téntes de* sédě, * et exaltá*vit* húmiles.
8. Esuriéntes *implévit* bónis : * et dívites dimísit *in*ánes.
9. Suscépit Israel *púerum* súum, * recordátus misericórdi*ae* súae.
10. Sicut locútus est *ad pátres* nóstros, * Abraham et sémini éjus *in* saécula.
11. Glória *Pátri, et* Fílio, * et Spirítu*i* Sáncto.
12. Sicut érat in princípio, *et nunc, et* sémper, * et in saécula saeculó*rum*. Amen.

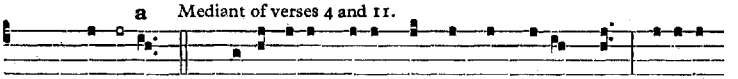
### Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 1 preparatory syllable.




1. Magní- fi-cat * á-nima mé-*a* Dóminum.
2. Et exsultávit spí-ritus mé- us * in Dé-o sa-lu- tá*ri* mé- o.



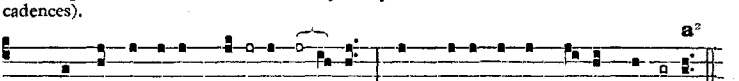

*or* : { Dóminum. 4. Qui- a fécit míhi mágna qui pótens est : *
mé- o. 11. Gló-ri- a Pá- tri et Fí-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes genera*ti*ónes.
4. Quia fécit míhi mágna qui pótens est : * et sánctum nó*men* éjus.
5. Et misericórdia éjus a progénie in progénies * timenti*bus* éum.
6. Fécit poténtiam in bráchio súo :* dispérsit supérbos ménte córdis súi.
7. Depósuit poténtes de séde, * et exaltá*vit* húmiles.
8. Esuriéntes implévit bónis : * et dívites dimísit *in*ánes.
9. Suscépit Israel púerum súum, * recordátus misericórdi*ae* súae.
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus *in* saécula.
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.
12. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculó*rum*. Amen.

### Tone 3 a², g.

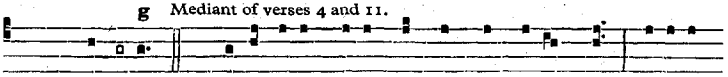
Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences).

Endings of 1 accent with 2 preparatory syllables.




1. Magní- fi-cat * á-nima *mé-a* Dóminum.
2. Et exsultávit spí-ritus mé-us * in Dé- o sa-lu- *tá-ri* mé- o.

g Mediant of verses 4 and 11.



*or* : { Dóminum. 4. Qui- a fécit míhi mágna qui pótens est : *
{ mé- o. 11. Gló-ri- a Pá- tri et Fi-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum *nómen* éjus.

5. Et misericórdia éjus a progénie in progénies * timén*tibus* éum.

6. Fécit poténtiam in brachio súo : * dispérsit supérbos ménte *córdis* súi.

7. Depósuit poténtes de séde, * et exal*távit* húmiles.

8. Esuriéntes implévit bónis : * et dívites dimí*sit* inánes.

9. Suscépit Israel púerum súum, * recordátus misericór*diae* súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini é*jus in* saécula.

11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

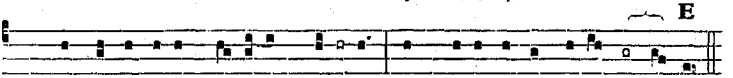
12. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu*tórum*. Amen.

## Tone 4 E, A, A*.

Mediant of 1 accent with 3 preparatory syllables.
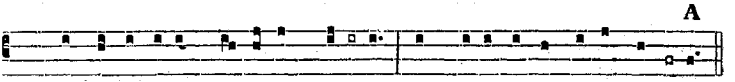
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

E



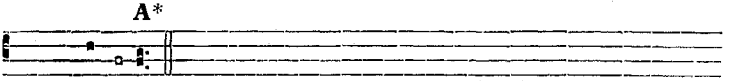
1. Magní- fi-cat * á-ni*ma mé- a* Dómi-num.
2. Et exsultávit *spi-ri-tus* mé- us * in Dé- o sa-*lu- tári* mé- o.

A



1. Magní- fi-cat * á-ni*ma mé- a* Dóminum.
2. Et exsultávit *spi-ri-tus* mé- us * in Dé- o sa-*lu- tá-ri* mé- o.

A*



*or* : { Dóminum.
{ mé- o.

3. Quia respéxit humilitátem *ancíllae* súae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

4. Quia fécit míhi *mágna qui* pótens est : * et sán*ctum nómen* éjus.

5. Et misericórdia éjus a progénie *in pro*géniès * ti*méntibus* éum.

6. Fécit poténtiam in *bráchio* súo : * dispérsit supérbos mén*te córdis* súi.

7. Depósuit po*téntes de* séde, * et ex*altávit* húmiles. (**E : húmiles.**)

8. Esuriéntes *implévit* bónis : * et dívites d*imísit in*ánes.

9. Suscépit Israel *púerum* súum, * recordátus miseri*córdiae* súae.

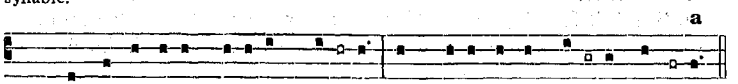
10. Sicut locútus est *ad pátres* nóstros, * Abraham et sémini *éjus in* saécula. (**E : saécula.**)

11. Glória *Pátri, et* Fílio, * et Spi*rítui* Sáncto.

12. Sícut érat in princípio, *et nunc, et* sémper, * et in saécula saec*ulórum.* Amen.

**Tone 5 a.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 2 accents.




1. Magní- fi-cat * á-nima mé- a Dóminum.
2. Et exsultávit spí-ri-*tus* mé- us * in Dé-o sa-lu- tá- ri mé- o.

3. Quia respéxit humilitátem ancíl*lae* súae : * ecce enim ex hoc beátam me dícent ómnes gener*atiónes*.

4. Quia fécit míhi mágna *qui* pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in *prog*énies * timéntibus éum.

6. Fécit poténtiam in bráchi*o* súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes *de* séde, * et exaltávit húmiles.

8. Esuriéntes implé*vit* bónis : * et dívites dimísit inánes.

9. Suscépit Israel púe*rum* súum, * recordátus miseri*córdiae* súae.

10. Sícut locútus est ad pá*tres* nóstros, * Abraham et sémini éjus in saécula.

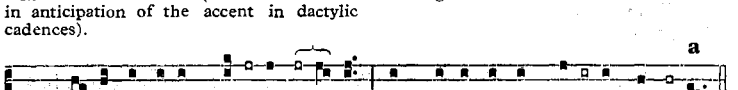
11. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípio, et núnc, *et* sémper, * et in saécula saeculórum. Amen.
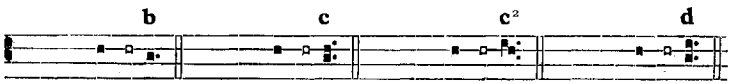
**Tone 6,** *p.* 219.

**Tone 7 a, b, c, $c^2$, d.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 2 accents.




1. Magní- fi-cat * á-nima mé- a Dóminum.
2. Et exsultávit spíri-tus mé- us * in Dé- o sa-lu- tá- ri mé- o.




*or :* Dóminum. mé- o. *or :* Dóminum. mé- o. *or :* Dóminum. mé- o. *or :* Dóminum. mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in brachio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

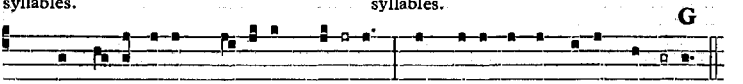
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

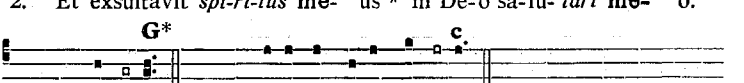
12. Sicut érat in princípio, et núne, et sémper, * et in saécula saeculórum. Amen.

## Tone 8 G, G*, c.

Mediant of 1 accent with 3 preparatory syllables. Endings of 1 accent with 2 preparatory syllables.




1. Magní- fi-cat * á-nima *mé-a* Dóminum.
2. Et exsultávit *spi-ri-tus* mé- us * in Dé-o sa-lu-*tári* mé- o.




*or :* Dóminum. mé- o. *or :* ánima *mé-a* Dóminum. sa-lu-*tári* mé- o.

3. Quia respéxit humilitátem *ancíllae* súae : * ecce enim ex hoc beátam me dícent ómnes gene*rati*ónes.

4. Quia fécit míhi *mágna qui* pótens est : * et sánctum *nómen* éjus.

5. Et misericórdia éjus a progénie *in prog*énies * timén*tibus* éum.

6. Fécit poténtiam in *bráchio* súo :* dispérsit supérbos ménte *córdis* súi.

7. Depósuit po*téntes de* séde, * et exal*távit* húmiles.

8. Esuriéntes *implévit* bónis : * et dívites dim*ísit in*ánes.

9. Suscépit Israel *púerum* súum, * recordátus misericór*diae* súae.

10. Sicut locútus est *ad pátres* nóstros, * Abraham et sémini *éjus in* saécula.

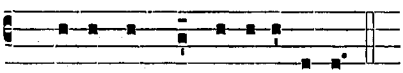
11. Glória *Pátri, et* Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípio, *et nunc, et* sémper, * et in saécula saecu*lórum.* Amen.

# 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.*

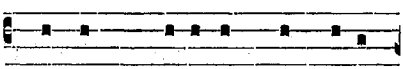
*The Lector:*



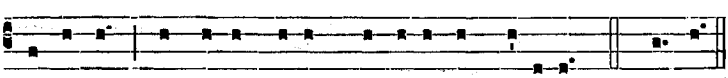
℣. Júbe domne benedí-ce-re.

Pray, Father, bless us.

**Blessing.**



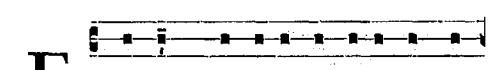
Nóctem qui-é-tam et fínem



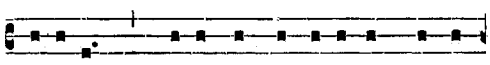
perféctum concédat nóbis Dóminus omnípotens. ℟. Amen.

May the Lord almighty grant us a quiet night and a perfect end. ℟. Amen.

Short Lesson. *1 Pet. 5, 8-9.*

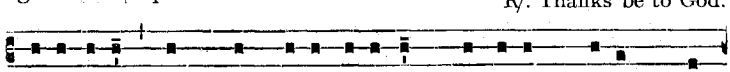


Rátres: Sóbri-i estóte, et vi-

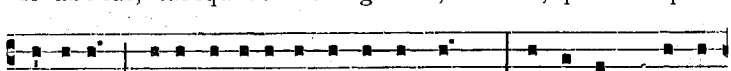


gi-láte: † qui-a adversá-ri-us véster

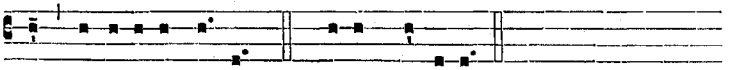
Brethren, be sober and watch, for your enemy, the devil, goeth about like a roaring lion, seeking whom he may devour. Resist him, strong in faith. But thou, O Lord, have mercy on us. ℟. Thanks be to God.



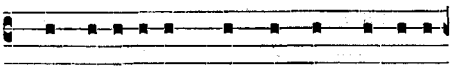
di-ábo-lus, tamquam lé-o rúgi-ens, círcu-it, quærens quem



dévoret: * cú-i re-sísti-te fórtes in fí-de. Tu autem Dómi-



ne mi-seré-re nó-bis. ℟. Dé-o grá-ti-as.



℣. Adjutó-ri-um nóstrum in nómine

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.



Dómini. ℟. Qui fécit cælum et térram.

Páter nóster, *altogether in silence.*

*Then the Officiant says the* Confíteor *on a lower note.*

*The Choir replies :*

MIsereátur túi omnípotens Déus, et dimíssis peccátis túis, perdúcat te ad vítam aetérnam. ℟. Amen.

CONfíteor Déo omnipoténti, beátæ Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sánctis Apóstolis Pétro et Páulo, ómnibus Sánctis, et tíbi páter, quia peccávi nimis, cogitatióne, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sánctos Apóstolos Pétrum et Páulum, ómnes Sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.
℟. 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 :*

MIsereátur véstri omnípotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam. ℟. Amen.

INdulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus. ℟. Amen.

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.
℟. Amen.

MAY the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. ℟. Amen.

*The Officiant then sings:*



℣. Convérte nos Dé-us sa-lutá-ris

℣. Convert us, O God of our salvation. ℟. And turn away thine anger from us.

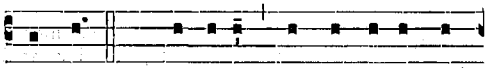


nóster. ℟. Et avérte í-ram tú-am a nóbis.

**Ferial Tone.** *(Make the sign of the Cross).*



℣. D E-us in adjutó-ri-um mé-um in-

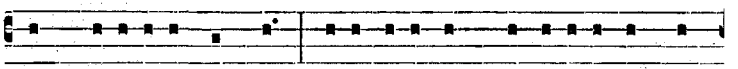


tende. ℟. Dómine ad adjuvándum

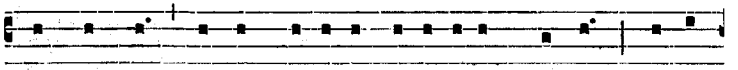


me festína. Gló-ri-a Pátri, et Fí-li-o,

℣. O God, make speed to help me. ℟. 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.



et Spi-rí-tu-i Sáncto. Sicut érat in princípi-o, et nunc,



et semper, et in saécu-la saecu-lórum. Amen. Alle-



lú-ia. *Or:* Laus tí-bi Dómine Rex aetérnae gló-ri-ae.

*The Officiant intones the following Antiphon:*

**During the Year.**




M Ise-ré-re.

**In Paschal Time.**

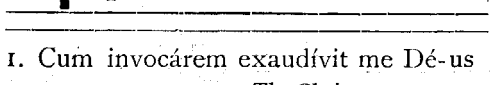



A Lle-lú-ia.

## Psalm 4.

*Joy andPeace in confidence in God.*

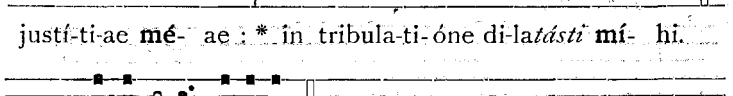
*The Cantor.*



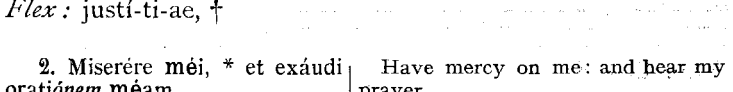
When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

1. Cum invocárem exaudívit me Dé-us

*The Choir.*



justí-ti-ae **mé-** ae : * in tribula-ti-óne di-la*tásti* **mí-** hi.



*Flex :* justí-ti-ae, †

2. Miserére **méi**, * et exáudi orati*ónem* **méam**.

Have mercy on me: and hear my prayer.

3. Fílii hóminum, úsquequo grávi **eór**de? * ut quid dilígitis vanitátem et quaéri*tis men*dácium?

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

4. Et scitóte quóniam mirificávit Dóminus sánctum **súum** : * Dóminus exáudiet me cum clamáve*ro ad* **éum**.

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5. Irascímini, et nolíte peccáre : † quae dícitis in córdibus **vés**tris, * in cubílibus véstris *com-pun***gi**mini.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6. Sacrificáte sacrifícium justítiae, † et speráte in **Dómi**no. * Múlti dícunt : Quis osténdit *nóbis* **bó**na?

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7. Signátum est super nos lúmen vúltus túi **Dómi**ne : * dedísti laetítiam in *córde* **mé**o.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8. A frúctu fruménti, víni et ólei **súi**, * mul*tiplie***á**ti sunt.

By the fruit of their corn, their wine, and oil, they are multiplied.

9. In páce in idípsum * dórmiam et *requi***é**scam.

In peace in the selfsame, I will sleep and I will rest:

10. Quóniam tu Dómine singuláriter **in** spe * cons*titui***s**ti me.

For thou, O Lord, singularly hast settled me in hope.

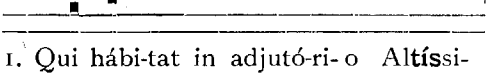
11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípio, et nunc, et sémper, * et in sæcula sæculórum. Ámen.

## Psalm 90.

*Security in confidence in God.*

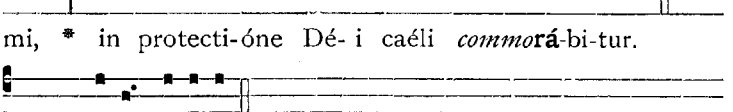
*The Cantor.*



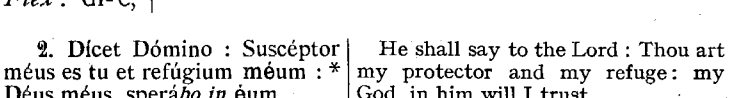
He that dwelleth in the aid of the most High, shall abide under the protection of the God of heaven.

1. Qui hábi-tat in adjutó-ri-o Altíssi-

*The Choir.*



mi, * in protecti-óne Dé- i caéli *commo*rá-bi-tur.



*Flex:* dí-e, †

2. Dícet Dómino : Suscéptor méus es tu et refúgium méum : * Déus méus, sperábo *in* éum.

3. Quóniam ípse liberávit me de láqueo venántium, * et a *vérbo* áspero.

4. Scápulis súis obumbrábit tibi : * et sub pénnis éjus sperábis.

5. Scúto circúmdabit te véritas éjus : * non timébis a timóre *noc*túrno,

6. A sagítta volánte in díe, † a negótio perambulánte in ténebris : * ab incúrsu, et daemónio meridiáno.

7. Cádent a látere túo mílle, † et décem míllia a déxtris túis : * ad te autem non ap*propin*quábit.

8. Verúmtamen óculis túis considerábis : * et retributiónem peccatórum *vi*débis.

9. Quóniam tu es Dómine spes méa : * Altíssimum posuísti refú*gium* túum.

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.

10. Non accédet ad te málum : * et flagéllum non appropinquábit tabernáculo túo.

There shall no evil come to thee : nor shall the scourge come near thy dwelling.

11. Quóniam Angelis súis mandávit de te : * ut custódiant te in ómnibus *viis* túis.

For he hath given his angels charge over thee, to keep thee in all thy ways.

12. In mánibus portábunt te : * ne forte offéndas ad lápidem *pédem* túum.

In their hands they shall bear thee up, lest thou dash thy foot against a stone.

13. Super áspidem et basilíscum ambulábis : * et conculcábis leónem *et draco*nem.

Thou shalt walk upon the asp and the basilisk : and thou shalt trample under foot the lion and the dragon.

14. Quóniam in me sperávit, liberábo éum : * prótegam éum, quóniam cognóvit *nómen* méum.

Because he hoped in me I will deliver him : I will protect him because he hath known my name.

15. Clamábit ad me, et égo exáudiam éum : † cum ípso sum in tribulatióne : * erípiam éum et glorificábo éum.

He shall cry to me, and I will hear him : I am with him in tribulation, I will deliver him, and I will glorify him.

16. Longitúdine diérum replébo éum : * et osténdamílli salu*táre* méum.

I will fill him with length of days : and I will shew him my salvation.

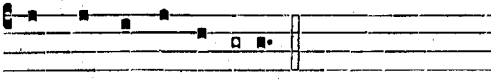
17. Glória Pátri, et Fílio, * et Spirítui Sáncto.

18. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

## Psalm 133

*God's servants are invited to continue his praises during the night.*

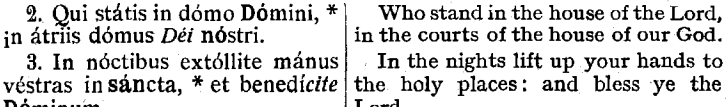
*The Cantor.*



Behold now bless ye the Lord : all ye servants of the Lord :

1. Ecce nunc benedí-ci-te Dóminum, *

*The Choir.*



ómnes *sérvi* Dómini.

2. Qui státis in dómo Dómini, * in átriis dómus *Déi* nóstri.

Who stand in the house of the Lord, in the courts of the house of our God.

3. In nóctibus extóllite mánus véstras in sáncta, * et benedícite Dóminum.

In the nights lift up your hands to the holy places : and bless ye the Lord.

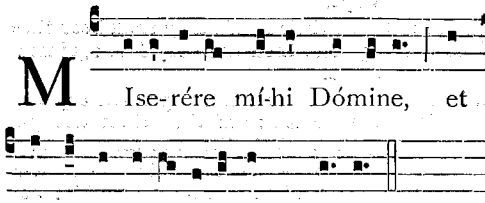
4. Benedícat te Dóminus ex Sion, * qui fécit caélum *et* térram.

May the Lord out of Sion bless thee, he that made heaven and earth.

5. Glória Pátri, et Fílio, * et Spirítui Sáncto.

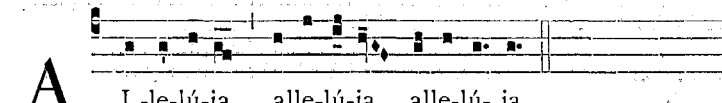
6. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

**During the Year. Antiphon.**



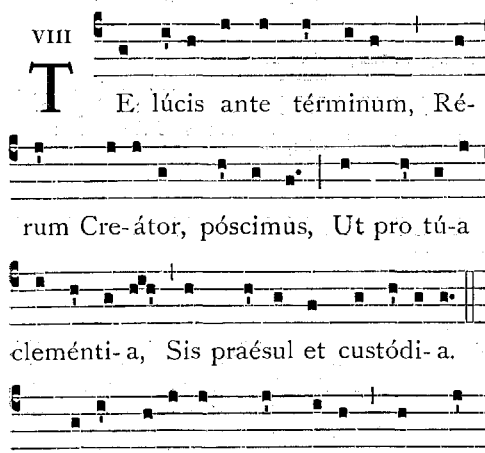

Have mercy on me, O Lord, and hear my prayer.

**In Paschal Time. Antiphon.**




## Hymn.

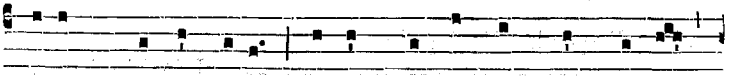
*The Chant of the Hymn* Te lúcis ante términum, *varies according to the Season and Feast. It is indicated in the Proper. p.* 246. *The Chant for Ordinary Sundays and for Feasts which have no Proper tone is as follows:*



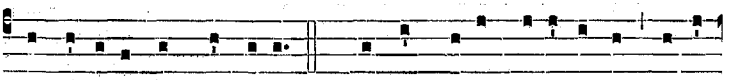

Now with the fast departing light, Maker of all! we ask of Thee, of Thy great mercy, through the night, our guardian and defence to be.

Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.

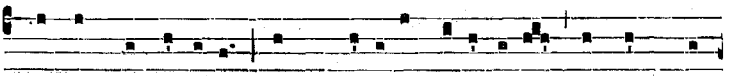
Father of mercies! hear our cry; hear us, O sole-begotten Son! Who, with the Holy Ghost most high, reignest while endless ages run. Amen.



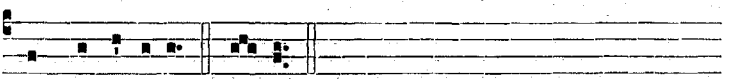
cti-um phantásmata : Hostémque nóstrum cómprime,



Ne pollu-ántur córpora. 3. Praésta, Páter pi-íssime, Patrí-



que cómpar Uni-ce, Cum Spí-ritu Parácli-to, Régnans per



ómne sæculum. Amen. (1)

Chapter. *Jerem. 14, 9.*



T U autem in nóbis es Dómi-

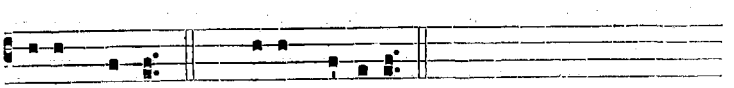


ne, † et nómen sánctum tú-um in-

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. ℟. Thanks be to God.



vocátum est super nos : * ne dere-línquas nos Dómine



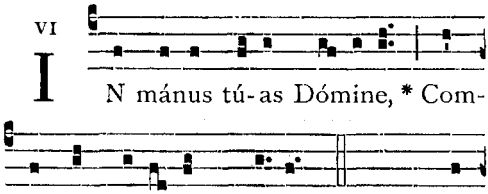
Dé-us nóster. ℟. Dé-o grá-ti-as.

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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.

VI



I N mánus tú-as Dómine, * Commméndo spí-ri-tum mé-um. *Repeat :* In mánus. ℣. Redemísti nos Dómine, Dé-us ve-ri-tá-tis. * Commméndo. ℣. Glóri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. In mánus.

Into Thy hands, O Lord, I commend my spirit, ℣. Thou hast redeemed us, O Lord, the God of truth. * I commend... ℣. Glory be to the Father and to the Son and to the Holy Ghost. Into Thy hands...
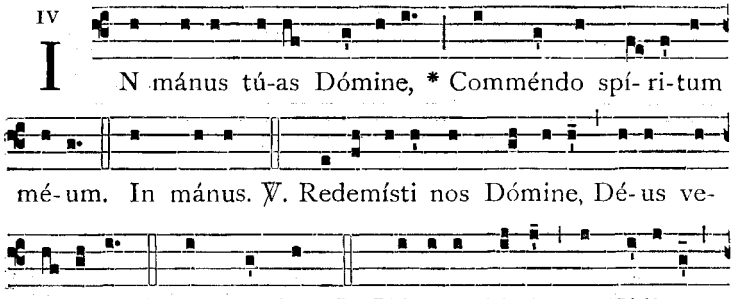
*In Passiontide the* ℣. Glória Pátri *is omitted.* In mánus *is repeated after* Comméndo spíritum méum.



℣. Custódi nos Dómine, ut pupíllam ócu-li. *(Another chant, p.* 121*)*.
℟. Sub úmbra alárum tuárum prótege nos.

### Short Respond. During Advent.

IV



I N mánus tú-as Dómine, * Commméndo spí-ri-tum mé-um. In mánus. ℣. Redemísti nos Dómine, Dé-us veri-tá-tis. * Commméndo. ℣. Gló-ri-a Pátri, et Fí-li-o,



et Spi-rí-tu- i Sáncto. In mánus.



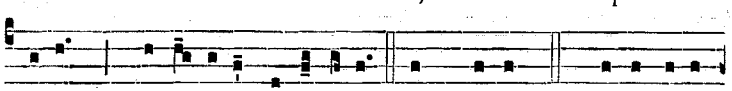
℣. Custódi nos Dómine, ut pupíllam ócu-li.
℟. Sub úmbra alárum tuárum prótege nos.

**Short Respond. In Paschal Time.**

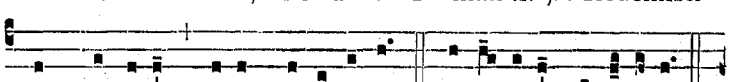
VI



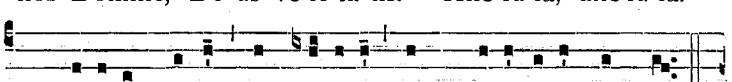
IN mánus tú-as Dómine, comménd spí-ri-tum



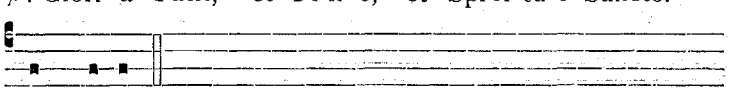
mé-um : * Alle-lú-ia, alle-lú-ia. In mánus. ℣. Redemísti



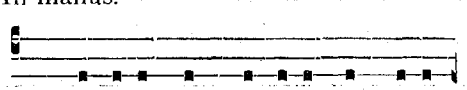
nos Dómine, Dé-us ve-ri-tá-tis. * Alle-lú-ia, alle-lú-ia.



℣. Glóri- a Pátri, et Fí-li- o, et Spi-rí-tu-i Sáncto.

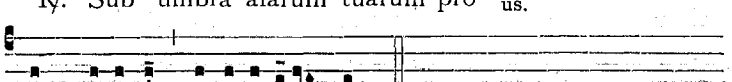


In mánus.



℣. Custódi nos Dómine, ut pupíl-
℟. Sub úmbra alárum tuárum pró-

℣. Guard us, O Lord, as the apple of Thine eye.
℟. Under the shadow of Thy wings protect us.

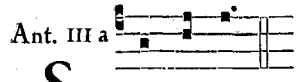


lam ócu-li, allelú-ia.
tege nos, allelú-ia.

## Canticle of Simeon.

*Officiant.*

Ant. III a



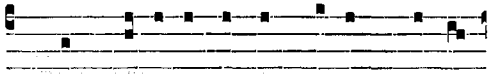
Holding the holy Child, the Messias, in his arms, the old man, Simeon, gave God thanks before he should die in peace. (See the Gospel for Febr. 2nd, *p.* 1051).

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.

S Alva nos.

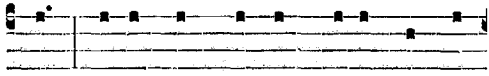
*The Cantor.*



1. Nunc dimíttis sérvum tú- um Dómi-

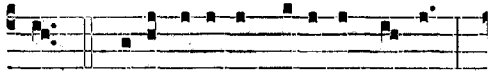
Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

*The Choir.*



ne, * secúndum vérbum tú-um in pá-

Because my eyes have seen thy salvation.



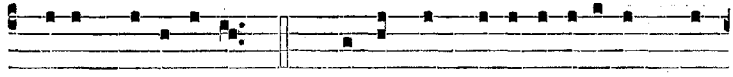
ce. 2. Qui-a vidé-runt ócu-li mé- i *

Which thou has prepared before the face of all peoples.

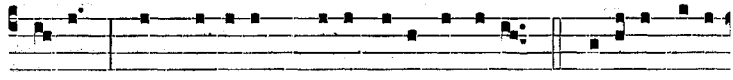


sa-lu-táre tú- um. 3. Quod parásti * ante fáci- em ó-

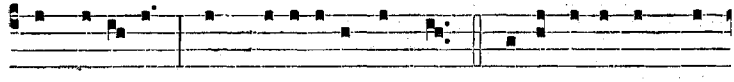
A light to the revelation of the Gentiles, and the glory of thy people Israel.



mni- um popu-ló-rum. 4. Lúmen ad re-ve-la-ti- ónem gén-



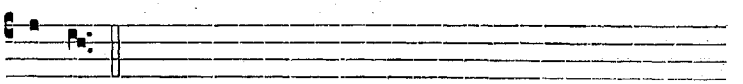
ti- um, * et gló-ri- am plébis tú-ae, Isra-el. 5. Glóri- a Pátri



et Fí-li- o, * et Spi-rí-tu-i Sáncto. 6. Sic-ut é-rat in prin-

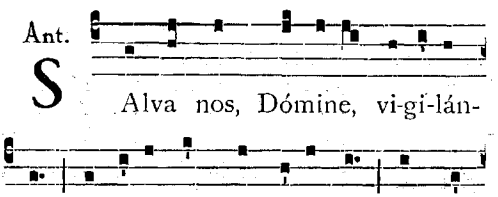


cí-pi- o, et nunc, et semper, * et in saécula saeculórum.



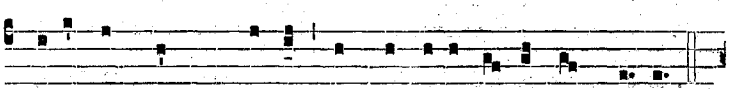
Amen.

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-gi-lántes, custódi nos dormi-éntes : ut vi-



gi-lémus cum Chrísto, et requi-escámus in pá-ce.

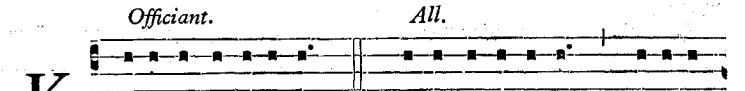


*T. P.* Alle-lú- ia

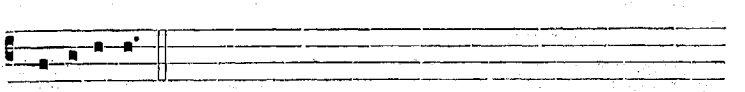
## Prayers.

*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.*



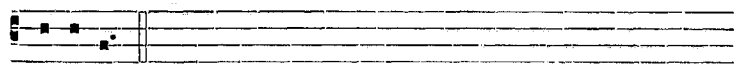
Yri- e e-lé- i-son. Chríste e-lé- i-son. Kýri- e



e-lé- i-son.



Páter nóster. *cont. silently.* ℣. Et ne nos indúcas in tenta-
℟. Sed lí- be- ra nos a



ti- ónem.
**má**-lo.

Crédo in **Déum**. *cont. silently.*
I believe in God.

℣. Cárnis resurrectiónem.
℟. Vítam aetérnam. **Amen.**
℣. The resurrection of the body.
℟. And life everlasting. Amen.

℣. Benedíctus es Dómine Déus pátrum **nostrórum.**
℟. Et laudábilis et gloriósus in **saécula.**
℣. Blessed art Thou, O Lord, the God of our fathers.
℟. And worthy to be praised, and glorious for ever.

℣. Benedicámus Pátrem et Fílium cum Sáncto **Spíritu.**
℟. Laudémus et superexaltémus éum in **saécula.**
℣. Let us bless the Father and the Son with the Holy Ghost.
℟. Let us praise and exalt Him above all for ever.

℣. Benedíctus es Dómine in firmaménto **caéli.**
℟. Et laudábilis et gloriósus et superexaltátus in **saécula.**
℣. Blessed art Thou, O Lord, in the firmament of heaven.
℟. And worthy to be praised, and glorious, and exalted above all for ever.

℣. Benedícat et custódiat nos omnípotens et miséricors **Dóminus.** ℟. Amen.
℣. May the almighty and merciful Lord bless us and keep us.
℟. Amen.

℣. Dignáre Dómine nócte **ísta.**
℟. Sine peccáto nos custodíre.
℣. Vouchsafe, O Lord, this night.
℟. To keep us without sin.

℣. Miserére nóstri **Dómine.**
℟. Miserére **nóstri.**
℣. Have mercy on us, O Lord.
℟. Have mercy on us.

℣. Fíat misericórdia túa Dómine **super** nos.
℟. Quemádmodum sperávimus **in** te.
℣. Let thy mercy, O Lord, be upon us.
℟. As we have hoped in Thee.

℣. Dómine exáudi oratiónem **méam.**
℟. Et clámor méus ad te véniat.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.

---

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.
℣. The Lord be with you.
℟. And with thy spirit.

Orémus.
Let us pray.
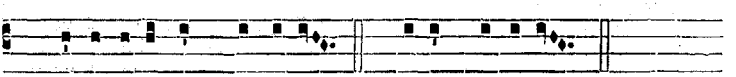
VIsita, quaésumus Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe re-
VIsit, we beseech Thee, O Lord, this dwelling-place, and drive far from it all the deceits of the Enemy: let

pélle : † Angeli tui sancti hábitent in ea, qui nos in pace custódiant; * et benedíctio tua sit super nos semper. Per Dóminum nostrum Jesum Christum Fílium tuum : † qui tecum vivit et regnat in unitáte Spíritus Sáncti Deus, * per ómnia saécula saeculórum. ℟. Amen.

Thy Holy Angels dwell herein to keep us in peace, and may Thy blessing be ever upon us. Through Jesus Christ, our Lord, Thy Son, who with Thee in the unity of the Holy Ghost lives and reigns God, world without end. ℟. Amen,

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with thy spirit.



℣. Bene-dicámus Dómino. ℟. Dé- o grá-ti- as.
Let us bless the Lord. Thanks be to God.

**Blessing** *(given by the Officiant on one note, slowly and gravely).*

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Páter, et Fílius, et Spíritus Sánctus. ℟. Amen.

May the almighty and merciful Lord bless and guard us, the Father, the Son, and the Holy Ghost. ℟. Amen.

*The* ℣. Fidélium ánimae, *is omitted, but one of the following Anthems is said according to the Season, pp.* 238-245.

*Afterwards is said on a lower note :*

℣. Divínum auxílium máneat semper nobíscum. ℟. Amen.

May the divine help remain always with us. ℟. Amen.

*Then in silence* Pater noster, Ave María, *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.
3. *Easter Day and during its Octave, p.* 650.
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* Regína céli *is sung standing throughout Paschal Time.*

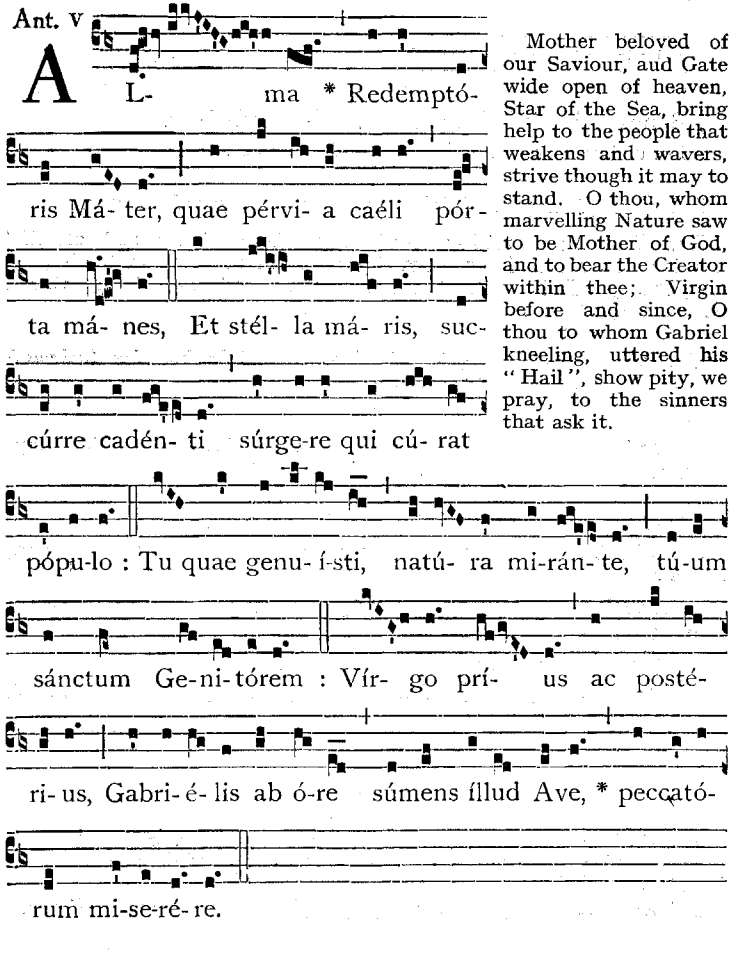
*This rule holds good if they are sung apart from the Office at Benediction.*

# Anthems to the Blessed Virgin Mary.

## Alma Redemptoris.
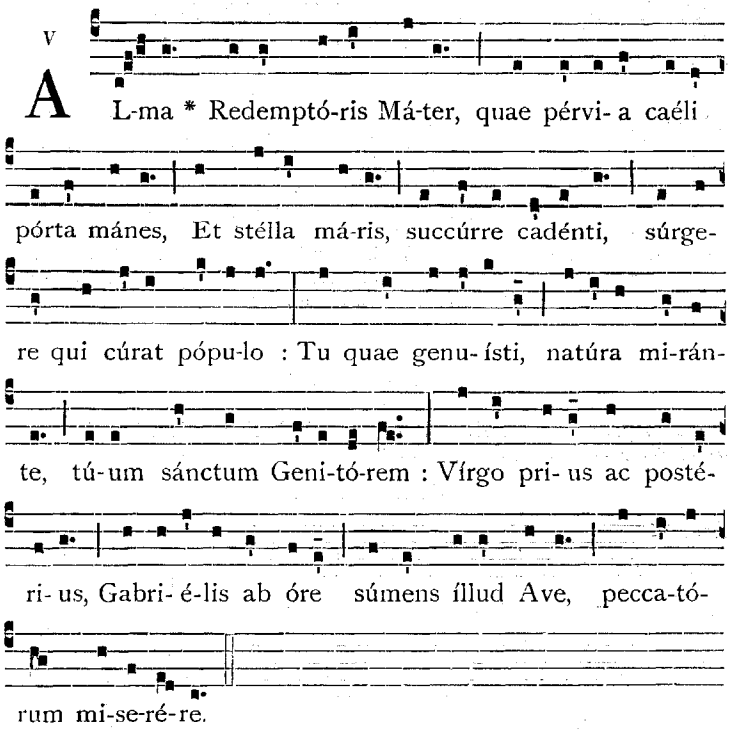
**Solemn Tone.**

¶ *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.

**Simple Tone.**




*During Advent.*

℣. Angelus Dómini nuntiávit Maríae.

℟. Et concépit de Spíritu Sáncto.

Orémus.

GRátiam tuam, quaésumus Dómine, méntibus nostris infúnde : † ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, * per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

℣. The Angel of the Lord declared unto Mary,

℟. And she conceived of the Holy Ghost.

Let us pray.

YOur 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. ℟. Amen.

*From 1st Vespers of Christmas to 2nd Vespers of the Purification.*

℣. Post pártum Vírgo inviolàta permansísti.
℟. Déi Génitrix intercéde pro nóbis.

Orémus.

DEus, qui salútis aetérnae, beátae Maríae virginitáte foecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. ℟. Amen.

℣. After thy child-bearing thou didst remain a Virgin inviolate.
℟. Mother of God, intercede for us.
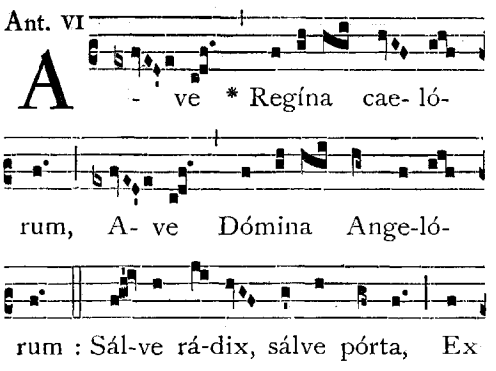
Let us pray,

O God, who through the fruitful virginity of Blessed Mary, didst impart to the human race the rewards of everlasting life; grant, we beseech Thee, that we may find her to intercede for us, through whom we have been allowed to receive the Source of Life, Our Lord Jesus Christ, Thy Son. ℟. Amen.

## Ave Regina caelorum.

¶ *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.



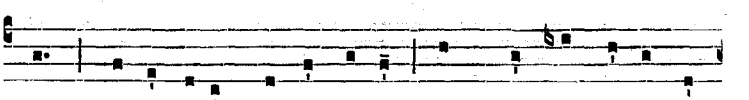
ra, Et pro nó- bis Chrí- stum * exó- ra.

**Simple Tone.**

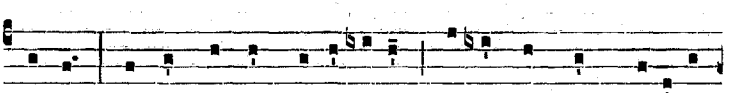
VI



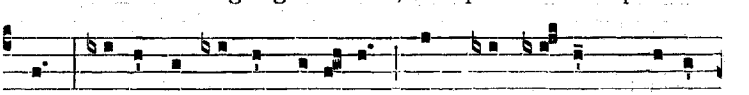
A -ve Regína caelórum, * Ave Dómina Ange-ló-



rum : Sálve rádix, sálve pórta, Ex qua múndo 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.

℣. Dignáre me laudáre te Vírgo sacráta.

℟. Da míhi virtútem contra hóstes túos.

Orémus.

COncéde, miséricors Deus, fragilitáti nostrae praesídium : † ut qui sanctae Dei Genitrícis memóriam ágimus, * intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

℣. Vouchsafe, O holy Virgin, that I may praise thee.

℟. Give me power against thine enemies.

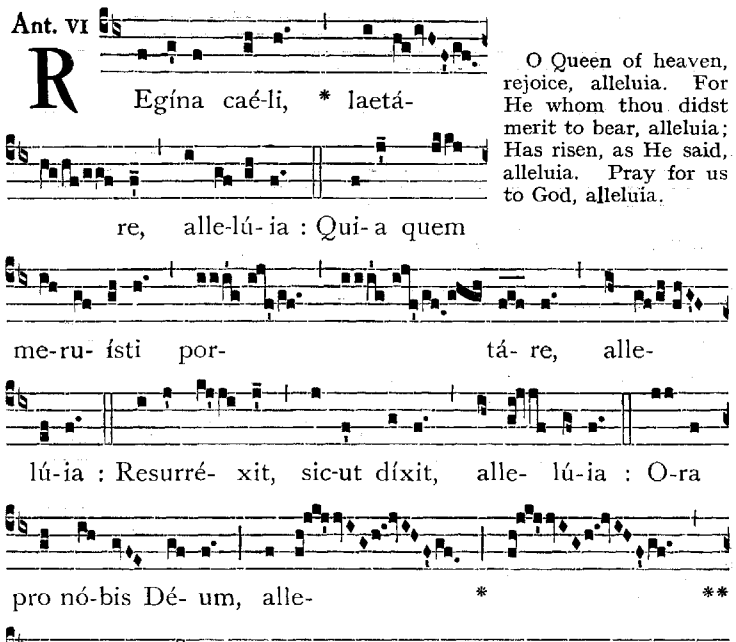
Let us pray,

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. ℟. Amen.

## Regina caeli.

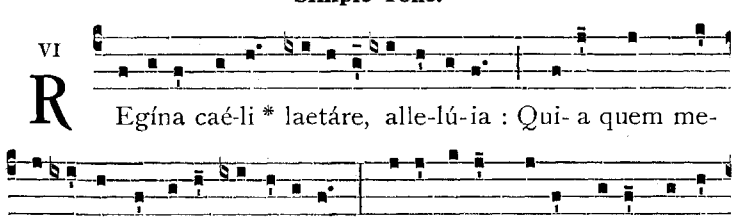
¶ *From Compline of Holy Saturday to None of Saturday after the Feast of Pentecost.*

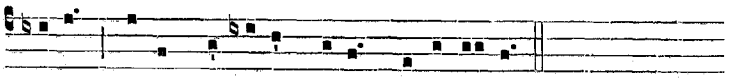
**Solemn Tone.**




O Queen of heaven, rejoice, alleluia. For He whom thou didst merit to bear, alleluia; Has risen, as He said, alleluia. Pray for us to God, alleluia.

**Simple Tone.**





lú-ia : Ora pro nóbis Dé-um, alle-lú- ia.

℣. Gáude et laetáre Vírgo María, allelúia.

℟. Quia surréxit Dóminus vere, allelúia.

℣. Rejoice and be glad, Virgin Mary, alleluia.

℟. For the Lord is risen indeed, alleluia.

Orémus.

DEus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es : † praesta, quaésumus; ut per ejus Genitrícem Vírginem Maríam * perpétuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum. ℟. Amen.
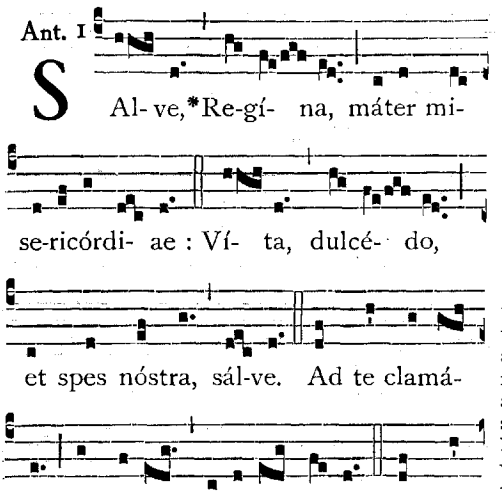
Let us pray.

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. ℟. Amen.

## Salve Regina.

¶ *From 1st Vespers of the Feast of the Blessed Trinity to None on Saturday before the 1st Sunday of Advent.*
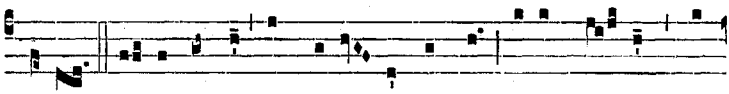
**Solemn Tone.**




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 clement, O loving, O sweet Virgin Mary.
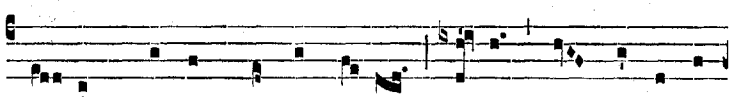


suspi-rámus, geméntes et flén-tes in hac lacrimá-rum
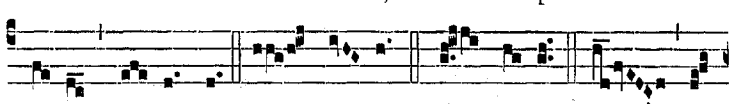


válle. E- ia ergo, Advocá- ta nóstra, íllos tú- os mi-
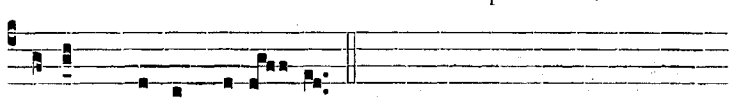


se-ricór-des ócu-los ad nos convér-te. Et Jésum, bene-



dí-ctum frúctum véntris tú- i, nó-bis post hoc exsí-

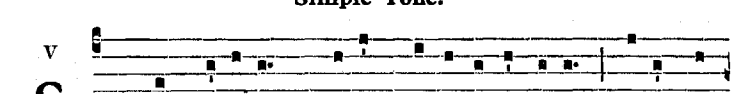


li- um os-ténde. O clé-mens : O pí- a : O

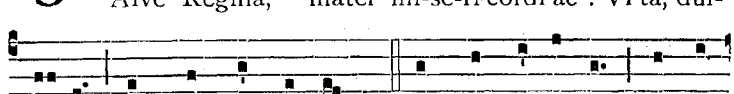


dúlcis * Vírgo Ma-rí- a.

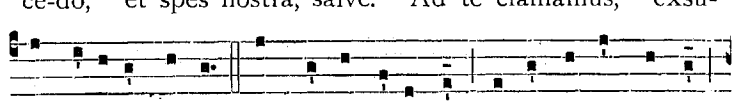
**Simple Tone.**
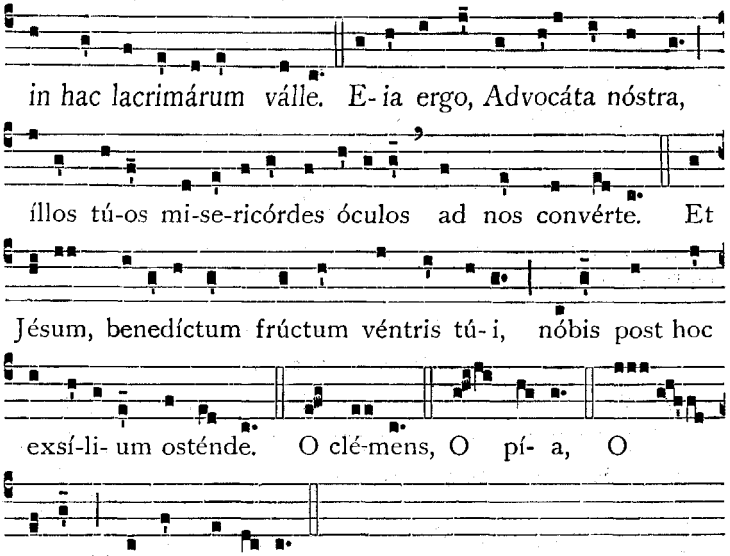


v S Alve Regína, * máter mi-se-ri-córdi-ae : Ví-ta, dul-



cé-do, et spes nóstra, sálve. Ad te clamámus, éxsu-



les, fí-li- i Hévae. Ad te suspi-rámus, gémentes et fléntes




℣. Ora pro nóbis, sáncta Déi Génitrix.
℟. Ut dígni efficiámur promissiónibus Chrísti.

℣. Pray for us, holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

Orémus.

OMnípotens sempitérne Deus, qui gloriósae Vírginis Matris Maríae corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte praeparásti : † da, ut cujus commemoratióne laetámur, * ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

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. ℟. Amen.

---

*This ℣. is said on a lower note.*

℣. Divínum auxílium máneat semper nobíscum. ℟. Amen.

℣. May the divine help remain always with us. ℟. Amen.

*This Versicle ends Vespers and Compline.*
*At Compline,* Pater, Ave, *and* Credo *are added, in silence.*

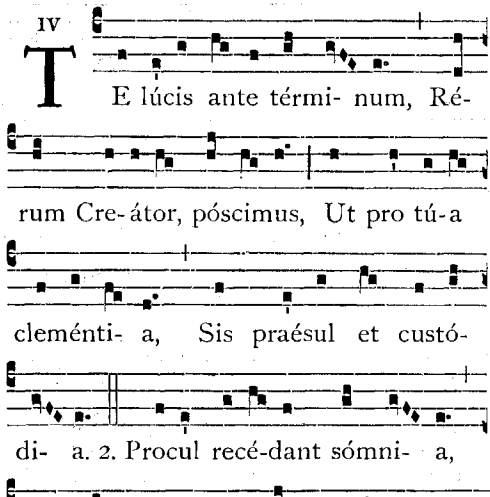
# Tones for the Hymn "Te lucis ante terminum"

## 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

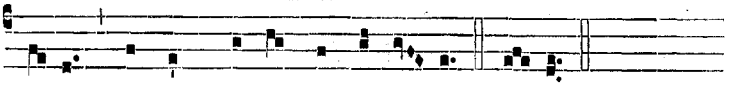
*(apart from the Feasts which have a special tune).*




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, reign-est while endless ages run. Amen.

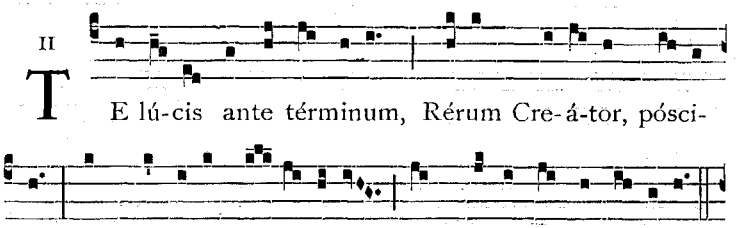


cli-to, Régnans per ómne saécu- lum. Amen.

## 2. On Feasts of B. V. M. and during their Octaves
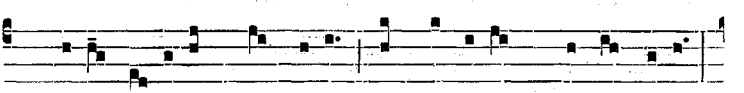
*(even in Paschal Time).*

II

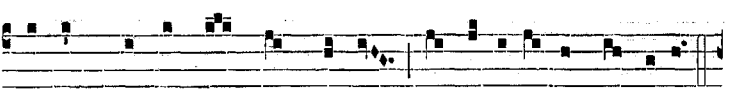


T E lú-cis ante términum, Rérum Cre-á-tor, pósci-

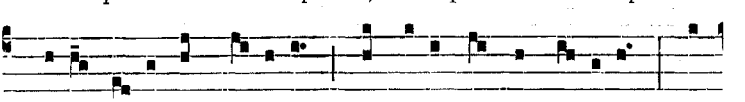
mus, Ut pro tú-a cleménti-a, Sis praésul et custó-di-a.



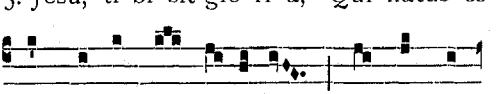
2. Procul re-cédant sómni- a, Et nócti- um phantásmata :



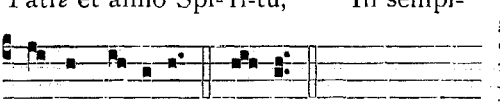
Hostémque nóstrum cómprime, Ne pollu-ántur córpora.



3. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Vírgine, Cum



Pátre et álmo Spí- ri-tu, In sempi-

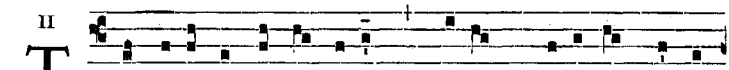


térna saécu-la. Amen.

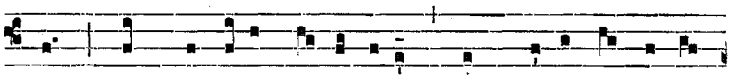
3. Glory, O Lord, be given to Thee, Who of a Virgin deigned'st to be; may the same praise for ever greet the Father and the Paraclete. Amen.

### 3. During Advent.

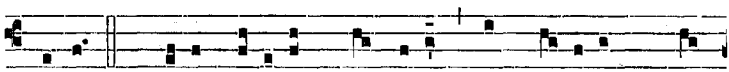
II



T E lúcis ante términum, Rérum Cre-á-tor, pósci-



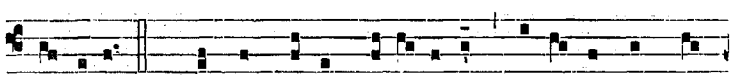
mus, Ut pro tú-a cleménti-a, Sis praésul et custó-



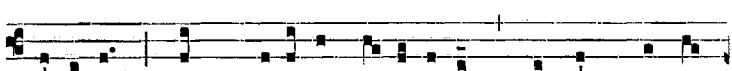
di-a. 2. Procul recédant sómni-a, Et nócti-um phan-



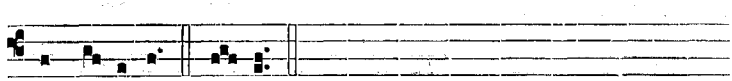
tásmata : Hostémque nóstrum cómprime, Ne pollu-ántur



córpora. 3. Praésta, Pa-ter pi-íssime Patríque cómpar



Uni-ce, Cum Spí-ri-tu Pa-rácli-to, Régnans per óm-

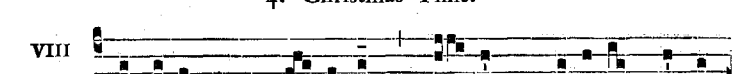


ne saécu-lum. Amen.

*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.*

### 4. Christmas Time.

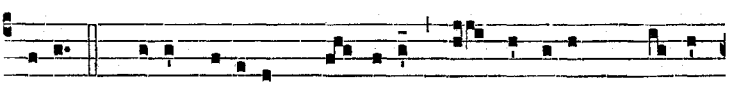
VIII



T E lúcis ante términum, Ré-rum Cre-átor, pósci-



mus, Ut pro tú-a cleménti-a, Sis praésul et custó-



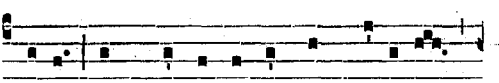
di-a. 2. Procul recédant sómni-a, Et nócti-um phantás-
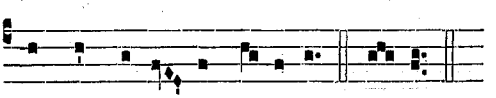


mata: Hostémque nóstrum cómprime, Ne pollu-án-tur



córpora. 3. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Vír-



gine, Cum Pátre et álmo Spí-ri-tu,



In sempi-tér-na saécu-la. Amen.

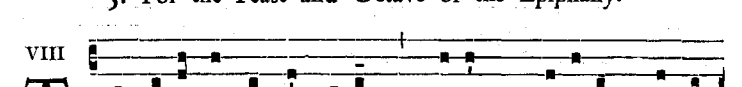
3. Glory, O Lord, be given to Thee, Who of a Virgin deigned'st to be; may the same praise for ever greet the Father and the Paraclete. Amen.

*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.

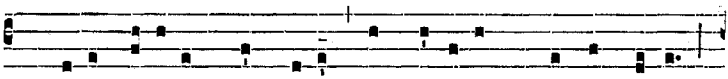
VIII



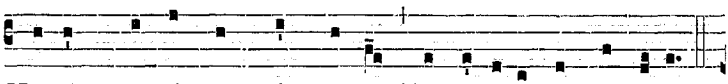
TE lúcis ante términum, Rérum Cre-átor, pósci-



mus, Ut pro tú-a cleménti-a, Sis praésul et custódi-a.



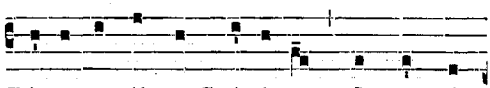
2. Procul recédant sómni- a, Et nócti- um phantásma-ta :



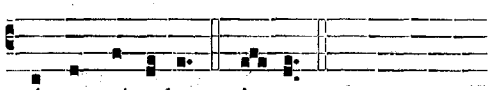
Hostémque nóstrum cómprime, Ne pollu-ántur córpora.



3. Jésu, tí-bi sit glóri- a, Qui apparu- ísti géntibus, Cum



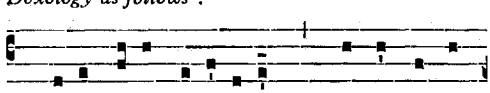
Pátre et álmo Spí-ri-tu, In sempi-



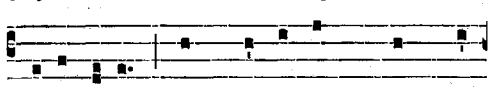
térna saécu-la. Amen.

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.

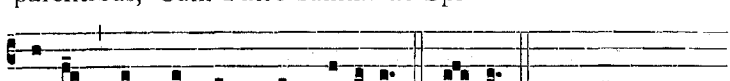
¶ *On the Feast of the Holy Family, the Hymn is sung as above, with Doxology as follows :*



3. Jésu, tú- is obédi- ens Qui fáctus es



paréntibus, Cum Pátre súmmo ac Spí-

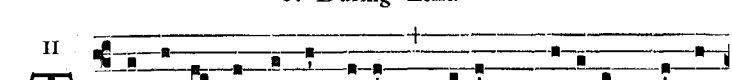


ri-tu, Semper tí-bi sit glóri- a. Amen.
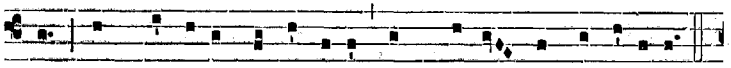
3. Glory to Thee, O Jesus, ever obedient Son! with the Father and the Spirit, while endless ages run. Amen.

## 6. During Lent.

II



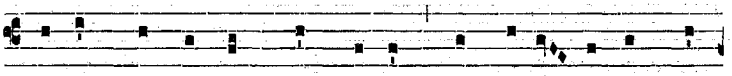
T E lú-cis ante términum, Rérum Cre-átor, pósci-



mus, Ut pro tú-a cleménti-a, Sis praésul et custódi-a.



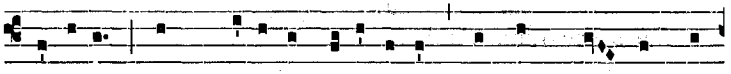
2. Procul re-cédant sómni-a, Et nócti-um phantásmata :



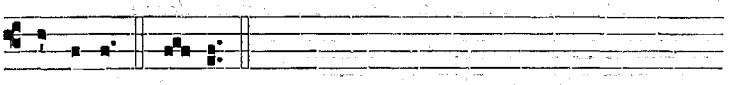
Hostémque nóstrum cómprime, Ne pollu- ántur cór-



pora. 3. Praésta, Pá-ter pi- íssime, Patríque cómpar



Unice, Cum Spí-ri-tu Parácli-to, Régnans per ómne



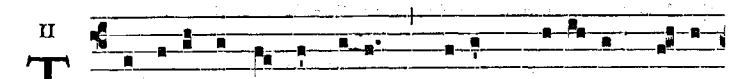
saécu-lum. Amen.

*The Hymn is sung to this tune until Passion Sunday exclusively, even on Saints' Days, unless otherwise noted.*

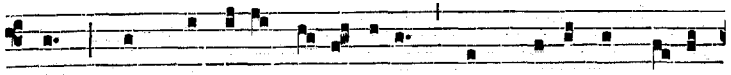
¶ *If the Feast of the Annunciation, March 25, falls on a Sunday in Lent or on Passion Sunday, it is transferred to the Monday; but on the Sunday evening the tune and Doxology are of Our Lady, p. 247.*

## 7. During Passiontide.
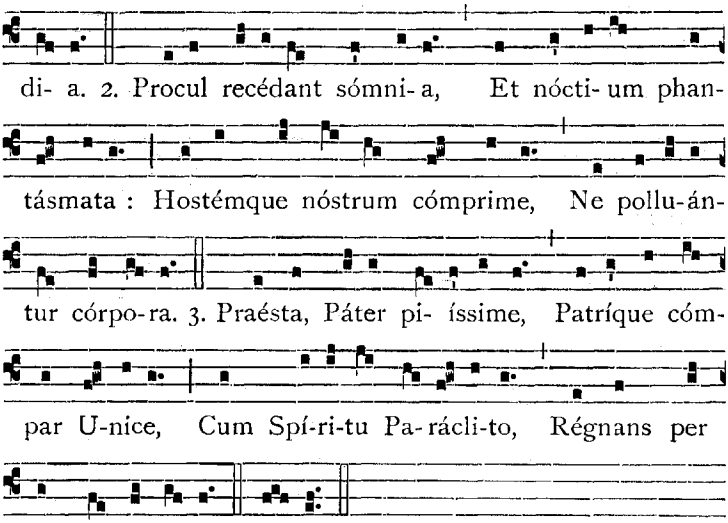
II



T E lúcis ante términum, Rérum Cre-á-tor, pósci-

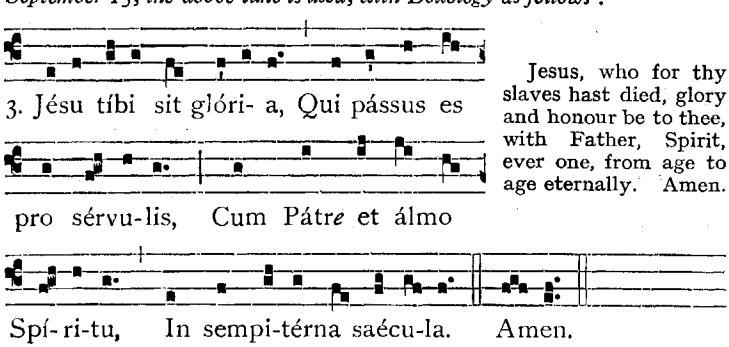


mus, Ut pro tú-a cleménti-a, Sis praésul et custó-




*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 :*

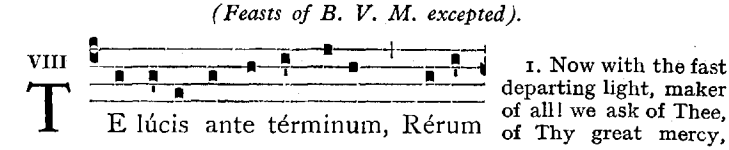



Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

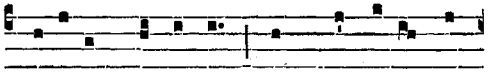
## 8. In Paschal Time, on Sundays and Feasts

*(Feasts of B. V. M. excepted).*

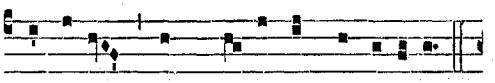
VIII



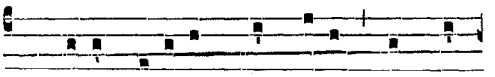

1. Now with the fast departing light, maker of all! we ask of Thee, of Thy great mercy,



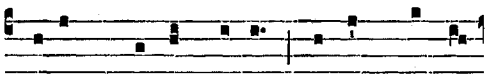
Cre-átor, póscimus, Ut pro tú-a cle-



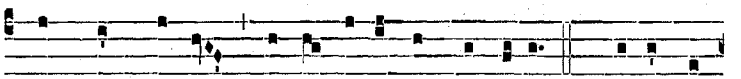
ménti-a, Sis praésul et custódi-a.



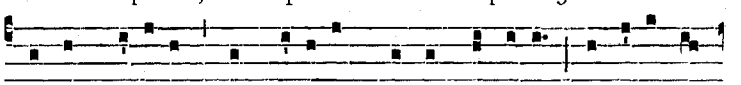
2. Procul recédant sómni-a, Et nó-



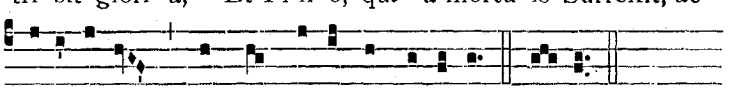
cti-um phantásma-ta : Hostémque nó-



strum cómprime, Ne pol-lu-ántur córpora. 3. Dé-o Pá-



tri sit glóri-a, Et Fí-li-o, qui a mórtu-is Surréxit, ac



Parácli-to, In sempi-térna saécu-la. Amen.

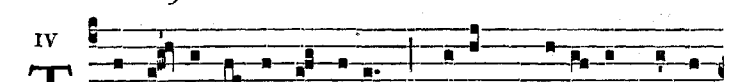
through the night, our guardian and defence to be.

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.

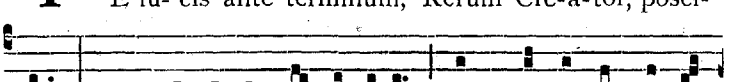
To God the Father, with the Son who from the grave immortal rose, and Thee, O Paraclete, be praise, while age on endless ages flows. Amen.

### 9. From the Ascension to Pentecost.

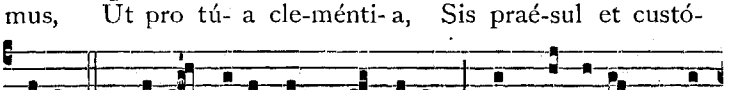
IV



TE lú-cis ante términum, Rérum Cre-á-tor, pósci-



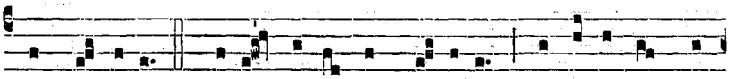
mus, Ut pro tú-a cle-ménti-a, Sis praé-sul et custó-



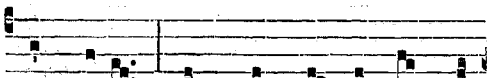
di-a. 2. Procul recé-dant sómni-a, Et nócti-um phan-



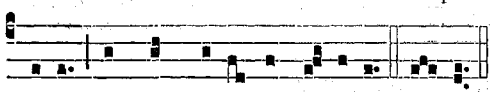
tásmata, Hostémque nóstrum cómprime, Ne pollu-án-



tur córpora. 3. Jésu tí-bi sit gló-ri-a, Qui víctor in caé-



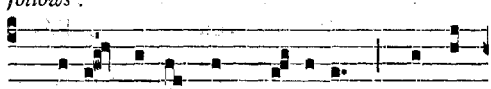
lum rédis, Cum Pátre et álmo Spí-



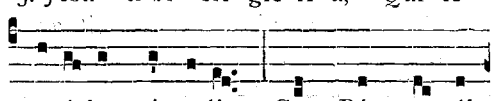
ri-tu, In sempi-térna saécula. Amen.

Jesus, to thee be honour done, to Heav'n returned triumphantly, with Father, Spirit, ever one, from age to age eternally. Amen.

¶ *On the Feast of the Transfiguration, August 6, the Doxology is as follows :*



3. Jésu tí-bi sit gló-ri-a, Qui te



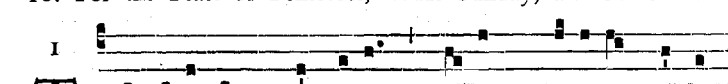
revé-las párvu-lis, Cum Pátre et ál-



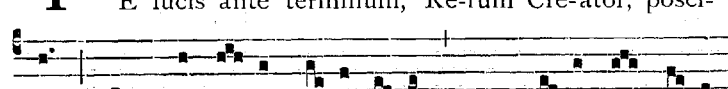
mo Spí-ri-tu, In sempi-térna saécu-la. Amen.

Jesus, to little ones displayed, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

## 10. For the Feast of Pentecost, Whit Sunday, and its Octave.



1 TE lúcis ante términum, Ré-rum Cre-átor, pósci-



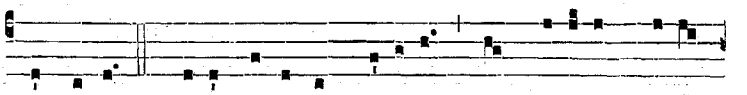
mus, Ut pro tú- a cleménti- a, Sis praésul et custó-



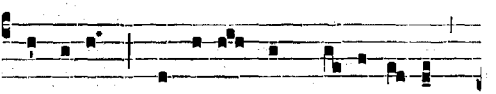
di- a. 2. Procul recédant sómni- a, Et nócti- um phantás-



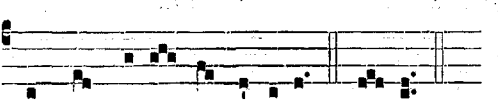
mata : Hostémque nóstrum cómprime, Ne pol-lu-ántur



córpo-ra. 3. Dé-o Pátri sit glóri- a, Et Fí-li-o, qui a
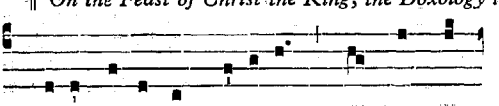


mórtu- is Surréxit, ac Pa-rácli-to,



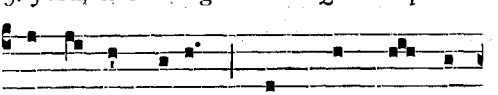
In sempi-tér-na saécula. Amen.

3. 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.

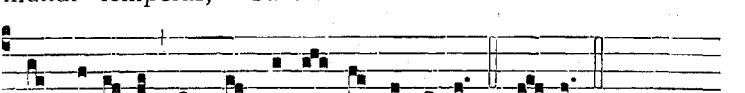
¶ *On the Feast of Christ the King, the Doxology is as follows :*



3. Jésu, tí-bi sit glóri- a Qui scéptra



múndi témperas, Cum Pátre et ál-



mo Spí-ri-tu, In sempi-tér-na saécu-la. Amen.

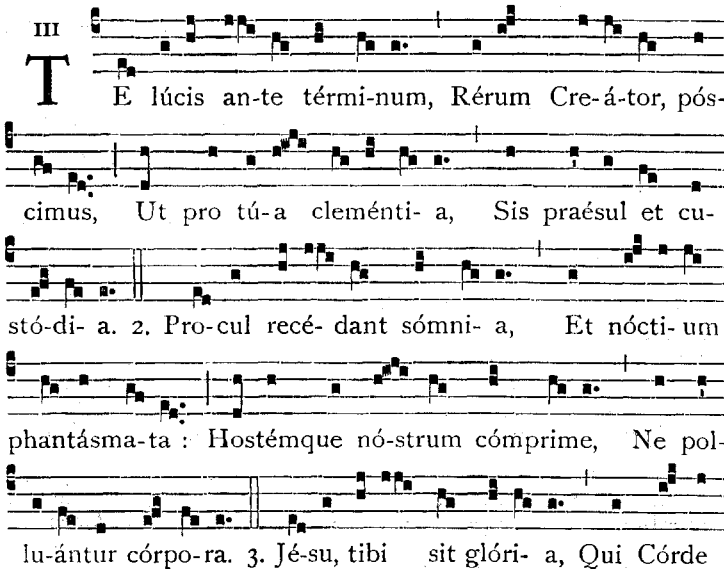
3. Jesus, to Thee be honour done, who rulest all in equity, with Father, Spirit, ever one, from age to age eternally. Amen.

## 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.

III




3. Jesus, Whose Heart doth pour forth grace, immortal glory be to Thee, with Father, Spirit, ever one, from age to age eternally. Amen.

## 13. On the Feast of the Transfiguration, August 6.

*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 { *of Advent* . . 4 *Sundays* ; *of Christmas* / *of the Epiphany* } 5-8 *Sundays* } 9-12 *Sundays*

### II — Cycle of Easter or of the Redemption.

Season { *of Septuagesima* / *of Lent* / *of the Passion* } 9 *Sundays* ; *of Easter (Paschal Time)* . . 8 *Sundays* ; *after Pentecost (Whit Sunday)* 23-28 *Sundays* } 40-45 *Sundays*

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.

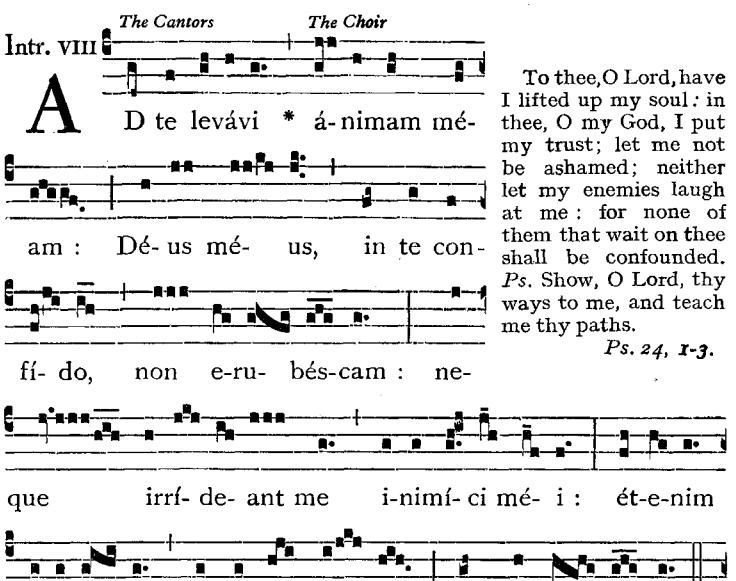
# Proper of the Season.

## 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.

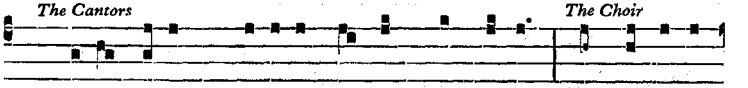
## First Sunday of Advent.

*Sunday of the 1st Class. Station at St Mary Major.*

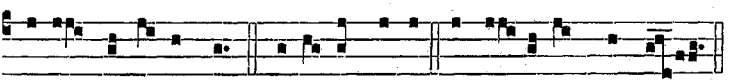



To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed; neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. *Ps.* Show, O Lord, thy ways to me, and teach me thy paths.

*Ps. 24, 1-3.*




*Ps.* Ví- as tú-as, Dómine, demónstra mí-hi : * et sémi-tas



tú-as édo-ce me. Gló-ri- a Pátri. saecu- lórum. Amen.

Glória Pátri. VIII. p. 30.

*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.**

EXcita, quaésumus Dómine, poténtiam tuam, et veni : † ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, * te liberánte salvári. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus : * per ómnia saécula saeculórum. ℟. Amen.

ARise 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 Maríae Vírginis útero, Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti : † praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, * ejus apud te intercessiónibus adjuvémur. (Per eúmdem Dóminum).

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 Dómine, preces placátus admítte : ut destrúctis adversitátibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dóminum.

LIsten, 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 fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiae tuae praeésse voluísti, propítius réspice : da ei, quaésumus, verbo et exémplo, quibus praeest, proffcere; ut ad vitam, una cum grege sibi crédito, pervániat sempitérnam. Per Dóminum nostrum Jesum Christum.

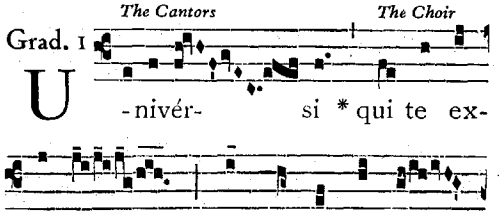
O God, the Shepherd and Governor of all the faithful, mercifully regard thy servant *N.*, whom it has pleased thee to set up as chief pastor over thy Church : give unto him, we beseech thee, both by word and by example, to be of profit to all those under his charge, so that, together with the flock entrusted to him, he may attain to life everlasting. Through Jesus Christ.

### Lectio Epistolae beati Pauli Apostoli ad Romanos.

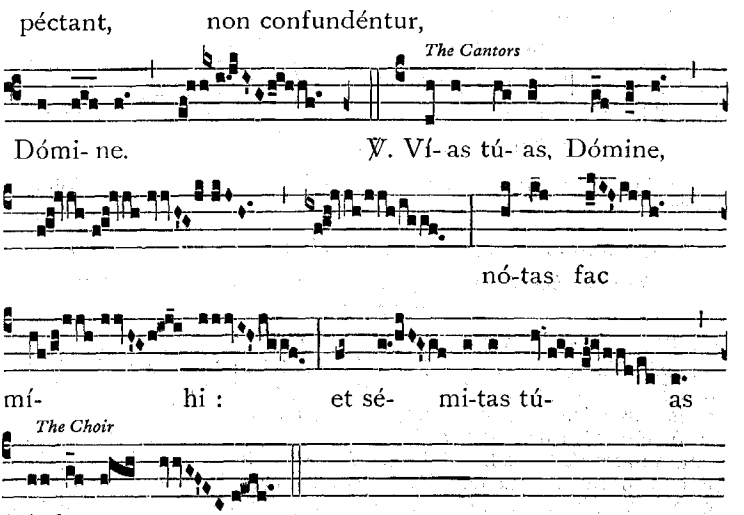
*The time draws near; we must get quickly to work. Rom. 13, 11-14.*

FRatres : Sciéntes, quia hora est jam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credídimus. Nox praecéssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus : non in comessatiónibus, et ebrietátibus, non in cubílibus, et impudicítiis, non in contentióne, et aemulatióne : sed induímini Dóminum Jesum Christum.

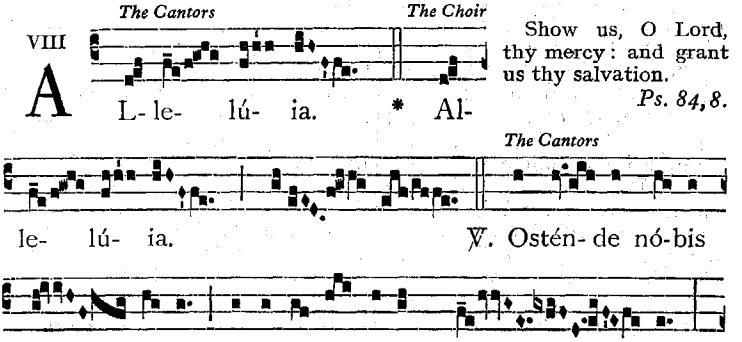
BRethren, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed, The night is past, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day; not in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



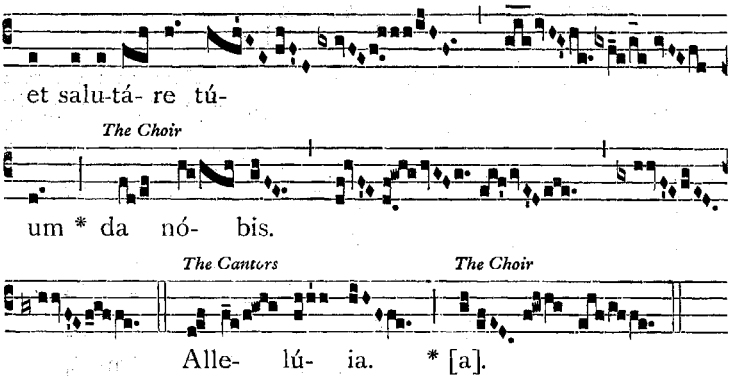

None of them that wait on thee shall be confounded. ℣. Show, O Lord, thy ways to me, and teach me thy paths. *Ps. 24, 3-4.*




¶ *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.*




*The* Allelúia *is sung thus throughout the year unless the contrary is indicated.*

## ✠ Sequentia sancti Evangelii secundum Lucam.

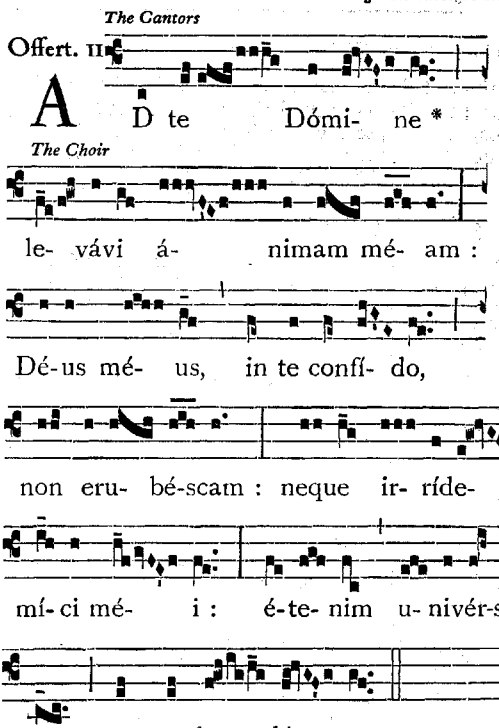
*The Coming of the Son of Man. The Parable of the Fig-tree.*
*Luke 21, 25-33.*

IN illo témpore : Díxit Jesus discípulis suis : Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium prae confusióne sónitus maris, et flúctuum : arescéntibus homínibus prae timóre et exspectatióne, quae supervénient univérso orbi : nam virtútes caelórum movebúntur. Et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna, et majestáte. His autem fíeri incipiéntibus, respícite, et leváte cápita vestra : quóniam appropínquat redémptio vestra. Et dixit íllis similitúdinem : Vidéte ficúlneam, et omnes árbores : cum producunt jam ex se fructum, scitis quóniam prope est aestas. Ita et vos cum vidéritis haec fíeri, scitóte quóniam prope est regnum Dei. Amen dico vobis, quia non praeteríbit generátio haec, donec ómnia fiant. Caelum et terra transíbunt : verba autem mea non transíbunt.

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 you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

*The* Credo *is said.*




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.*

**Secret.**

HÆC sacra nos, Dómine, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

MAY, O Lord, these sacred rites enable us, whom by thy mighty power thou hast cleansed from sin, to come pure in heart before thee who art their author. Through Jesus.

**2. Commemoration of Our Lady.**

IN méntibus nostris quaésumus Dómine, vérae fídei sacraménta confírma : ut, qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutíferae resurrectiónis poténtiam, ad aetérnam mereámur pervenire laetítiam. (Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum : qui tecum).

STrengthen in our hearts, we beseech thee, O Lord, our firm belief in the mysteries of the true Faith. We confess that he who was born of a Virgin, was both true God and true Man; and that by rising from the dead, he has purchased our salvation. May each one of us, by virtue of that same Resurrection, be found worthy of the joys of everlasting life. (Through the same Lord).

### 3. For God's Holy Church.

PRótege nos, Dómine, tuis mystériis serviéntes : ut divínis rebus inhaeréntes, et córpore tibi famulémur et mente. Per Dóminum.

PRotect 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.

OBlátis, quaésumus Dómine, placáre munéribus : et fámulum tuum *N.* quem pastórem Ecclésiae tuae praeésse voluísti, assídua protectióne gubérna. Per Dóminum nostrum Jesum Christum.

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.

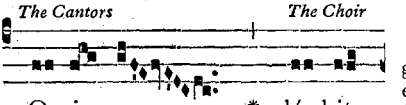
¶ *In certain Dioceses :*

### Preface of Advent.

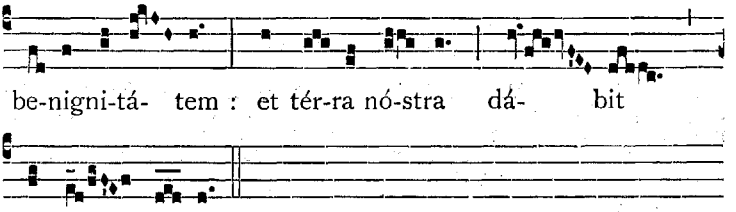
VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum; quem pérdito hóminum géneri Salvatórem miséricors et fidélis promisísti, cujus véritas instrúeret ínscios, sánctitas justificáret ímpios, virtus adjuváret infírmos. Dum ergo prope est ut véniat quem missúrus est, et dies affúlget liberatiónis nostrae, in hac promissiónum tuárum fide piis gáudiis exsultámus. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

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; whom thou, merciful and faithful, didst promise as the Saviour of lost mankind; that his truth might teach the ignorant, his holiness justify the wicked, his strength support the weak. Since, then, he whom thou wilt send is close at hand, and the day dawns that will set us free, we, with this confidence in thy promises, rejoice with holy joy. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory, and unceasingly repeat :

Comm. I




The Lord will give goodness : and our earth shall yield her fruit. *Ps. 84.*




### Postcommunion.

SUscipiámus, Dómine, misericórdiam tuam in médio templi tui : ut reparatiónis nostrae ventúra solémnia cóngruis honóribus praecedámus. Per Dóminum.

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.

GRátiam tuam, quaésumus Dómine, méntibus nostris infúnde : ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. (Per eúmdem Dóminum).

POur 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).

### 3. For God's Holy Church.

QUaésumus, Dómine Deus noster : ut, quos divína tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum nostrum.

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.

HAec nos, quaésumus Dómine, divíni sacraménti percéptio prótegat : et fámulum tuum *N.* quem pastórem Ecclésiae tuae praeésse voluísti; una cum commísso sibi grege salvet semper, et múniat. Per Dóminum nostrum Jesum Christum.

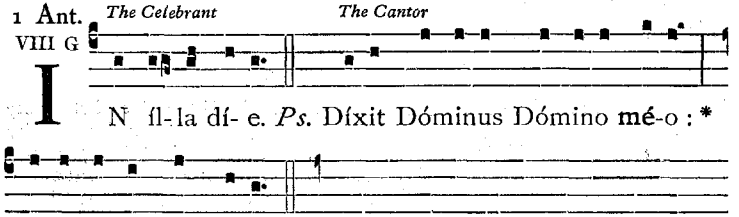
MAY, we beseech thee, O Lord, our having received this divine Sacrament, be to us a sure defence: and may it ever afford health and strength to thy servant *N.*, whom it has pleased thee to set up as chief shepherd over thy Church, and also to the flock thou hast entrusted to his care. Through Jesus Christ.

*At the end of Mass, the Priest says* Benedicámus Dómino; *which rule is observed whenever the* Glória in excélsis *is not said.*

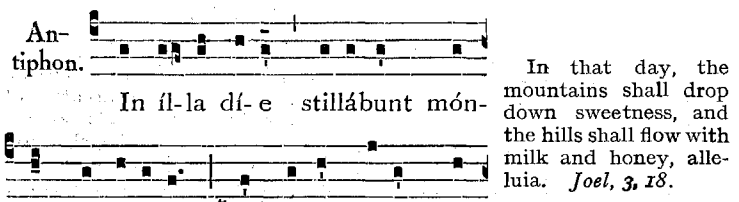
## AT VESPERS.

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. VIII G *The Celebrant* *The Cantor*

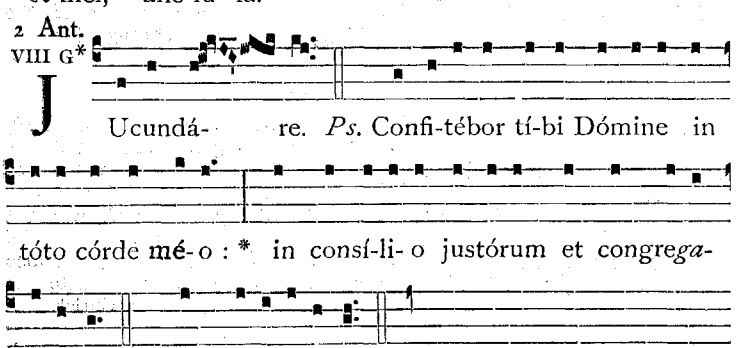


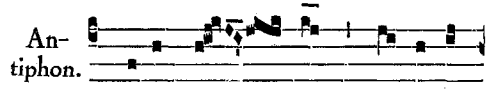

Antiphon.




In that day, the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia. *Joel, 3, 18.*

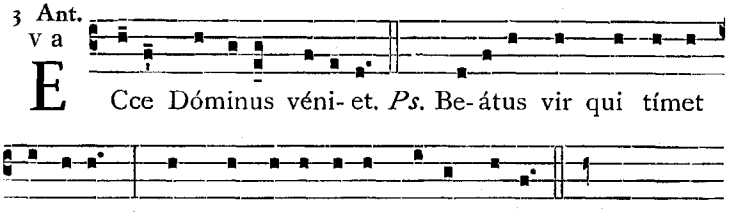
2 Ant. VIII G*



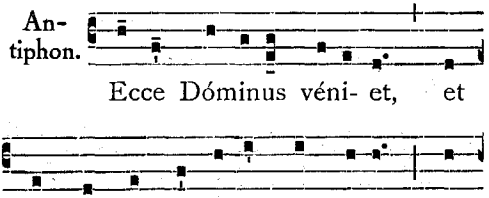



Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem, alleluia. *Zach. 9, 9.*



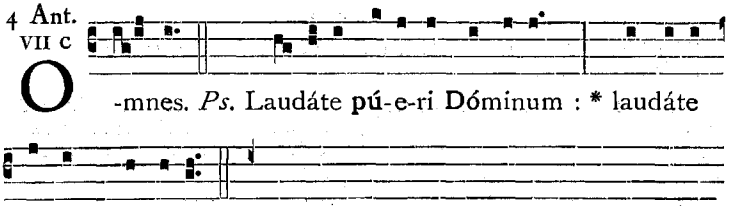



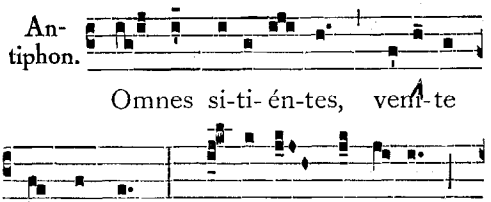

*Ps.* Beátus vir. v a. *p.* 162.




Behold, the Lord shall come, and all his Saints with him; and in that day shall be great light, alleluia. *Zach. 14, 5-6.*

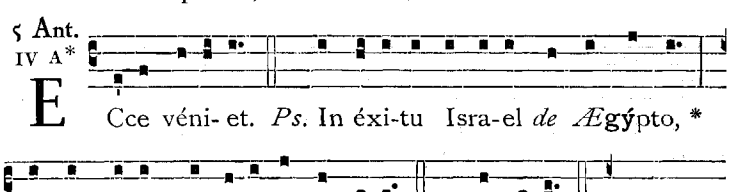


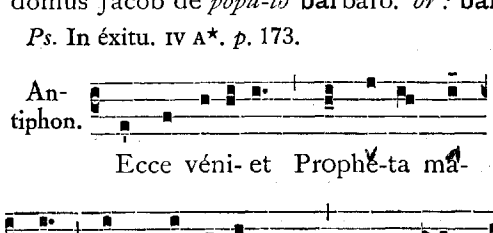



All you that thirst, come to the waters; seek ye the Lord, while he may be found, alleluia. *Is.* 55, 1, 6.

℣ Ant.
IV A*




*Ps.* In éxitu. IV A*. *p.* 173.




Behold, there shall come a great Prophet; and he shall renew Jerusalem, alleluia.

## Chapter.

The Little Chapter consists as a rule of the opening sentences of the Epistle for the day.

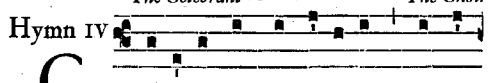
FRatres : Hora est jam nos de somno **súr**gere : † nunc enim própior est *nostra* **sa**lus, * quam cum **cre**dídimus.
℟. Deo **grá**tias.

BRethren : It is now the hour for us to rise from sleep; for now is our salvation nearer than when we believed.
℟. Thanks be to God.

*This Response is always made at the end of the Chapter.*

*The Celebrant* *The Choir*

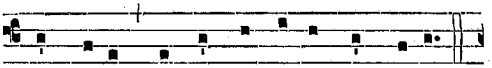
Hymn IV



C Re-átor álme síderum, Ætér-



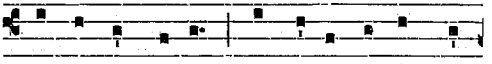
na lux credénti-um, Jésu, Redémptor



ómni-um, Inténde vó-tis súpplicum.



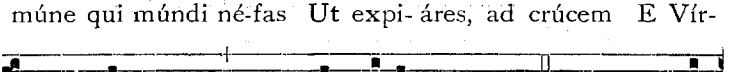
2. Qui daémonis ne fráudibus Per-í-ret



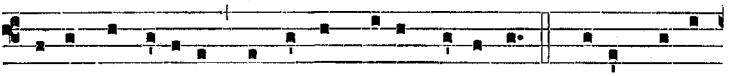
órbis, ímpe-tu Amó-ris áctus, lán-



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 po-té-



stas gló-ri-ae, Noménque cum prímum sónat, Et caéli-tes



et ínfe-ri Treménte curvántur génu. 5. Te deprecámur,

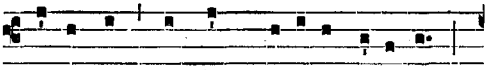
1. Dear Maker of the starry skies! light of believers evermore! Jesu, Redeemer of mankind! be near us who Thine aid implore.

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.

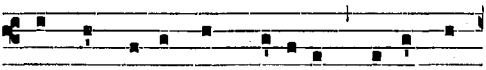
3. Thou for the sake of guilty men permitting Thy pure blood to flow, didst issue from Thy Virgin shrine and to the Cross a Victim go.

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-



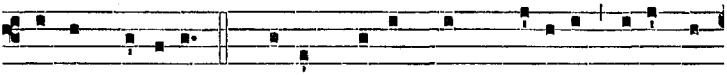
ú̇ltimae Mágnum di-é-i Júdi-cem,



Armis supérnae grá-ti-ae De-fénde

sent then with us, we pray, to guard us with Thy arm divine.

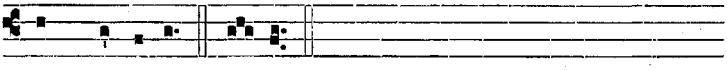
6. To God the Father with the Son and Holy Spirit, One and Three, be honour, glory, blessing, praise, all through the long eternity. Amen.



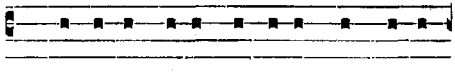
nos ab hóstibus. 6. Vírtus, hónor, laus, gló-ri-a Dé-o Pá-



tri cum Fí-li-o, Sáncto simul Pa-rácli-to, In saecu-ló-
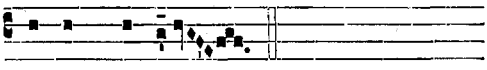


rum saécu-la. Amen.



℣. Ro-rá-te caéli dé-super, et núbes
℟. Ape-ri- átur térra, et gérmi-net

℣. Heavens, drop down from above, and let the clouds rain down the Just One.

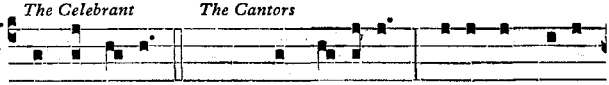
℟. Let the earth open and bud forth the Saviour.



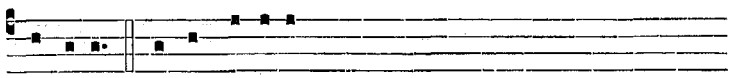
plú- ant jústum.
Salva- tó-rem.

At Magnif. Ant. VIII G

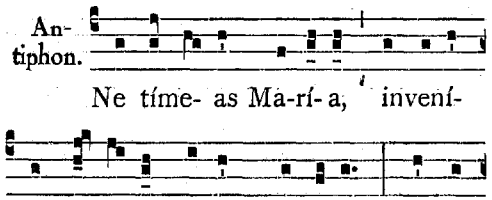
*The Celebrant* *The Cantors*



NE tíme- as. *Cant.* Magní- ficat * ánima *mé-a*



Dóminum. Et exsultávit... *Cant.* Magníficat. VIII G. *p.* 217.




Fear not, Mary, for thou hast found grace with God; behold, thou shalt conceive, and shalt bring forth a Son, alleluia.

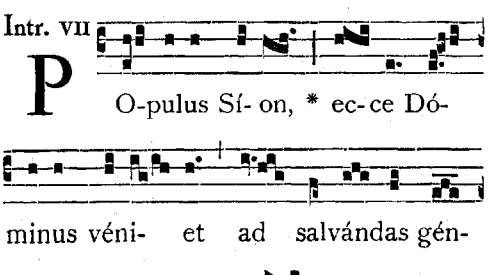
*Prayer.* Excita, quaésumus. *p.* 261.
*In Advent, the Suffrage of all the Saints is not said.*
Benedicámus Dómino VI. *p.* 141.

**At Compline,** *the Hymn is sung as above, p.* 248.

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# Second Sunday of Advent.
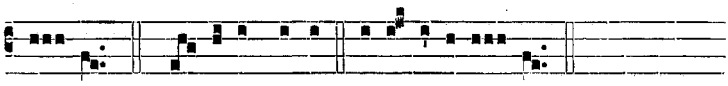
*Sunday of the 2nd Class. Station at the Holy Cross in Jerusalem.*




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. ℣. Glory.
*Is. 30, 30; Ps. 79, 2.*



*Ps.* Qui régis Isra-el, inténde : * qui dedú-cis ve-lut óvem



Jó- seph. Gló- ri-a Pátri. E u o u a e.

Glória Patri. VII. *p.* 30. — Kýrie XVII. *p.* 76.

## Collect.

EXcita Dómine corda nostra ad praeparándas Unigéniti tui vias : † ut per ejus advéntum, * purificátis tibi méntibus servíre mereámur. Qui tecum vivit et regnat.

STir up, O Lord, our hearts to make ready the ways of thine only-begotten Son; and with minds undefiled to pay to thee, through his coming, the homage of our service. Who lives and reigns.

*The other Collects are as on the previous Sunday, p.* 262.

## Lectio Epistolae beati Pauli Apostoli ad Romanos.

*The nations will set their hopes on the Messias. Rom. 15, 4-13*

FRatres : Quaecúmque scripta sunt, ad nostram doctrínam scripta sunt : ut per patiéntiam, et consolatiónem Scripturárum, spem habeámus. Deus autem patiéntiae, et solátii, det vobis idípsum sápere in altérutrum secúndum Jesum Christum : ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi. Propter quod suscípite ínvicem, sicut et Christus suscépit vos in honórem Dei. Dico enim Christum Jesum minístrum fuísse circumcisiónis propter veritátem Dei, ad confirmándas promissiónes patrum : gentes autem super misericórdia honoráre Deum, sicut scriptum est : Proptérea confitébor tibi in géntibus, Dómine, et nómini tuo cantábo. Et íterum dicit : Laetámini gentes cum plebe ejus. Et íterum : Laudáte omnes gentes Dóminum : et magnificáte eum omnes pópuli. Et rursus Isaías ait : Erit radix

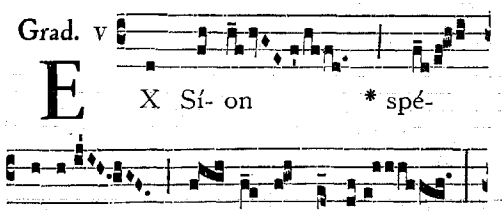
BRethren, what things soever were written, were written for our learning; that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

Wherefore receive one another; as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith : Rejoice, ye Gentiles, with his people. And again : Praise the Lord, all ye Gentiles; and magnify him, all ye people. And again, Isaias saith : There shall be a root of
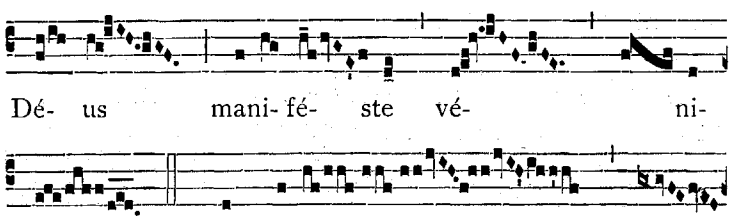
Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt. Deus autem spei répleat vos omni gáudio et pace in credéndo : ut abundétis in spe, et virtúte Spíritus Sancti.
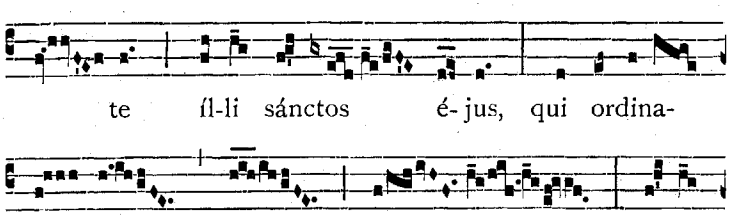
Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Grad. v

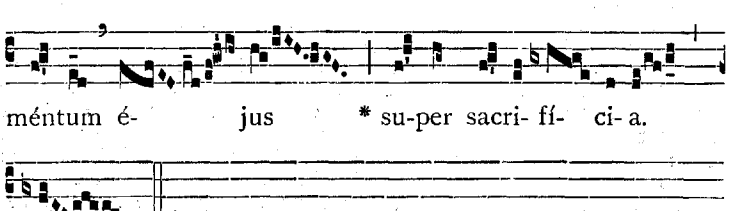


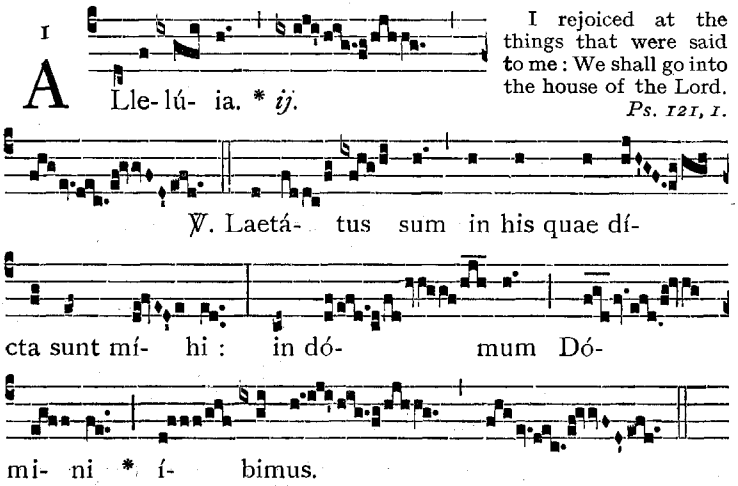

Out of Sion the loveliness of his beauty: God shall come manifestly. ℣. Gather ye together his Saints to him; who have set his covenant before sacrifices. *Ps. 49, 2-3 and 5.*












I rejoiced at the things that were said to me : We shall go into the house of the Lord. *Ps. 121, 1.*

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*St John the Baptist sends representatives to Jesus. Matth. 11, 2-10.*

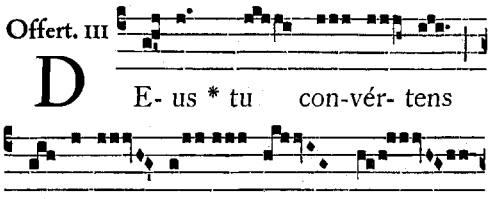
IN illo témpore : Cum audísset Joánnes in vínculis ópera Christi, mittens duos de discípulis suis, ait illi : Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Jesus ait illis : Eúntes renuntiáte Joánni, quae audístis, et vidístis. Caeci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur : et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, coepit Jesus dícere ad turbas de Joánne : Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid exístis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim de quo scriptum est : Ecce ego mitto Angelum meum ante fáciem tuam, qui praeparábit viam tuam ante te.

Credo.

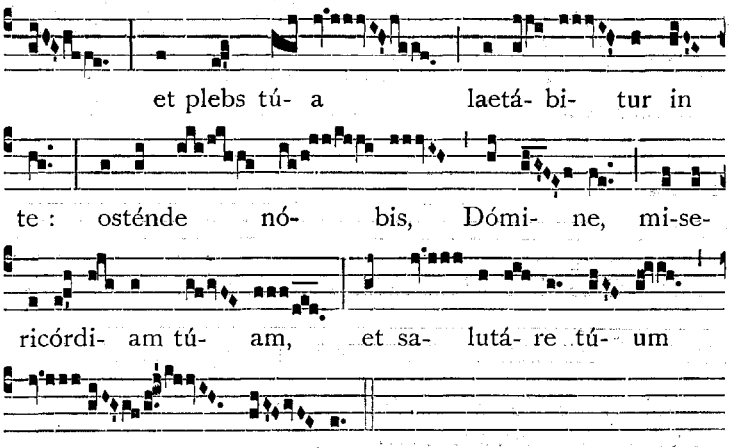
AT that time, when John had heard in prison the works of Christ: sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are 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.

**Offert. III**




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.**

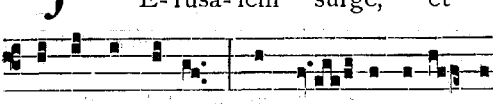
PLacáre, quaésumus Dómine, humilitátis nostrae précibus, et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre praesídiis. Per Dóminum nostrum Jesum Christum.

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.

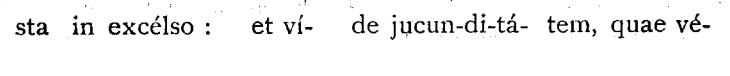
*The other Secrets are as on the previous Sunday, p.* 265.

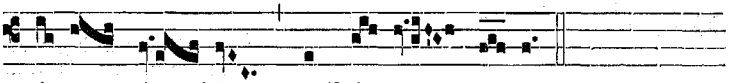
*Preface of the Blessed Trinity, p.* 12 *(or Advent, p.* 266*).*

**Comm. II**




Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God. *Bar. 5, 5; 4, 36.*





ni- et tí- bi a Dé- o tú- o

**Postcommunion.**

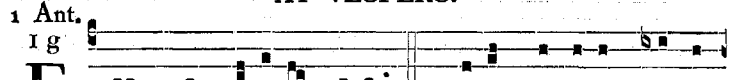
REpléti cibo spirituális alimóniae, súpplices te, Dómine, deprecámur : ut hujus participatióne mystérii, dóceas nos terréna despícere, et amáre caeléstia. Per Dóminum nostrum Jesum Christum.

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.

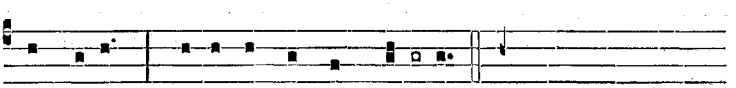
*The other Postcommunions are as on the previous Sunday, p. 267.*

## AT VESPERS.

1 Ant. 1 g

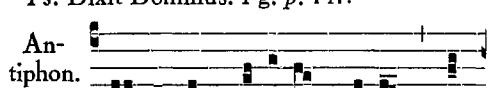


EC-ce in núbibus caéli. *Ps.* Díxit Dóminus **Dómi-**



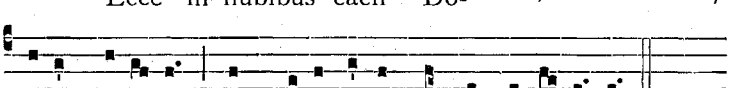
no **mé**-o : * Séde a *déxtris* **mé**- is.

*Ps.* Díxit Dóminus. 1 g. *p.* 147.



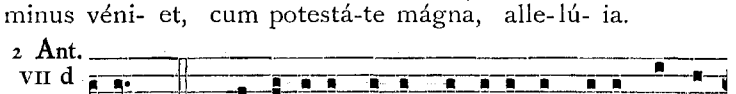
Antiphon. Ecce in núbibus caéli Dó-

Behold, the Lord will come in the clouds of heaven, with great power, alleluia. *Matth. 24.*

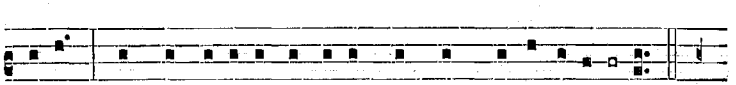


minus véni- et, cum potestá-te mágna, alle-lú- ia.

2 Ant. VII d

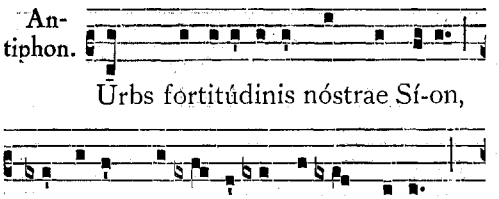


URbs. *Ps.* Confi-tébor tí-bi Dómine in toto **córde**

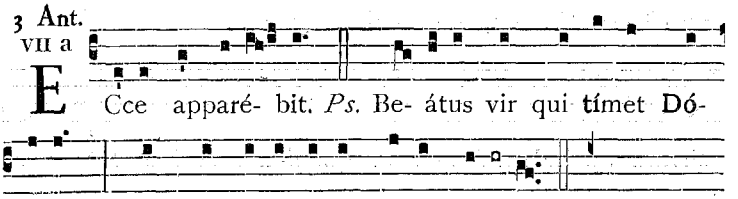


**mé**-o : * in consí-li- o justórum et congre**ga**-ti- ó- ne.

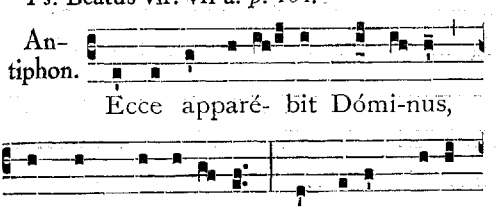
*Ps.* Confitébor. VII d. *p.* 157.




Sion, the city of our strength, a Saviour shall be set therein as wall and bulwark. Open ye the gates, for God is with us, alleluia. *Is. 26, 1-2.*

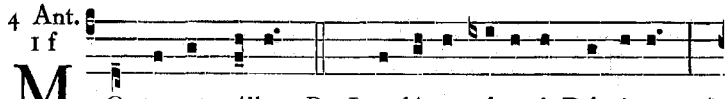



*Ps.* Beátus vir. VII a. *p.* 164.

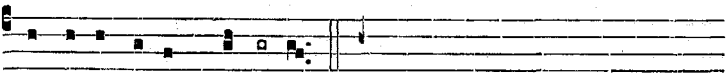



Behold, the Lord shall appear, and shall not lie; if he delay, wait for him; for he shall come, and shall not be slack, alleluia. *Hab. 2, 3.*

4 Ant. I f

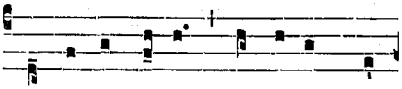


MOntes et cólles. *Ps.* Laudá-te **pú**-e-ri **Dó**minum : *
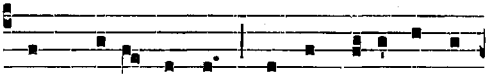


laudá-te *nómen* **Dó**mi-ni. *Ps.* **Laudáte púeri.** I f. *p.* 166.

Antiphon.



Móntes et cólles cantábunt co-

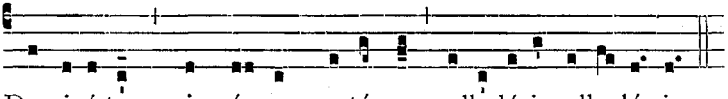


ram Dé-o láudem, et ómni-a lígna

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.



silvárum pláudent mánibus : quóni-am véni-et Dóminus

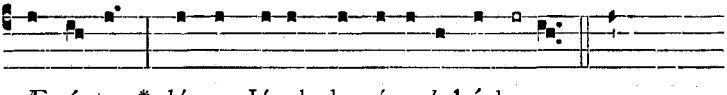


Dominá-tor in régnum aetérnum, alle-lú-ia, alle-lú-ia.

5 Ant. III a



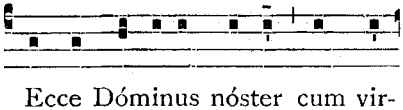
ECce Dóminus nóster. *Ps.* In éxi-tu Isra-el **de**



Ægýpto, * dómus Jácob de pópu-*lo* **bár**baro.

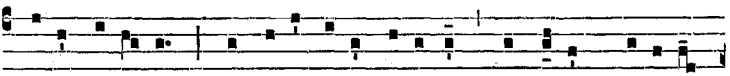
*Ps.* **In éxitu.** III a. *p.* 172.

Antiphon.

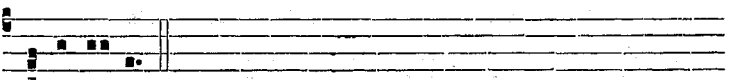


Ecce Dóminus nóster cum vir-

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.

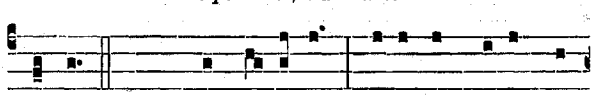
**Chapter.**

FRatres : Quaecúmque scripta sunt, ad nostram doctrínam **scripta sunt** : † ut per patiéntiam, et consolatiónem *Scriptu***rárum**, * spem habeámus.

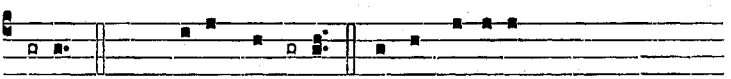
Brethren: What things soever were written, were written for our learning; that through patience, and the comfort of the Scriptures, we might have hope.

*Hymn.* Creátor álme síderum. *p.* 271. ℣. Roráte.

At Magnif. Ant. VIII G*



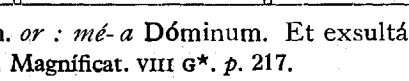
TU es. *Cant.* Magní- fi-cat * ánima *mé-a* Dó-



minum. *or : mé-a* Dóminum. Et exsultávit...

*Cant.* Magníficat. VIII G*. *p.* 217.

Antiphon.



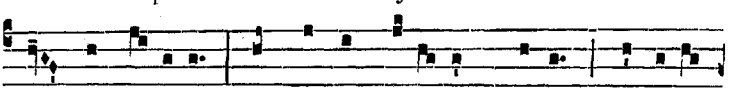
Tu es qui ventúrus es, an á-



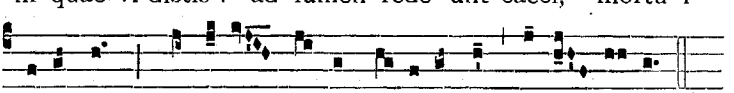
li- um exspectámus? Dí-ci-te Jo- án-

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.



ni quae vi-dístis : ad lúmen réde- unt caéci, mórtu- i

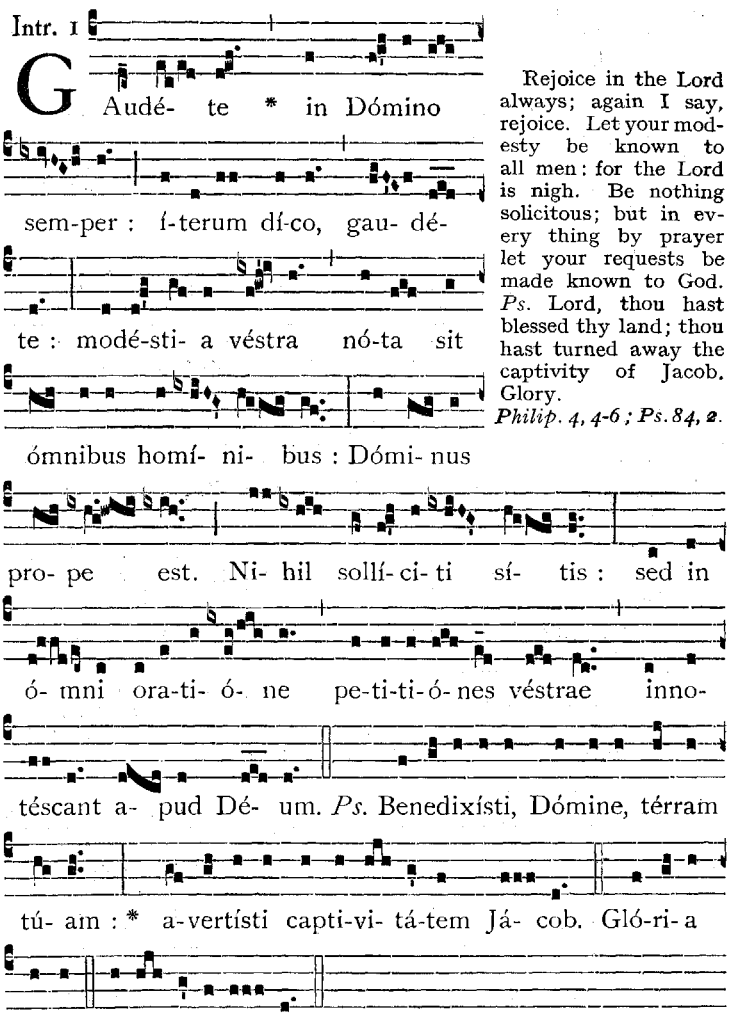


resúrgunt, páuperes ev-ange- lizántur, alle- lú- ia.

*Prayer.* Excita. *p.* 274. — Benedicámus Dómino VI, *p.* 141.

# Third Sunday of Advent.

*Second class. Semidouble. Station at St. Peter's.*




Glória Pátri. I. *p.* 28.

Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in every thing by prayer let your requests be made known to God. *Ps.* Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. Glory.

*Philip. 4, 4-6; Ps. 84, 2.*

Kýrie XVII. *p.* 76.

**Collect.**

AUrem tuam, quaésumus Dómine, précibus nostris accómmoda : † et mentis nostrae ténebras * grátia tuae visitatiónis 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.
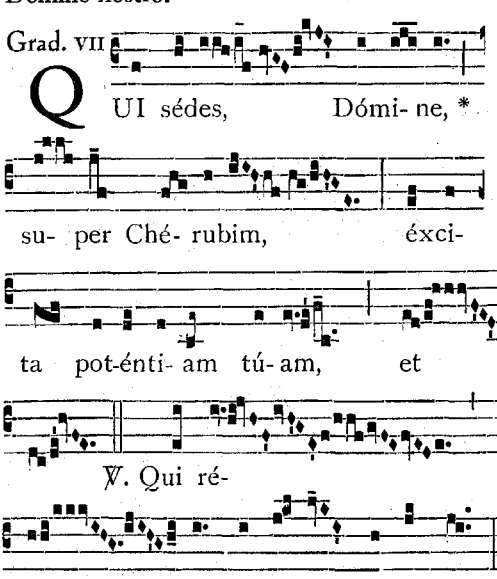
*The other Collects are as on the 1st Sunday of Advent, p.* 262.

**Lectio Epistolae beati Pauli Apostoli ad Philippenses.**
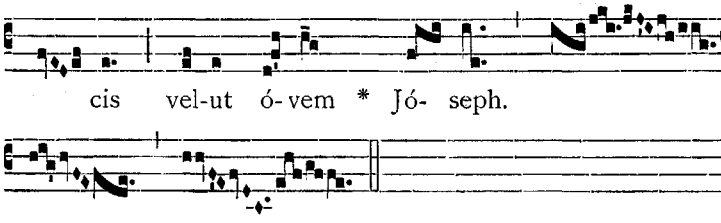
*The approach of Christmas must give peace and joy. Philip. 4, 4-7.*

FRatres : Gaudéte in Dómino semper : íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus : Dóminus prope est. Nihil sollíciti sitis : sed in omni oratióne, et obsecratióne, cum gratiárum actióne, petitiónes vestrae innotéscant apud Deum. Et pax Dei, quae exsúperat omnem sensum, custódiat corda vestra et intelligéntias vestras, in Christo Jesu Dómino nostro.

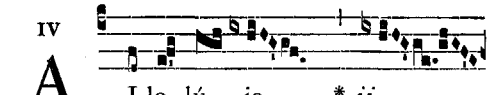
BRethren; Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding,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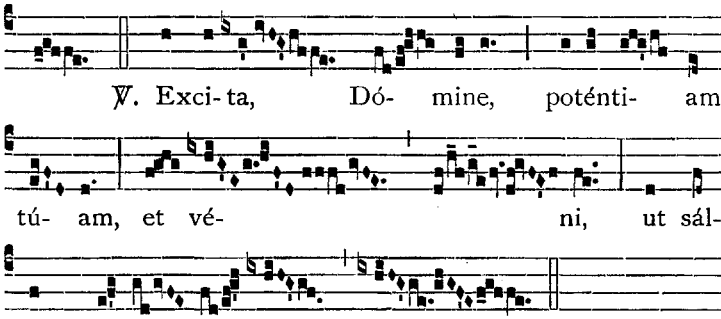



Thou, O Lord, that sittest upon the Cherubim, stir up thy might, and come. ℣. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *Ps. 79, 2, 3 and 2.*




IV




Stir up thy might, O Lord, and come: that thou mayest save us. *Ps. 79.*




**✠ Sequentia sancti Evangelii secundum Joannem.**

*The Jews' leaders send representatives to John the Baptist. John 1, 19-28.*

IN illo témpore : Misérunt Judaéi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum : Tu quis es? Et conféssus est, et non negávit : et conféssus est : Quia non sum ego Christus. Et interrogavérunt eum : Quid ergo? Elías es tu? Et dixit : Non sum. Prophéta es tu? et respóndit : Non. Dixérunt ergo ei : Quis es, ut respónsum demus his qui misérunt nos? Quid dicis de te ipso? Ait : Ego vox clamántis in desérto : Dirígite viam Dómini, sicut dixit Isaías Prophéta. Et qui missi fúerant, erant ex Pharisaéis. Et

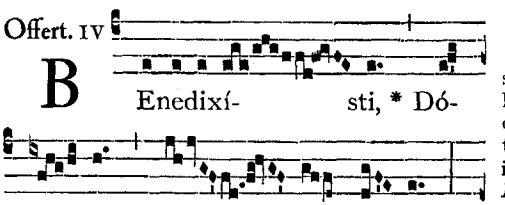
AT that time: the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees.

interrogavérunt eum, et dixérunt ei : Quid ergo baptízas, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens : Ego baptízo in aqua : médius autem vestrum stetit, quem vos nescítis. Ipse est, qui post me ventúrus est, qui ante me factus est : cujus ego non sum dignus ut solvam ejus corrígiam calceaménti. Haec in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptízans.

Credo.

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.

Offert. IV




Lord, thou hast blessed thy land : thou hast turned away the captivity of Jacob : thou hast forgiven the iniquity of thy people. *Ps. 84, 2.*

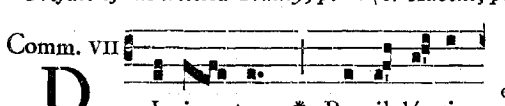
**Secret.**

DEvotiónis nostrae tibi, quaésumus, Dómine, hóstia júgiter immolétur : quae et sacri péragat institúta mystérii, et salutáre tuum in nobis mirabíliter operétur. Per Dóminum nostrum Jesum Christum Fílium tuum.

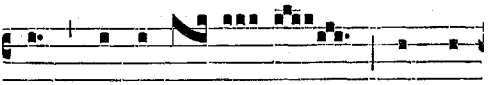
DAY by day in devotion of heart may this divine Victim be immolated before thee, O Lord : to us may the Holy Mysteries ever recall thy teaching; and in us may they wonderfully work out thy salvation. Through Jesus Christ.

*The other Secrets are as on the 1st Sunday of Advent, p.* 265. *Preface of the Blessed Trinity, p.* 12 *(or Advent, p.* 266*).*

Comm. VII

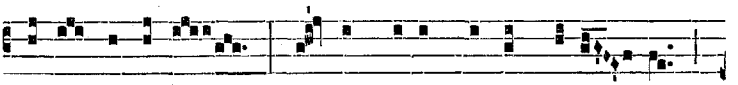



Say, Ye faint-hearted, take courage, and fear not: behold, our

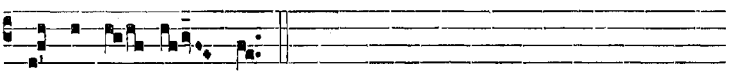


God will come and will save us.
*Is. 35, 4.*

mes confortá- mi- ni, et no-



lí-te timé-re : ec-ce Dé-us nóster véni- et,



et salvá- bit nos.

**Postcommunion.**

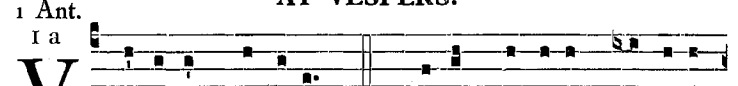
IMplorámus, Dómine, clemén-tiam tuam : ut haec divína subsídia, a vítiis expiátos, ad festa ventúra nos praéparent. Per Dóminum.

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.

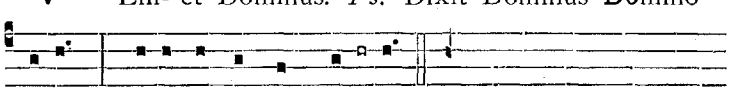
*The other Postcommunions are as on the 1st Sunday of Advent, p. 267.*

## AT VESPERS.

1 Ant. 1 a

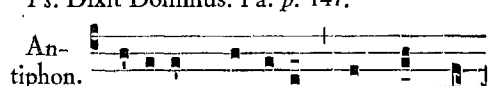


V Eni- et Dóminus. *Ps.* Díxit Dóminus Dómino



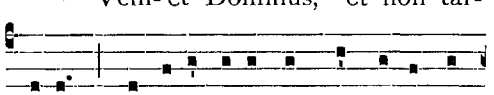
mé-o : * Séde a *déxtris* mé- is.

*Ps.* Díxit Dóminus. 1 a. *p.* 147.

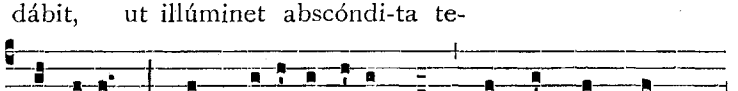


Ant-tiphon. Véni- et Dóminus, et non tar-

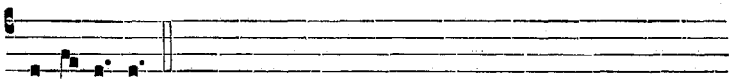
The Lord will come without delay, to shed light on the hidden things of darkness; and he will be manifest to all nations, alleluia.



dábit, ut illúminet abscóndi-ta te-

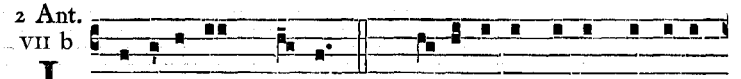


nebrárum, et mani-festábit se ad ómnes géntes,

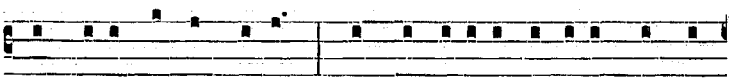


alle- lú- ia

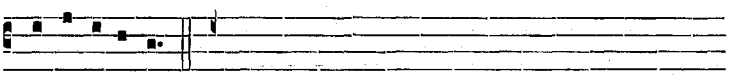
2 Ant.
VII b



J Erúsa-lem gáude. *Ps.* Confi-tébor tí-bi Dómine
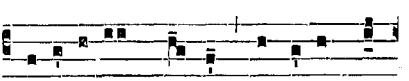


in tóto córde mé- o : * in consí-li- o justórum et con-



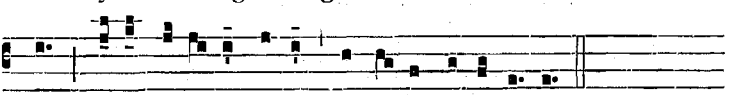
grega-ti- óne. *Ps.* Confitébor. VII b. *p.* 157.

An-
tiphon.



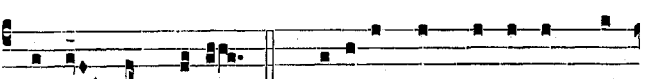
Jerúsa-lem gáude gáudi- o má-

O Jerusalem, rejoice with great joy; for thy Saviour will come, alleluia.



gno, qui- a véni- et tí-bi Salvá-tor, alle-lú- ia.

3 Ant.
VIII G



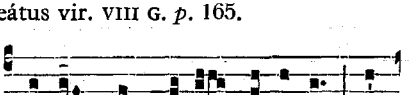
D Abo in Sí- on. *Ps.* Be-átus vir qui tímet Dó-



minum : * in mandá-tis é-jus *vó-let* ní- mis.

*Ps.* Beátus vir. VIII G. *p.* 165.

An-
tiphon.
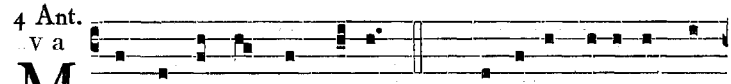


Dábo in Sí- on sa-lú-tem, et

I will give salvation in Sion, and my glory in Jerusalem, alleluia. *Is. 46, 13.*

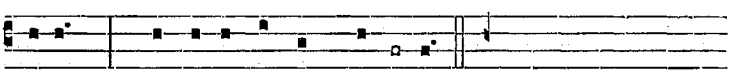


in Jerú-sa-lem gló-ri-am mé- am, alle-lú- ia.

4 Ant. v a



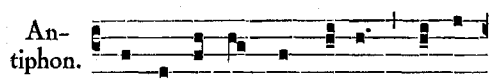
M Ontes et ómnes cólles. *Ps.* Laudá-te pú-e-ri **Dó-**



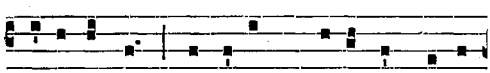
minum : * laudá-te **nó**men **Dómi**-ni.

*Ps.* **Laudáte púeri. v a.** *p.* 168.

Antiphon.



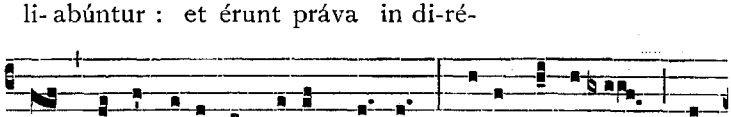
Móntes et ómnes cólles humi-



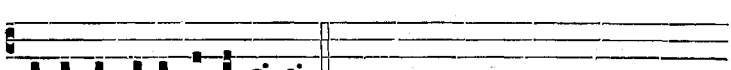
li-abúntur : et érunt práva in di-ré-

Every mountain and hill shall be made low; and the crooked shall become straight, and the rough ways plain. Come, O Lord, and do not tarry, alleluia.

*Is. 40, 3.*

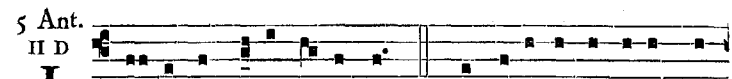


cta, et áspera in ví-as plá-nas : véni Dómi-ne, et



nó-li tardáre, alle-lú- ia.

5 Ant. II D



J Uste et pi-e vi-vámus. *Ps.* In éxi-tu Isra-el de

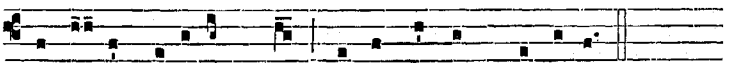


Ægýp-to, * dómus Jácob de pópu-*lo* **bár**baro.

*Ps.* **In éxitu. II D.** *p.* 171.




We should live justly and godly, looking for the blessed hope and the coming of the Lord. *Tit. 2, 12-13.*



spectántes be-átam spem, et advéntum Dómi-ni.

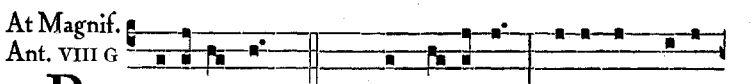
**Chapter.**

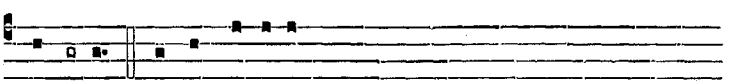
FRatres : Gaudéte in Dómino semper : íterum dico, gaudéte. † Modéstia vestra nota sit ómnibus hómínibus : * Dóminus enim **prope** est.

BRethren : Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh.

*Hymn.* Creátor álme síderum. *p.* 271. ℣. Roráte.

*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.

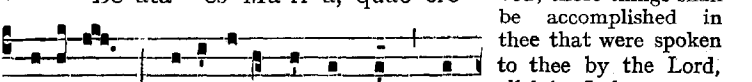


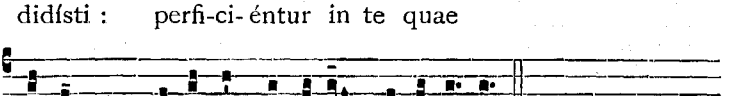



Dóminum. Et exsultávit... — *Cant.* Magníficat. VIII G. *p.* 217.




Blessed art thou, Mary, that hast believed; those things shall be accomplished in thee that were spoken to thee by the Lord, alleluia. *Luke 1, 45.*



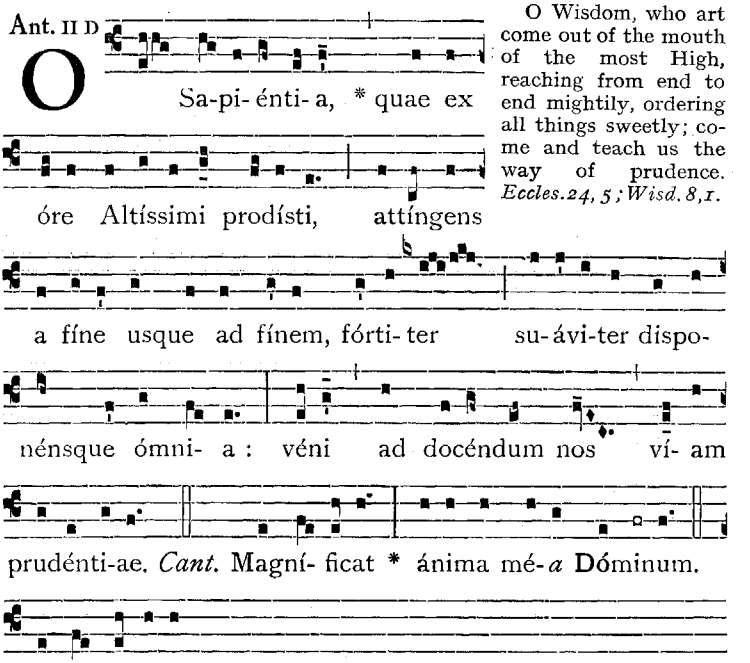

*Prayer.* Aurem tuam. *p.* 283. — Benedicámus Dómino VI. *p.* 141.

# 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 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.*

¶ *If this Antiphon is said as Commemoration for Advent, it is followed by the Versicle :*
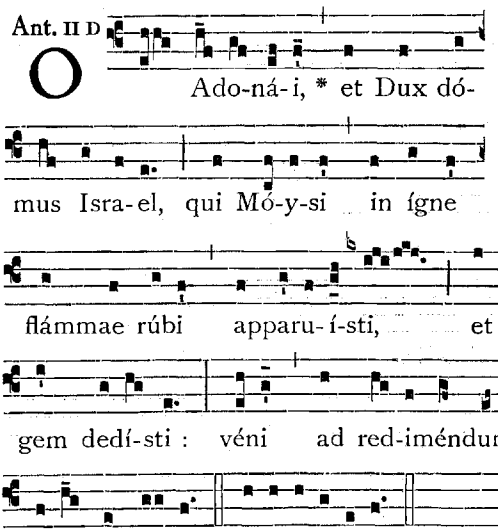
℣. Roráte caéli désuper, et núbes plúant jústum.

℟. Aperiátur térra, et gérminet Salvatórem.

℣. Heavens, drop down from above, and let the clouds rain down the Just One.
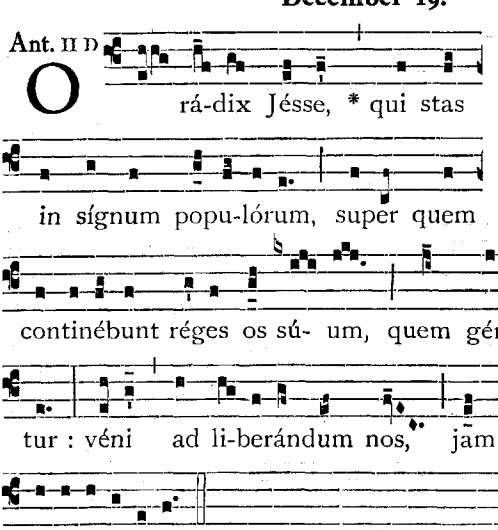
℟. Let the earth open and bud forth the Saviour.

## December 18.




O Adonai, and Leader of the house of Israel, who didst 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.*

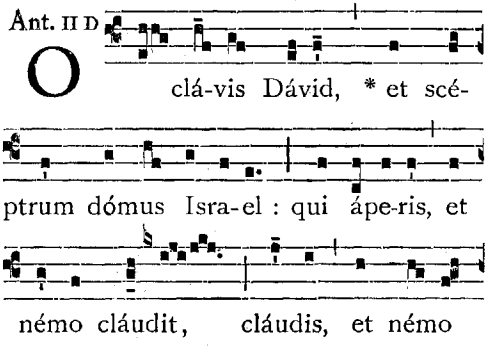
## December 19.




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.*

*Cant.* Magnificat, *solemn tone.* II D. *p.* 219.

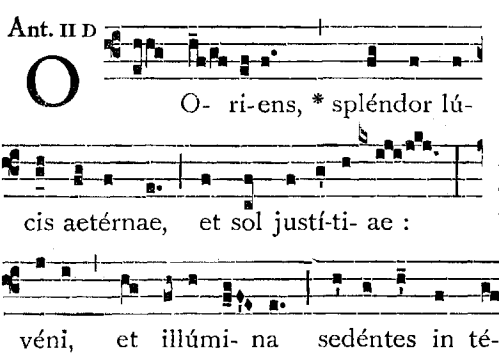
## December 20.



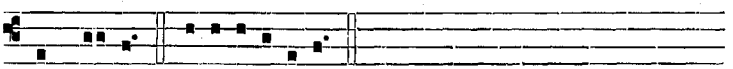

O Key of David, and Sceptre of the house of Israel; who openest and none shutteth; who shuttest, and none doth open; come and bring out the captive from the prison-house, that sitteth in darkness and the shadow of death. *Is. 22, 22; Ps. 106, 10; Luke 1, 79.*

*Cant.* Magníficat, *as on p.* 290.

## December 21.
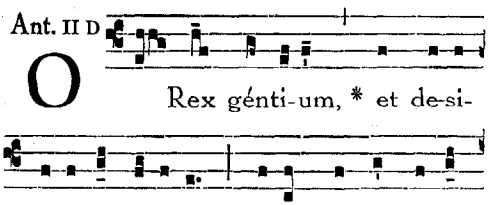



O Dayspring, Splendour of the eternal Light, and Sun of Justice; come and enlighten them that sit in darkness and the shadow of death. *Zach. 3, 8; 6, 12; Mal. 4, 2; Ps. 106, 10.*

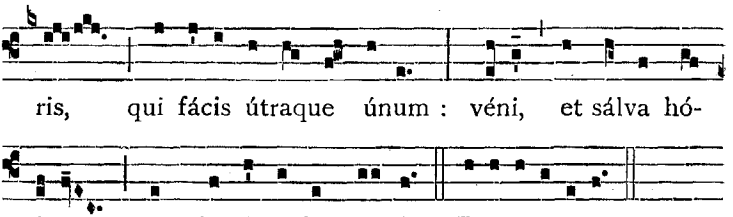


bra mór-tis. E u o u a e.

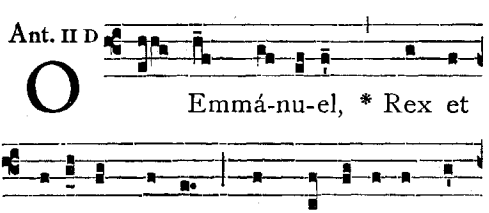
## December 22.



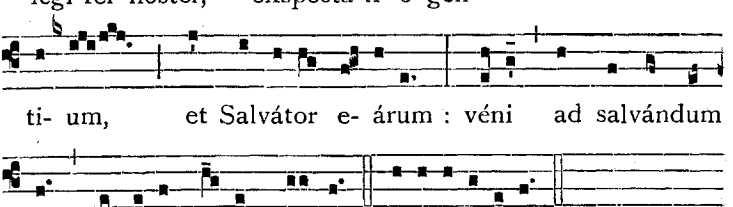

O King of the nations and their Desire; the Corner-stone, that makest both (both Jews and Gentiles) one; come and save man, whom thou hast made of the slime of the earth. *Agg. 2, 8; Ephes. 2, 20 and 14; Gen. 2, 7.*




## December 23.



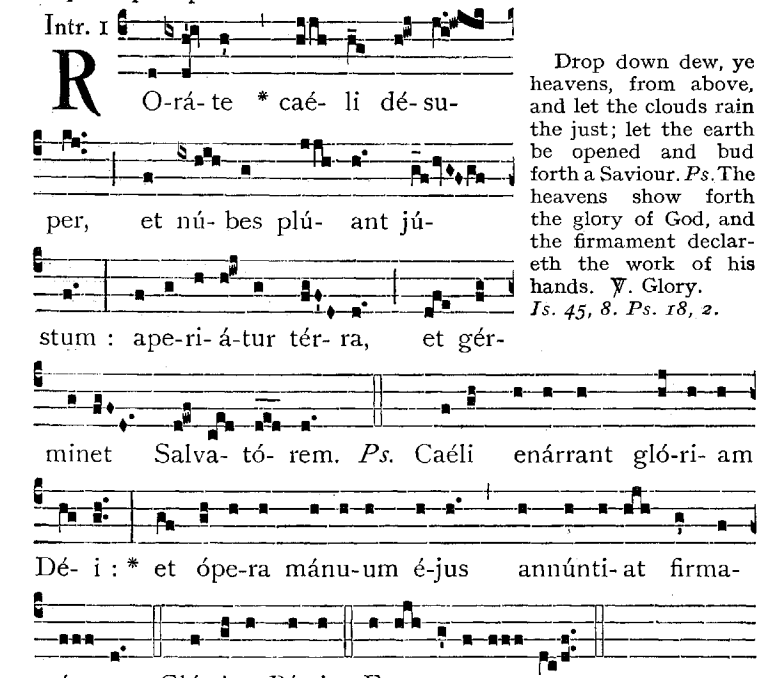

O Emmanuel, our King and Lawgiver, Hope of the nations and their Saviour; come and save us, O Lord our God. *Is. 7, 14; 33, 22.*



# 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.




Drop down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Saviour. *Ps.* The heavens show forth the glory of God, and the firmament declareth the work of his hands. ℣. Glory. *Is. 45, 8. Ps. 18, 2.*

Glória Pátri. I. *p.* 28. — Kýrie XVII. *p.* 76.

**Collect.**

EXcita, quaésumus, Dómine, poténtiam tuam, et veni, et magna nobis virtúte succúrre; † ut per auxílium grátiae tuae, quod nostra peccáta praepédiunt, * indulgéntia tuae propitiatiónis accéleret : Qui vivis et regnas cum Deo Patre.

ARise, 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

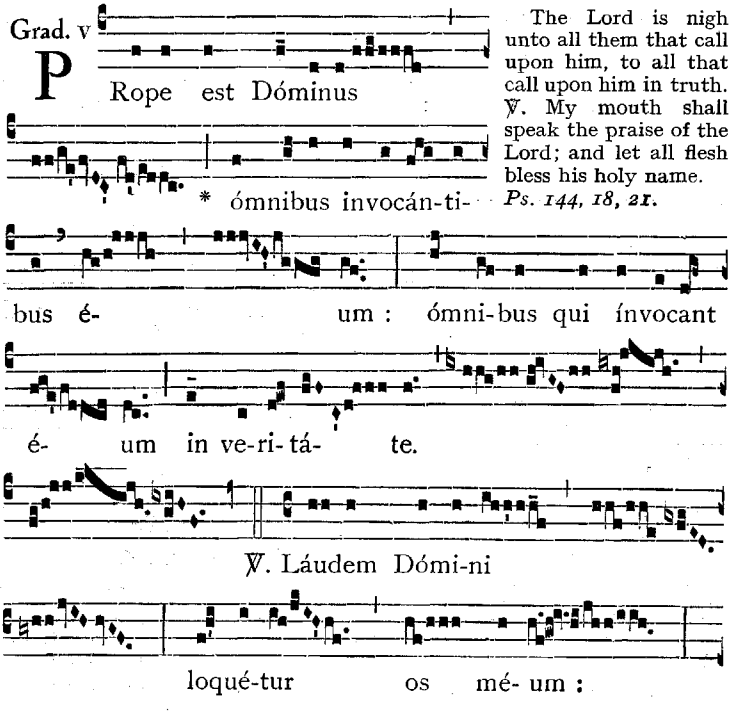
*The other Collects are as on the 1st Sunday of Advent. p.* 262.

**Lectio Epistolae beati Pauli Apostoli ad Corinthios.**

*The faithful are not to pass judgement on Christ's ministers. 1 Cor. 4, 1-5.*

FRatres : Sic nos exístimet homo ut minístros Christi, et dispensatóres mysteriórum Dei. Hic jam quaéritur inter dispensatóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer, aut ab humáno die : sed neque meípsum júdico. Nihil enim mihi cónscius sum : sed non in hoc justificátus sum : qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus judicáre, quoadúsque véniat Dóminus : qui et illuminābit abscóndita tenebrárum, et manifestábit consília córdium : et tunc laus erit unicuíque a Deo.

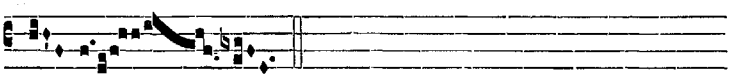
BRethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For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




The Lord is nigh unto all them that call upon him, to all that call upon him in truth. ℣. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name. *Ps. 144, 18, 21.*

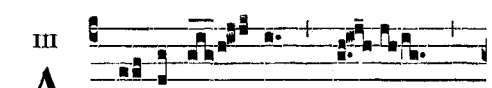


et bene-dícat ómnis cá-ro nó-men sánctum *



é- jus.

III



A L- le-lú- ia. * *ij.*

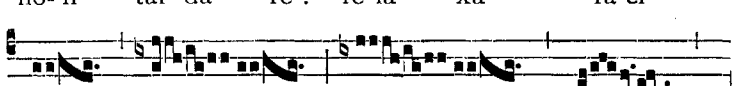
Come, O Lord, and do not delay; forgive the sins of thy people.

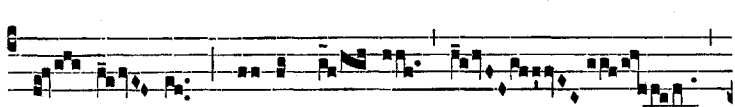


℣. Vé- ni, Dómi- ne, et

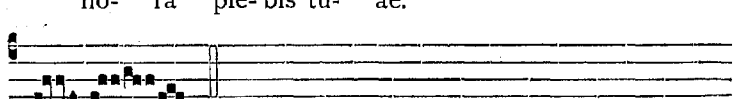


nó- li tar- dá- re : re-lá- xa fa-cí-





no- ra * plé- bis tú- ae.



## ✠ Sequentia sancti Evangelii secundum Lucam.

*The Ministry of St John the Baptist. Luke, 3, 1-6.*

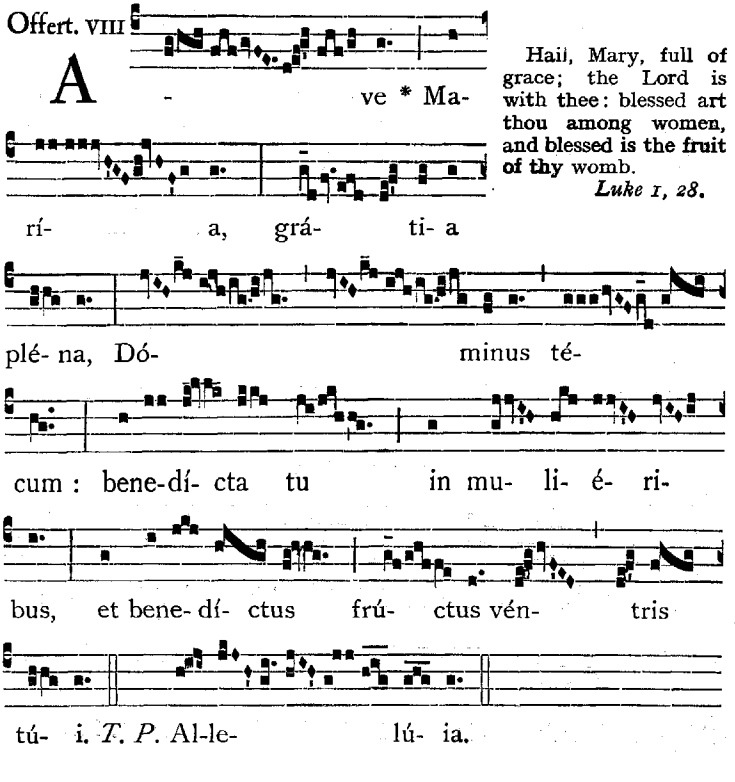
ANno quintodécimo impérii Tibérii Caésaris, procuránte Póntio Piláto Judaéam, tetrárcha autem Galilaéae Heróde, Philíppo autem fratre ejus te-

IN the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and

trárcha Ituraéae, et Trachonítidis regiónis, et Lysánia Abilínae tetrárcha, sub princípibus sacerdótum Anna et Cáipha : factum est verbum Dómini super Joánnem, Zacharíae fílium, in desérto. Et venit in omnem regiónem Jordánis, praédicans baptísmum paeniténtiae in remissiónem peccatórum, sicut scriptum est in libro sermónum Isaíae Prophétae : Vox clamántis in desérto : Paráte viam Dómini : rectas fácite sémitas ejus : omnis vallis implébitur : et omnis mons et collis humiliábitur : et erunt prava in directa, et áspera in vias planas : et vidébit omnis caro salutáre Dei. Credo.

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



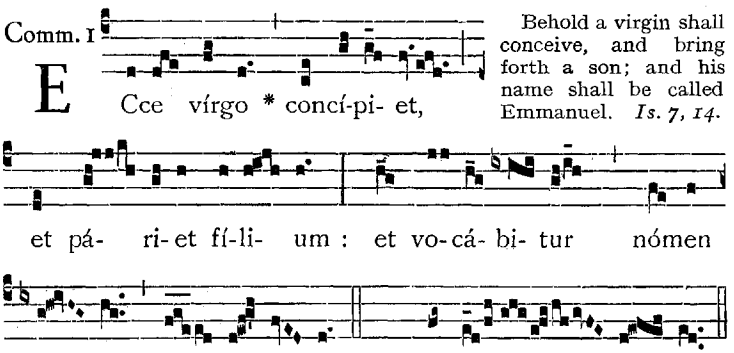

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.
*Luke 1, 28.*

### Secret.

SAcrifíciis praeséntibus, quaésumus, Dómine, placátus inténde; ut et devotióni nostrae proffciant, et salúti. Per Dóminum nostrum Jesum Christum.

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).*




Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel. *Is. 7, 14.*

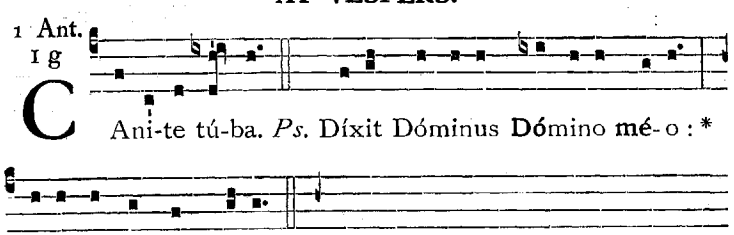
### Postcommunion.

SUmptis munéribus, quaésumus, Dómine, ut cum frequentatióne mystérii, crescat nostrae salútis effféctus. Per Dóminum nostrum Jesum Christum.

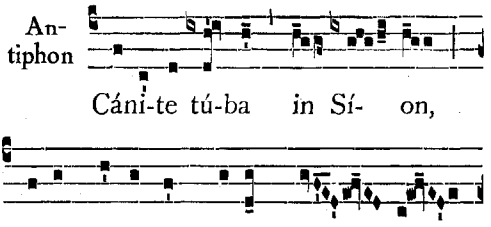
HAving shared in thy gifts, O Lord, we beseech thee, that as we frequent thy mysteries, so more and more we may grow rich in thy grace. Through Jesus Christ.

*The other Postcommunions are as on the 1st Sunday of Advent, p. 267.*

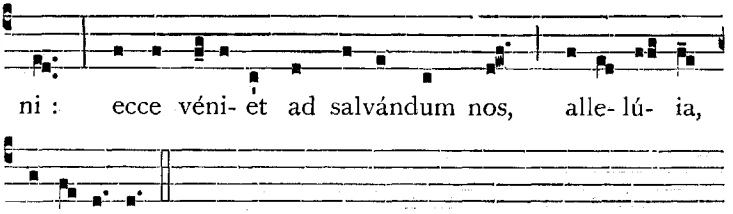
## AT VESPERS.

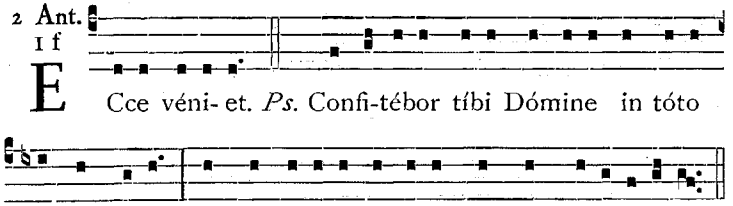



*Ps.* Díxit Dóminus. 1 g. *p.* 147.

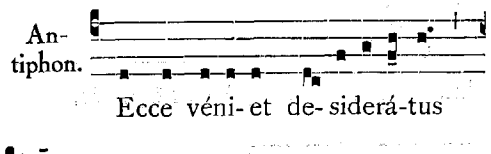



Blow the trumpet in Sion, for the day of the Lord is near; behold he will come and save us, alleluia, alleluia. *Joel 2.*

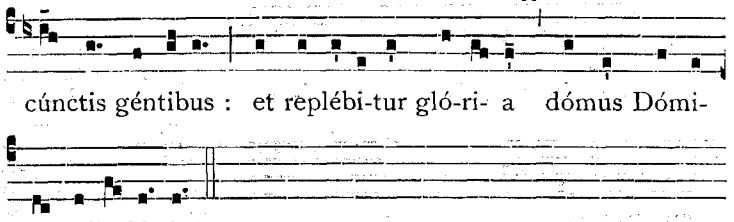



**córde mé**-o : * in consí-li- o justórum et congre*gati*- óne.
*Ps.* Confitébor tíbi. 1 f. *p.* 152.




Behold, the Desired of all nations shall come; and the house of the Lord shall be filled with glory, alleluia. *Agg. 2.*



3 Ant. 1 g



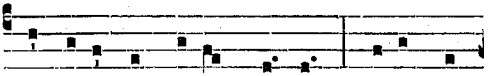
E -runt práva. *Ps.* Be-átus vir qui tímet Dóminum : *



in mandá-tis é-jus *vó-let* nímis. *Ps.* Beátus vir. 1 g. *p.* 159.




Erunt práva in di-récta, et



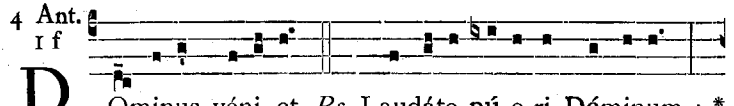
áspera in ví-as plá-nas : véni Dó-



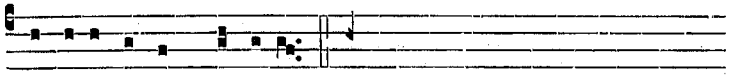
mine, et nó-li tardá-re, alle-lú- ia.

The crooked shall become straight, and the rough ways plain; come, O Lord, do not tarry, alleluia. *Is. 40.*

4 Ant. 1 f



D Ominus véni- et. *Ps.* Laudáte pú-e-ri Dóminum : *



laudáte *nómen* Dómini. *Ps.* Laudáte púeri. 1 f. *p.* 166.

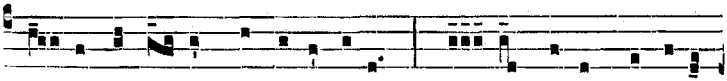



Dóminus véni- et, occúrri-te

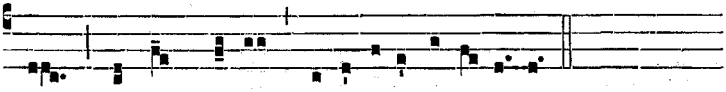


ílli, dicéntes : Mágnum princí-pi- um

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, alleluia *Is. 9, etc.*



et régni é- jus non é-rit fínis : Dé- us, fórtis, domináa-



tor, prínceps pá-cis, alle-lú-ia, alle-lú- ia.

℣ Ant. II D

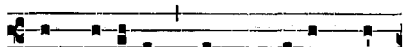


O -mnípotens. *Ps.* In éxi-tu Isra-el de Ægýpto, *



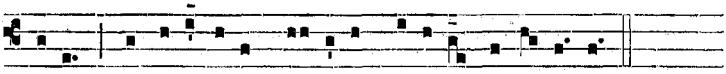
dómus Jácob de pópu-*lo* bárbaro. *Ps.* In éxitu. II D. *p.* 171.

Antiphon.



Omnípotens sérmo tú-us Dó-

Thy almighty Word, O Lord, shall come from thy royal throne, alleluia. *Wisd. 18, 15.*



mine a regá-libus sé-dibus véni- et, alle-lú- ia.

**Chapter.**

FRatres : Sic nos exístimet homo ut minístros **Christi**, † et dispensatóres mysteri*órum* **Dei**. * Hic jam quaéritur inter dispensatóres, ut fidélis quis inveniátur.

BRethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful.

*Hymn.* Creátor álme síderum. *p.* 271. ℣. Roráte.

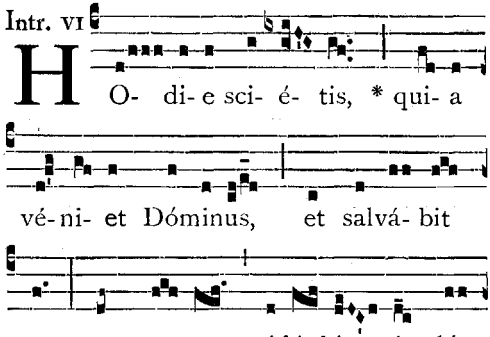
*At the Magnificat, one of the Great Antiphons, according to the date, p.* 290-293.

*Prayer.* Excita. *p.* 294. — Benedicámus Dómino VI. *p.* 141.

# Christmas Eve.
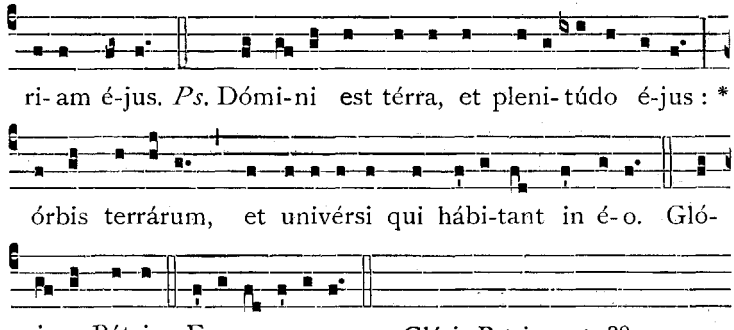
*Double. Station at St Mary Major.*

Intr. VI




This day you shall know that the Lord will come and save us: and in the morning you shall see his glory. *Ps.* The earth is the Lord's and the fulness thereof; the world, and all they that dwell therein. Glory.

*Exodus 16, 6-7: Ps. 23, 1.*




Glória Patri. VI. *p.* 30.

## Collect.

DEus, qui nos redemptiónis nostrae ánnua exspectatióne laetíficas : † praesta, ut Unigénitum tuum, quem Redemptórem laeti suscípimus, * veniéntem quoque júdicem secúri videámus, Dóminum nostrum Jesum Christum Fílium 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.*
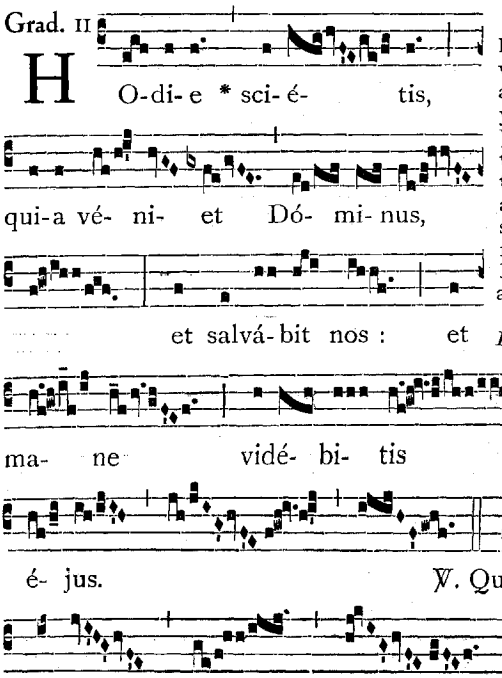
**Lectio Epistolae beati Pauli Apostoli ad Romanos.**

*The Child who appears on earth is both God and Man. Rom. 1, 1-6.*

PAulus, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promíserat per prophétas suos in Scriptúris sanctis de Fílio suo, qui factus est ei ex sémine David secúndum carnem : qui praedestinátus est Fílius Dei in virtúte, secúndum spíritum sanctificatiónis, ex resurrectióne mortuórum Jesu Christi Dómini nostri : per quem accépimus grátiam, et apostolátum ad obediéndum fídei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Dómini nostri.

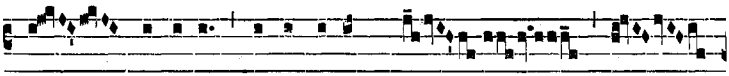
PAul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according 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.

Grad. II

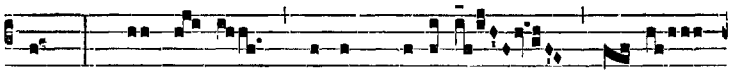



This day you shall know that the Lord will come and save us; and in the morning you shall see his glory. ℣. Give ear, O thou that rulest Israel : thou that leadest Joseph like a sheep; thou that sittest upon the Cherubim, appear before Ephraim, Benjamin, and Manasses.

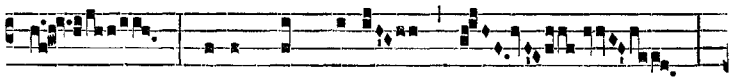
*Exodus 16, 6-7; Ps. 79, 2-3.*
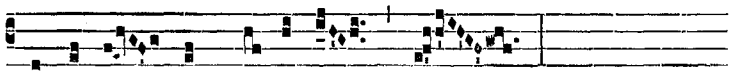


qui dedúcis vel-ut óvem Jó-



seph : qui sé-des super Chérubim, appá-



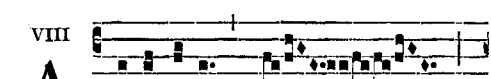
re coram Ephra-im,



Bénjamin, * et Ma-násse.

*The* Allelúia *with its Verse is only said if Christmas Eve falls on a Sunday.*

VIII

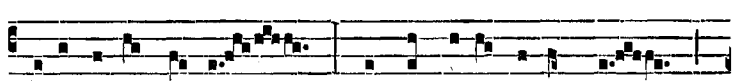


A Lle-lú-ia. * *ij.*

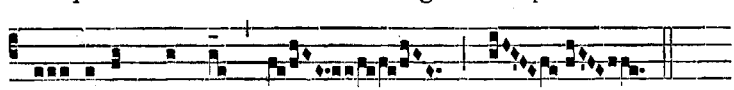
Tomorrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us. *4 Esdr. 16, 53.*



℣. Crá- stina dí- e de-lébi- tur



iníqui-tas térrae : et regnábit super nos *



Sal- vátor múndi.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Annunciation to St Joseph. Matth. 1, 18-21.*

CUM esset desponsáta Mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu San-

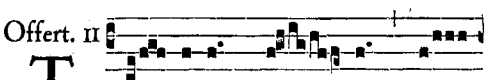
WHen Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Where-

cto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Haec autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens : Joseph, fili David, noli timére accípere Maríam cónjugem tuam : quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fílium, et vocábis nomen ejus Jesum : ipse enim salvum fáciet pópulum suum a peccátis eórum.
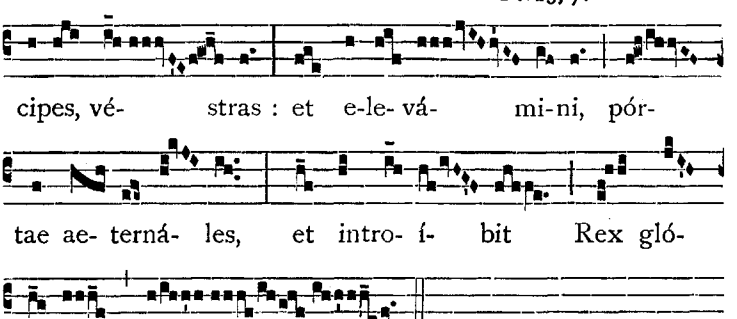
upon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying : Joseph, son of David, fear not to take unto thee Mary thy wife, for that which 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.*

Offert. II




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.**

DA nobis, quaésumus, omnípotens Deus : ut, sicut adoránda Fílii tui natalítia praevenímus, sic ejus múnera capiámus sempitérna gaudéntes : Qui tecum.

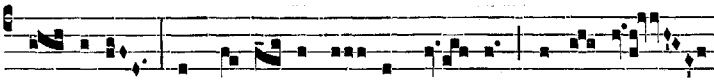
GRrant, we beseech thee, Almighty God, that we, who with joy of heart anticipate the adorable birthday of thy divine Son, may be called blissfully to share in his everlasting gifts: Who lives.

*On Sunday, 2nd Secret:* Sacrifíciis, *p.* 298. *Preface of the Blessed Trinity, p.* 12 *(or of Advent, p.* 266*). On a weekday, Common Preface, p.* 14 *(or of Advent).*
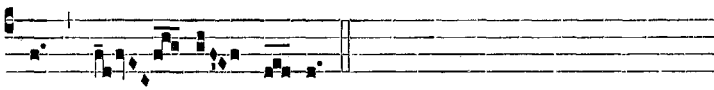
Comm. I




The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God. *Is. 40, 5.*



Dó- mini : et vi-dé- bit ómnis cá- ro sa-lu- tá-



re Dé- i nóstri.

**Postcommunion.**

DA nobis, quaésumus Dómine: unigéniti Fílii tui recensíta nativitáte respiráre; cujus caelésti mystério páscimur, et potámur. Per eúmdem Dóminum nostrum Jesum Christum.

VOuchsafe unto us, we beseech thee, O Lord, to begin a new life with this festival of the Nativity of thine only-begotten Son, who, in these mysteries, feeds us with the meat and drink of that life which is eternal. Through the same our Lord.

*On Sunday, 2nd Postcommunion :* Súmptis, *p.* 298.
*Last Gospel :* In princípio, *p.* 24.

# THE NATIVITY OF OUR LORD.

*Double of I Class with privileged Octave of III Order.*

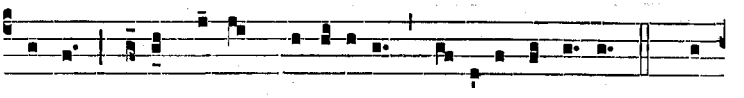
## AT FIRST VESPERS *(24 December).*

1 Ant.
VIII G
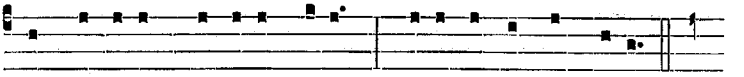


REX pa-cí-ficus * magni-ficá-

The King of peace is shown to be great; the whole earth desires to see his face.



tus est, cújus vúltum de-síderat u-nivérsa térra. *Ps.* Dí-



xit Dóminus Dómino mé-o : * Séde a *déxtris* mé-is.

*Ps.* Díxit Dóminus. VIII G, *p.* 151.

2 Ant.
VII a

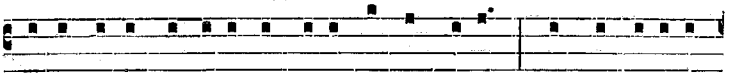


MAgni-ficá-tus est * Rex pací-

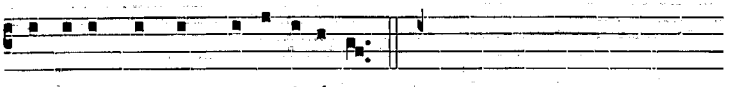
He is shown to be great, the King of peace, above all kings of the whole earth.



ficus super ómnes réges u-nivérsae térrae. *Ps.* Confi-

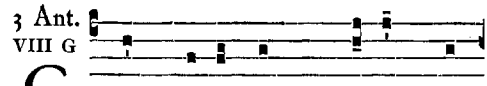


tébor tí-bi Dómine in tóto córde mé-o : * in consí-li-o



justórum et congrega-ti-óne. — *Ps.* Confitébor. VII a, *p.* 157.

3 Ant. VIII G

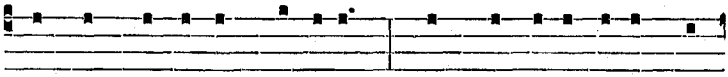


Mary's days were accomplished, that she should bring forth her first-born son. *Luke 2, 6-7.*

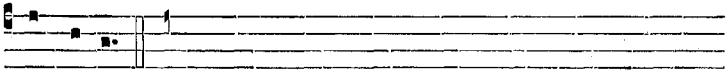
C Omplé-ti sunt * dí- es Ma-



rí-ae, ut páre-ret fí-li-um sú-um primogéni-tum. *Ps.* Be-á-

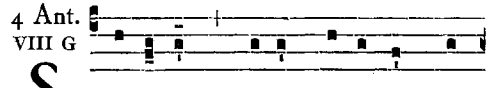


tus vir qui tímet **Dóminum** : * in mandá-tis é-jus *vó-*



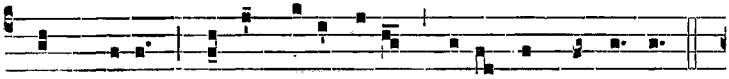
*let* **nímis.** — *Ps.* **Beátus vir. VIII G,** *p.* 165.

4 Ant. VIII G

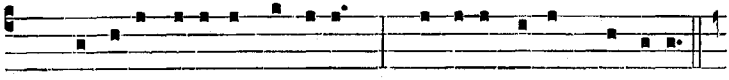


Know that the Kingdom of God is at hand; verily I say to you, it will not tarry. *Luke 10.*

S Ci-tó-te * qui-a prope est ré-



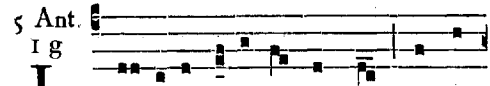
gnum Dé- i : amen díco vóbis, qui-a non tardá-bit.



*Ps.* Laudáte pú-e-ri **Dóminum** : * laudáte *nómen* **Dómini.**

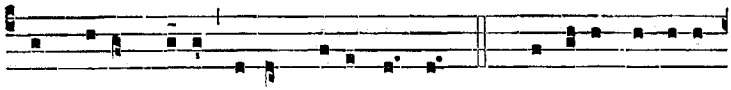
*Ps.* **Laudáte púeri. VIII G,** *p.* 170.

5 Ant. I g

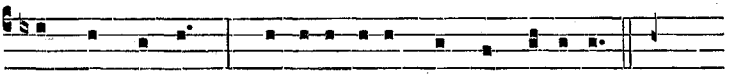


Lift up your heads; behold, your redemption is at hand. *Luke 21, 28.*

L E-váte cápi-ta véstra : * ecce



appropinquábit redémpti-o véstra. *Ps.* Laudáte Dóminum



ómnes **gén**tes : * laudáte é-um *ómnes* **pó**pu-li.

*Ps.* Laudáte Dóminum. 1 g, *p.* 183.

**Chapter.** *(From the Epistle for the Mass of the Dawn).*

APpáruit benígnitas et humánitas Salvatóris nostri **Dei** : † non ex opéribus justítiae, quae *féci***mus** nos, * sed secúndum suam misericórdiam salvos nos **fé**cit.

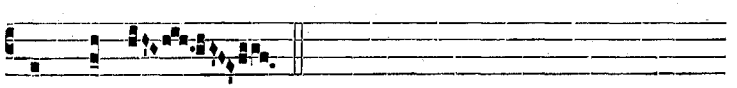
THE goodness and kindness of God our Saviour appeared; not by the works of justice which we have done, but according to his mercy he saved us.

*Hymne.* Jésu Redémptor ómnium, *p.* 325.



℣. Crástina dí-e de-lébi- tur i-níqui-

℟. Et re-gná-bit super nos Sal- vá-



tas térrae.

tor múndi.

℣. Tomorrow shall the iniquity of the land be blotted out.

℟. And the Saviour of the world shall reign over us.

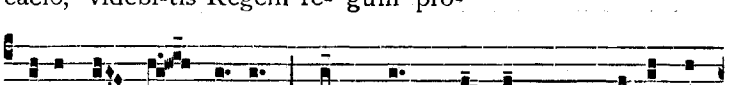
At Magn. Ant. VIII G



CUM órtus fú-e-rit * sol de

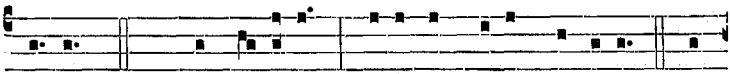


caélo, vidébi-tis Régem ré- gum pro-

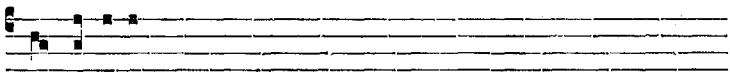


cedéntem a Pátre, tamquam spónsum de thá-lamo

When the sun has risen in the sky, you shall see the King of kings coming forth from the Father, like a bridegroom from his chamber. *Ps. 18, 6.*



sú- o. *Cant.* Magní- ficat * ánima *mé- a* **Dóminum.** Et



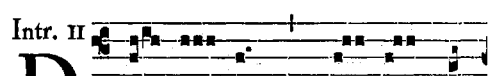
exsultávit... — *Cant.* Magníficat. VIII G, *p.* 217 *or* 223.

*Prayer.* Concéde quaésumus *p.* 319. — Benedicámus Dómino, I. *p.* 138.
**At Compline,** *The Hymn as given above, p.* 248.
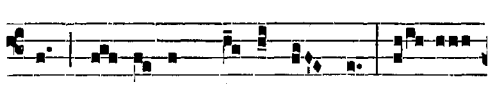
## MIDNIGHT MASS.

*Station at St. Mary Major, at the Crib.*

Intr. II
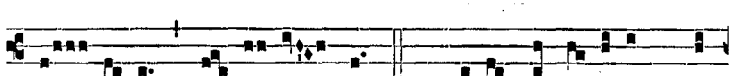


D O- mi- nus * dí- xit ad

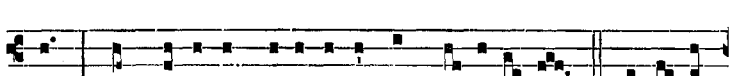


me : Fí- li- us mé- us es tu, é- go

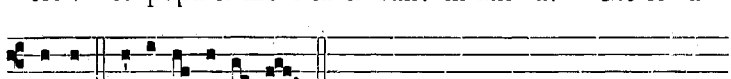
The Lord hath said to me : Thou art my Son, this day have I begotten thee. *Ps.* Why have the gentiles raged, and the people devised vain things? *Ps. 2, 7.*



hó- di- e gé- nu- i te. *Ps.* Quare fremu- érunt gén-



tes : * et pópu-li medi-tá-ti sunt in-áni- a? Gló-ri- a



Pátri. E u o u a e. **Glória Patri.** II, *p.* 28.

### Collect.

DEus, qui hanc sacratíssimam noctem veri lúminis fecísti illustratióne claréscere : da, quæ-

O God, who didst make this most sacred night to shine forth with the glory of him who is the true light

sumus; ut cujus lucis mystéria in terra cognóvimus, ejus quoque gáudiis in caelo perfruámur: Qui tecum vivit.

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.

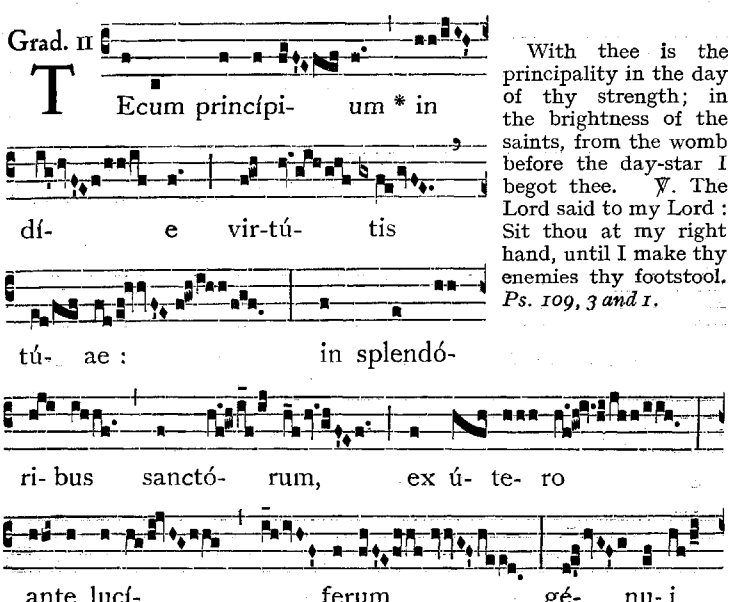
## Lectio Epistolae beati Pauli Apostoli ad Titum.

*The purpose of the Incarnation. Epistle to Titus 2, 11-15.*

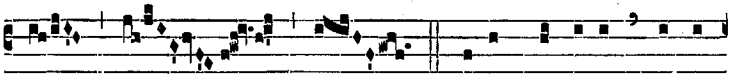
CAríssime : Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et saeculária desidéria, sóbrie, et juste, et pie vivámus in hoc saéculo, exspectántes beátam spem, et advéntum glóriae magni Dei et Salvatóris nostri Jesu Christi: qui dedit semetípsum pro nobis: ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Haec lóquere, et exhortáre : in Christo Jesu Dómino nostro.

DEarly beloved, the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

These things speak, and exhort: in Christ Jesus our Lord.




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.*
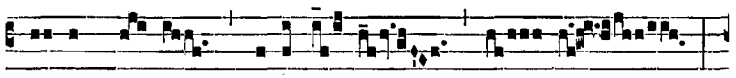


te. ℣. Díxit Dóminus Dómi-
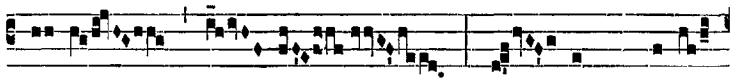


no mé- o :



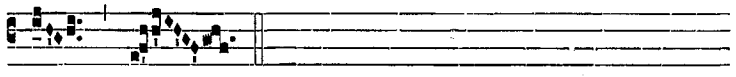
Sé- de a déxtris mé- is :



do-nec pó- nam inimí- cos tú- os,

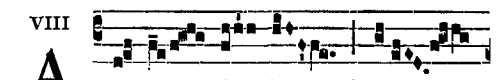


sca-bél- lum pé- dum * tu-ó-



rum.

VIII
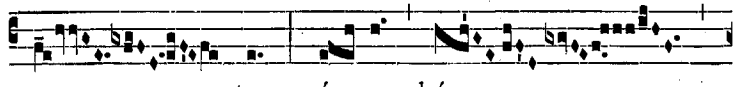


A L-le- lú- ia. * *ij.*

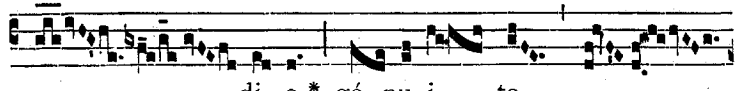
The Lord hath said to me: Thou art my Son, this day have I begotten thee.
*Introit.*
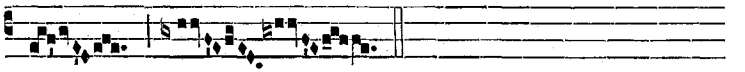


℣. Dó- minus dí-xit ad me : Fí-li- us mé-us



es tu, é- go hó-



di- e * gé- nu- i te.



## ✠ Sequentia sancti Evangelii secundum Lucam.

*The Birth of Jesus. Luke 2, 1-14.*

IN illo témpore : Exiit edíctum a Caésare Augústo, ut describerétur univérsus orbis. Haec descríptio prima facta est a praéside Sýriae Cyríno : et ibant omnes ut profiteréntur sínguli in suam civitátem. Ascéndit autem et Joseph a Galilaéa de civitáte Názareth, in Judaéam in civitátem David, quae vocátur Béthlehem : eo quod esset de domo et família David, ut profiterétur cum María desponsáta sibi uxóre praegnánte. Factum est autem, cum essent ibi, impléti sunt dies ut páreret. Et péperit fílium suum primogénitum, et pannis eum invólvit, et reclinávit eum in praesépio : quia non erat eis locus in diversório. Et pastóres erant in regióne eádem vigilántes, et custodiéntes vigílias noctis super gregem suum. Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus : Nolíte timére : ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo : quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum : Inveniétis infántem pannis involútum, et pósitum in praesépio. Et súbito facta est cum Angelo multitúdo milítiae caeléstis, laudántium Deum, et dicéntium : Glória in altíssimis Deo, et in terra pax homínibus bonae voluntátis.

Credo.

AT that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

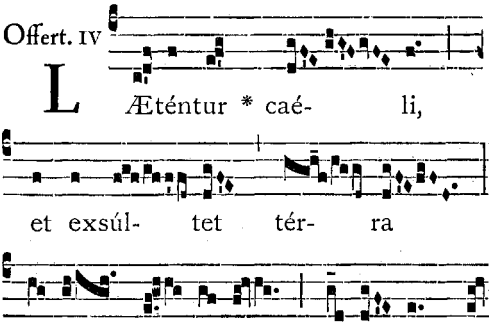
And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

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.

Offert. IV




Let the heavens rejoice, and let the earth be glad before the face of the Lord, because he cometh. *Ps. 95, 11 and 13.*

## Secret.

ACcépta tibi sit, Dómine quaésumus, hodiérnae festivitátis oblátio : ut, tua grátia largiénte, per haec sacrosáncta commércia, in illíus inveniámur forma, in quo tecum est nostra substántia : Qui tecum vivit et regnat, in unitáte Spíritus sancti Deus.

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.

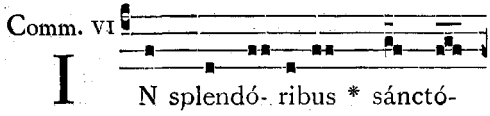
## Preface.

VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus. Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit : ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes.
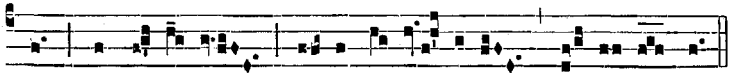
IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God; because by the mystery of the Word made flesh, from thy brightness a new light has risen to shine on the eyes of our souls, in 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 Canon,* Communicántes *of Christmas, p.* 15.

Comm. VI




In the brightness of the saints, from the womb before the daystar I begot thee. *Ps. 109, 3.*



rum, ex ú-te-ro ante lu-cí- ferum gé-nu- i te.

**Postcommunion.**

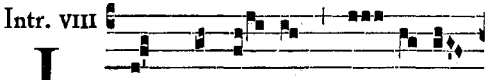
DA nobis, quaésumus Dómine Deus noster : ut, qui natívitátem Dómini nostri Jesu Christi mystériis nos frequentáre gaudémus; dignis conversatiónibus ad ejus mereámur pervenire consórtium : Qui tecum vivit et regnat.

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.

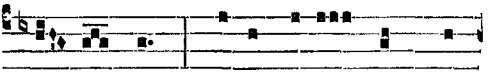
## THE MASS AT DAWN.

*Station at St. Anastasia.*
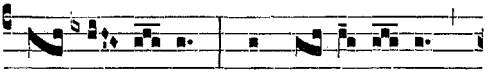
Intr. VIII



LUX fulgé- bit * hó- di- e

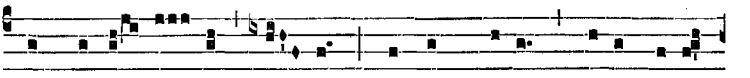


su- per nos : qui- a nátus est nó-
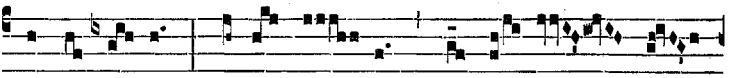


bis Dó-mi- nus : et vo- cá-bi- tur

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.*



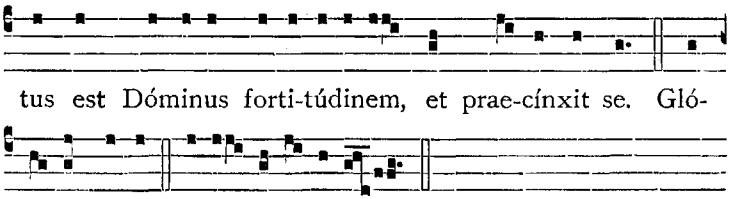
Admi-rá- bi- lis, Dé- us, Prínceps pácis, Páter futú-



ri saé-cu- li : cú-jus ré- gni non é- rit fí-



nis. *Ps.* Dómi-nus regnávit, decó-rem indútus est : * indú-




Glória Pátri. VIII, *p.* 30.

## Collect.

DA nobis, quaésumus omnípotens Deus : † ut, qui nova incarnáti Verbi tui luce perfúndimur; * hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúmdem Dóminum nostrum.

BAthed in the new light brought upon earth by thine incarnate Word, we beseech thee, O Almighty God, to vouchsafe that the holy faith which ever illumines our minds, may in all our actions shine forth to thy glory before the world. Through the same our Lord.

## Commemoration of Saint Anastasia.

DA, quaésumus omnípotens Deus : † ut qui beátae Anastásiae Mártyris tuae solémnia cólimus; * ejus apud te patrocínia sentiámus. Per Dóminum nostrum.

GRant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Anastasia, thy Martyr, may at all times be aided by her patronage. Through our Lord.

## Lectio Epistolae beati Pauli Apostoli ad Titum.

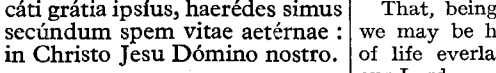
*The unmerited goodness of God. Titus 3, 4-7.*

CAríssime : Appáruit benígnitas et humánitas Salvatóris nostri Dei : non ex opéribus justítiae, quae fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum : ut justificáti grátia ipsíus, haerédes simus secúndum spem vitae aetérnae : in Christo Jesu Dómino nostro.

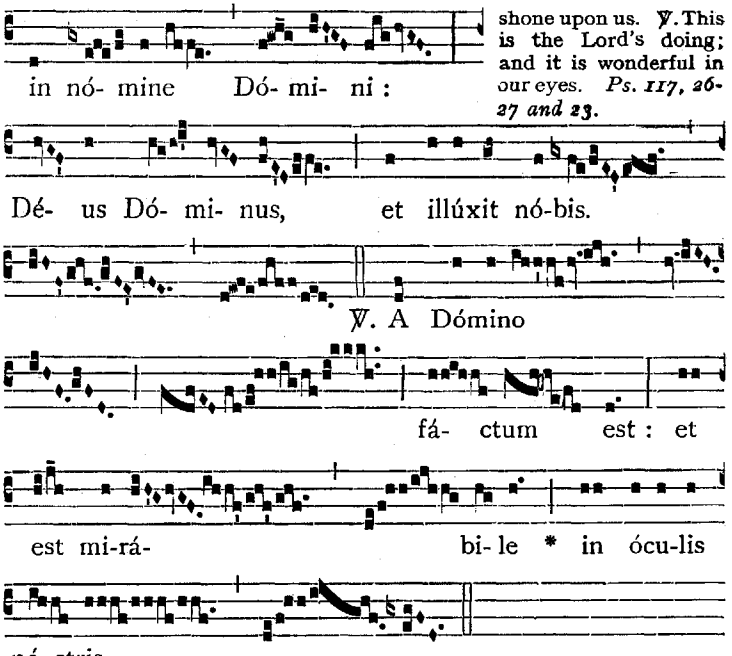
DEarly beloved, the goodness and kindness of God our Saviour hath appeared : not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour :

That, being justified by his grace, we may be heirs according to hope of life everlasting : in Christ Jesus our Lord.

Grad. v




Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath




shone upon us. ℣. This is the Lord's doing; and it is wonderful in our eyes. *Ps. 117, 26-27 and 23.*

Allelúia, allelúia. ℣. Dóminus regnávit, *p.* 355.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*The visit of the Shepherds. Luke 2, 15-20.*

*The story continues that of the Midnight Mass.*

IN illo témpore : Pastóres loquebántur ad ínvicem : Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes : et invenérunt Maríam, et Joseph, et infántem pósitum in praesépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes qui audiérunt, miráti sunt : et de his quae dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba haec, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et

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

laudántes Deum in ómnibus quae audíerant, et víderant, sicut dictum est ad illos. Credo.

things they had heard and seen, as it was told unto them.

*Offertory.* Déus enim, *p.* 356.

## Secret.

MUnera nostra, quaésumus Dómine, Nativitátis hodiérnae mystériis apta provéniant, et pacem nobis semper infúndant : ut, sicut homo génitus idem refúlsit et Deus, sic nobis haec terréna substántia cónferat, quod divínum est. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum.

MAyest thou, O Lord, account the offerings we bring to the hallowing of these holy Mysteries, to be such as befit this festival of the Nativity of thy Son, our Lord; and mayest thou, in return, pour forth thy peace upon us; so that even as he, whose birthday among us we this day celebrate, has been glorious as God from eternity, the things of earth we offer may be our claim to the riches which are of heaven. Through the same our Lord.

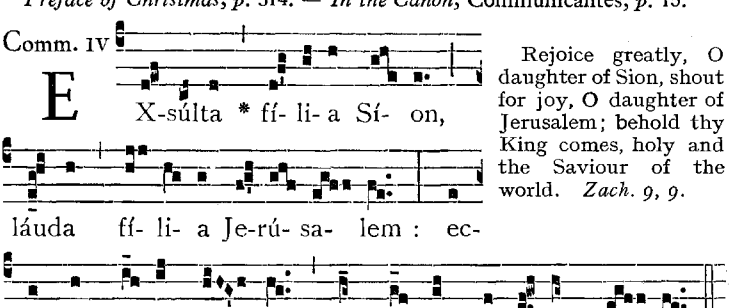
## Of Saint Anastasia.

ACcipe, quaésumus Dómine, múnera dignánter oblàta : et beátae Anastásiae Mártyris tuae suffragántibus méritis, ad nostrae salútis auxílium provenire concéde. Per Dóminum nostrum

REceive, we beseech thee, O Lord, these our humble offerings, and by the merits of blessed Anastasia, thy Martyr, make them to profit us in the way of salvation. Through our Lord.

*Preface of Christmas, p.* 314. — *In the Canon,* Communicántes, *p.* 15.

Comm. IV




Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world. *Zach. 9, 9.*

## Postcommunion.

HUjus nos, Dómine, sacraménti semper nóvitas natális instáuret : cujus Natívitas singuláris humánam répulit vetustátem. Per eúmdem Dóminum nostrum.

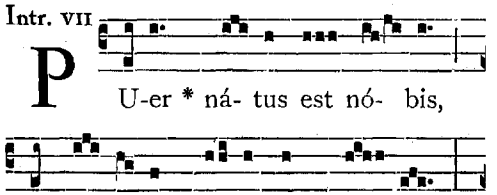
MAY, O Lord, this ever-new Sacrament restore us to health in soul and in body; for in it he comes to us, whose wondrous birth renewed the youth of mankind. Through the same our Lord.

*Of Saint Anastasia. Postcommunion. nº 15, p.* 969.

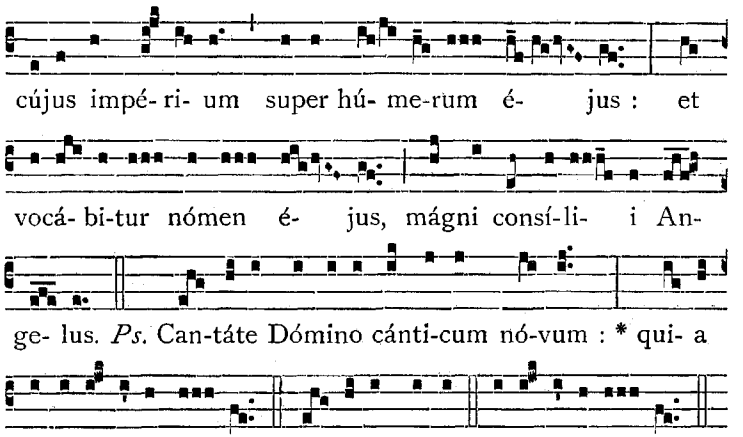
## THE MASS OF THE DAY.

*Station at St. Mary Major.*

Intr. VII




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.*




Glória Patri. VII, *p.* 30.

### Collect.

COncéde, quaésumus omnípotens Deus : † ut nos Unigéniti tui nova per carnem Natívitas líberet; * quos sub peccáti jugo vetústa sérvitus tenet. Per eúmdem Dóminum nostrum Jesum Christum.

GRant, 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.*

MUltifáriam, multísque modis olim Deus loquens pátribus in prophétis : novíssime diébus

GOD, who diversely and many ways spoke in times past to the fathers by the prophets, last of all,
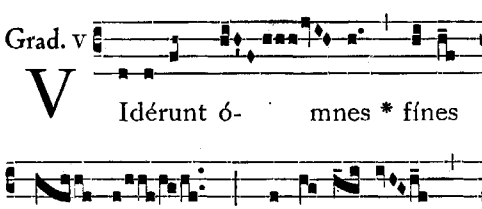
istis locútus est nobis in Fílio, quem constítuit haerédem universórum, per quem fecit et saécula : qui cum sit splendor glóriae, et figúra substántiae ejus, portánsque ómnia verbo virtútis suae, purgatiónem peccatórum fáciens, sedet ad déxteram majestátis in excélsis : tanto mélior Angelis efféctus, quanto differéntius prae illis nomen haereditávit. Cui enim dixit aliquándo Angelórum : Fílius meus es tu, ego hódie génui te? Et rursum : Ego ero illi in patrem, et ipse erit mihi in fílium? Et cum íterum introdúcit primogénitum in orbem terrae, dicit : Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit : Qui facit Angelos suos spíritus, et minístros suos flammam ignis. Ad Fílium autem : Thronus tuus, Deus, in saéculum saéculi : virga aequitátis, virga regni tui. Dilexísti justítiam, et odísti iniquitátem : propterea unxit te Deus, Deus tuus, óleo exsultatiónis prae particípibus tuis. Et : Tu in princípio, Dómine, terram fundásti : et ópera mánuum tuárum sunt caeli. Ipsi períbunt, tu autem permanébis, et omnes ut vestiméntum veteráscent : et velut amíctum mutábis eos, et mutabúntur : tu autem idem ipse es, et anni tui non defícient.

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.

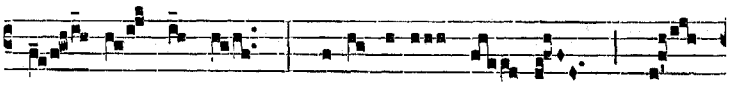
Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high; being made so much better than the Angels, as he hath inherited a more excellent name than they.

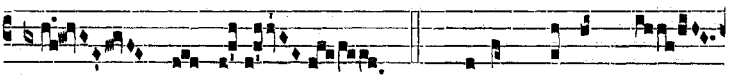
For to which of the Angels hath he said at any time : Thou art my son, to-day have I begotten thee? And again : I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith : And let all the Angels of God adore him.

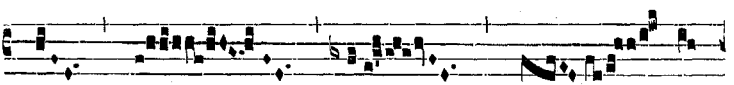
And to the Angels indeed he saith : He that maketh his Angels spirits, and his ministers a flame of fire. But to the Son : Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee 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.

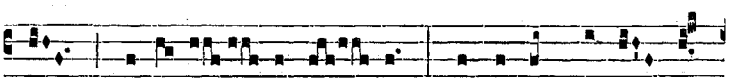


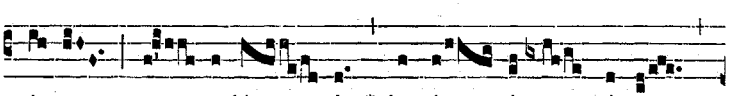

All the ends of the earth have seen the salvation of our God; sing joyfully to God all the earth. ℣. The Lord hath made known his salvation; he hath revealed his justice in the sight of the Gentiles. *Ps. 97, 3 and 2.*



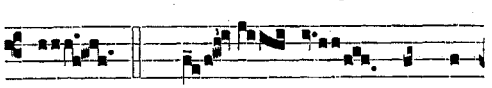



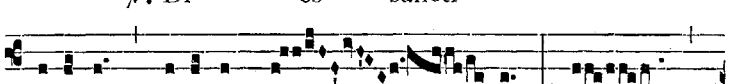



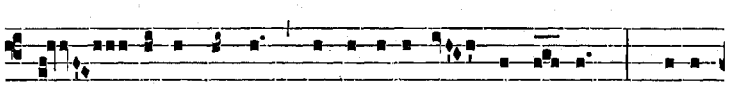

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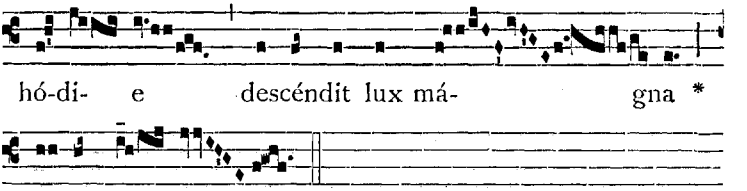



A hallowed day has dawned for us : come ye Gentiles, and adore the Lord; for this day a great light has descended upon the earth.

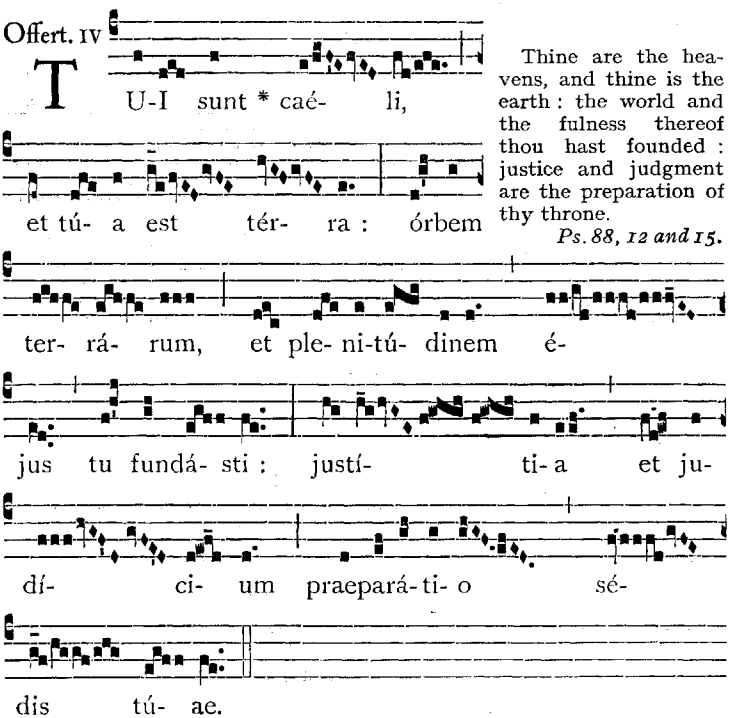





*Gospel.* In princípio, *p.* 24. **Credo.**




Thine are the heavens, and thine is the earth : the world and the fulness thereof thou hast founded : justice and judgment are the preparation of thy throne.
*Ps. 88, 12 and 15.*

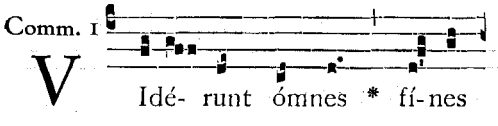
**Secret.**

OBláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica : 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,* Communicántes, *p.* 15.

Comm. I




All the ends of the earth have seen the salvation of our God. *Ps. 97, 3.*

**Postcommunion.**

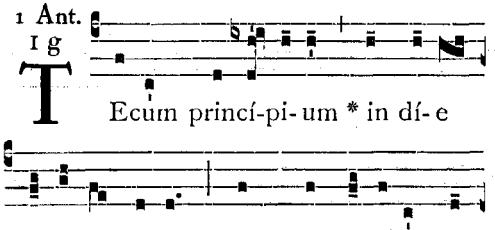
PRaesta, quaésumus omnípotens Deus : ut natus hódie Salvátor mundi, sicut divínae nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor : Qui tecum vivit et regnat.

GRant, 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.

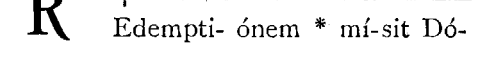
1 Ant.
I g




Dóminus **Dómino mé**-o : * Séde a *déxtris* **mé**-is.

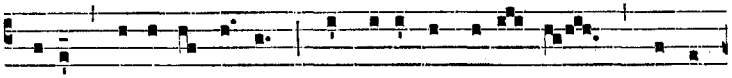
*Ps.* Díxit Dóminus. I g, *p.* 147.

2 Ant.
VII a

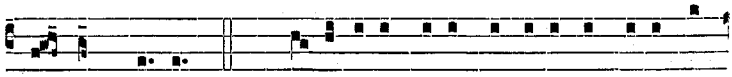



With thee is the principality in the day of thy strength; in the brightness of the Saints; from the womb before the day-star I begot thee. *Ps. 109.*

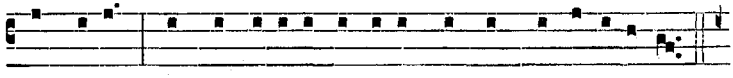
The Lord hath sent redemption to his people; he hath commanded his covenant for ever. *Ps. 110.*



minus pópu-lo sú- o : mandávit in aetér-num testa-



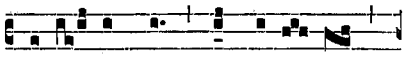
mén-tum sú- um. *Ps.* Confi-tébor tíbi Dómine in tóto **cór-**



de **mé**-o : * in consí-li-o justórum et congre**ga**-ti-**óne.**

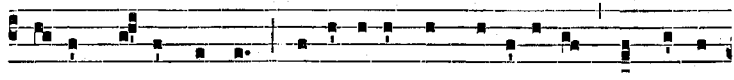
*Ps.* Confitébor. VII a, *p.* 157.

3 Ant. VII b

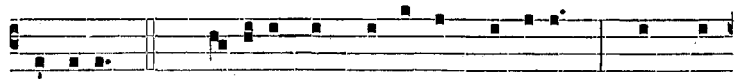


E X-ór-tum est * in téne-bris

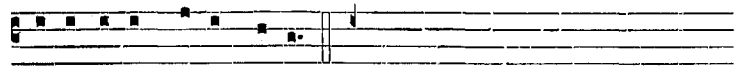
There has sprung up a light in the darkness for the right-hearted; the Lord is merciful and compassionate and just. *Ps.* III.



lúmen réctis córde : mi-sé-ricors et mi-será-tor, et jústus

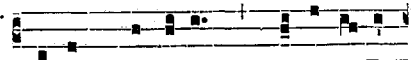


Dóminus. *Ps.* Be- átus vir qui **tí**met **Dó**minum : * in man-



dá-tis é-jus **vó**-let **ní**mis. *Ps.* Beátus vir. VII b, *p.* 164.

4 Ant. IV A*



A -pud Dóminum * mi-se-ri-cór-

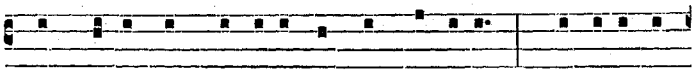
With the Lord there is mercy; and with him plentiful redemption.



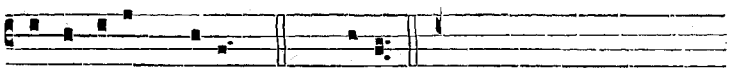
di-a, et copi-ó-sa apud é-um redémpti- o.

### *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 pro-fúndis clamávi *ad te* **Dó**mine : * Dómine ex-



áu*di vó-cem* **mé**-am. *or :* **mé**-am.

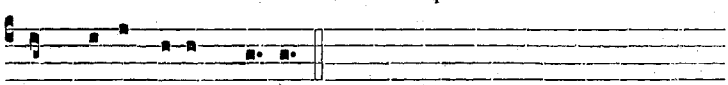
*Ps.* De profúndis. IV A*, *p.* 197.

5 Ant. VIII G



Of the fruit of thy body I will set upon thy throne.

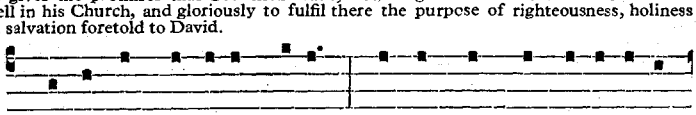
D E frúctu * véntris tú- i pó-



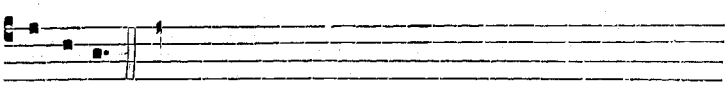
nam super sédem tú- am.

### *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 fulfil there the purpose of righteousness, holiness and salvation foretold to David.



Meménto Dómine **Dá**vid, * et ómnis mansu- e-tú*di-*



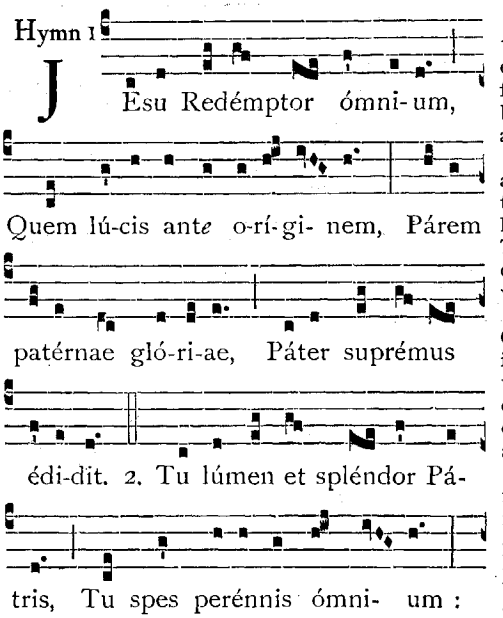
*nis* **é**-jus. *Ps.* Meménto. VIII G, *p.* 199.

### Chapter.

**M**Ultifáriam multísque modis olim Deus loquens pátribus in **proph**étis : † novíssime diébus istis locútus est nobis in Fílio, quem constítuit haerédem *únivers***ó**rum, * per quem fecit et **saé**cula.

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
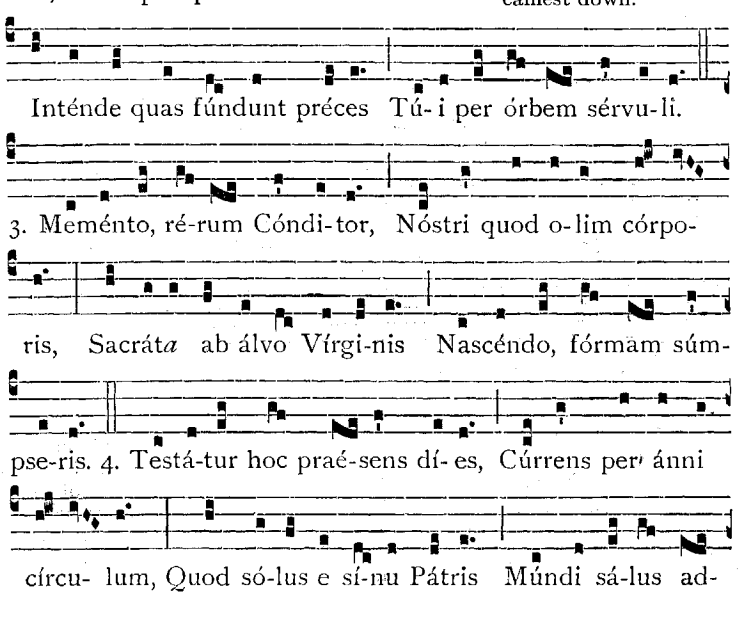


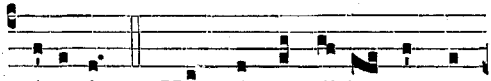

1. Jesu, Redeemer of the world! before the earliest dawn of light from everlasting ages born, immense in glory as in might;

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-blest recurring day its witness bears, that all alone, from Thy own Father's bosom forth, to save the world Thou camest down.

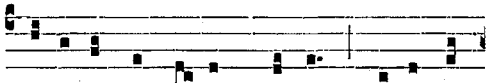




véne-ris. 5. Hunc ástra, tél-lus, aéquo-



ra, Hunc ómne quod caélo súb- est,



Sa-lú-tis auctó-rem nóvae Nóvo sa-

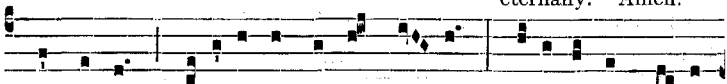


lú-tat cántico. 6. Et nos, be-á-ta

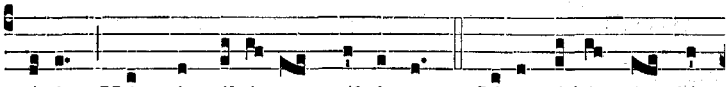
5. O day, to which the seas and sky, and earth and Heav'n, glad welcome sing! O day, which heal'd our misery, and brought on earth salvation's King!

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.

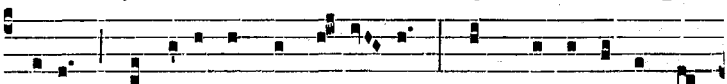
7. O Jesu, born of Virgin bright! immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.



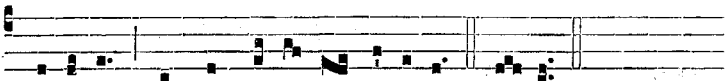
quos sácri Rigávit únda sángui- nis, Natá- lis ob dí- em



tú- i, Hýmni tribú-tum sólvimus. 7. Jésu, tí-bi sit gló-



ri- a, Qui nátus es de Vírgi- ne, Cum Pátre et álmo

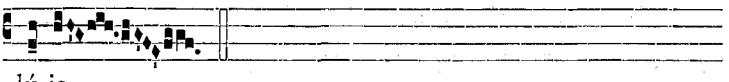


Spí- ri-tu, In sempi-térna saécu-la. Amen.



℣. Nótum fé-cit Dóminus, alle-
℟. Salu- tá-re sú- um, alle-
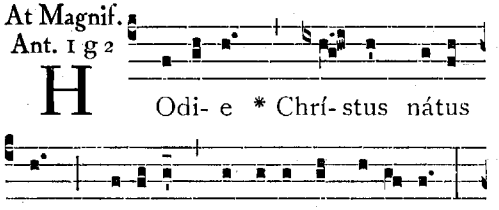
℣. The Lord has made known.
℟. His Salvation.
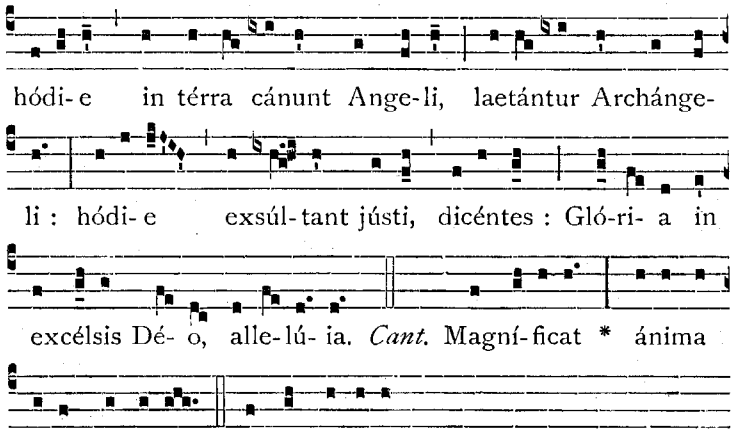


lú-ia.

*The ℣. is sung to this melody only on the feast; on other days, the ordinary tone is used.*

At Magnif. Ant. I g 2



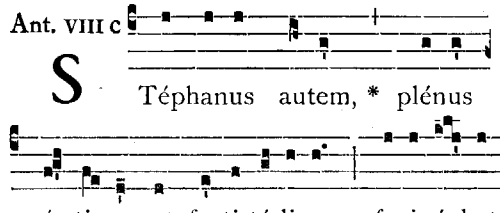

To-day Christ is born; to-day the Saviour has appeared; to-day Angels sing on earth and Archangels are rejoicing. To-day the righteous repeat with exultation : Glory to God in the highest, alleluia.




*Cant.* Magníficat. I g², *p.* 212 *or* 218.
*Prayer.* Concéde, quaésumus, *p.* 319.

## Commemoration of St. Stephen.

Ant. VIII c




Stephen, full of grace and fortitude, did great signs among the people. *Acts 6.*

℣. Glória et honóre coronásti éum Dómine.
℟. Et constituísti 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.

*Prayer.* Da nobis, quaésumus, *p.* 330.

Benedicámus Dómino I, *p.* 138. — *Antiphon.* Alma, *p.* 238.

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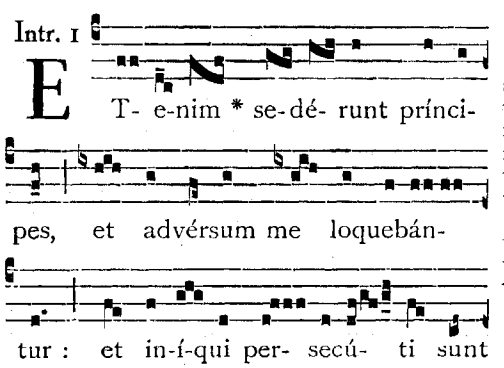
DECEMBER 26.

# St. Stephen, The First Martyr.

*Double of II Class, with simple Octave.*

*Station at St. Stephen on the Coelian Hill.*

Intr. I




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.*



bu-lant in lé-ge Dómi- ni. Gló-ri-a Pátri. Eu oua e.

Glória Pátri. 1, *p.* 28.

## Collect.

DA nobis, quaésumus, Dómine, imitári quod cólimus, ut discámus et inimícos dilígere : † quia ejus natalítia celebrámus, * qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte.

VOuchsafe unto us, we beseech thee, 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.

*Commemoration of the Nativity.* *Collect.* Concéde, *p.* 319.

## Lectio Actuum Apostolorum.

*The Martyrdom of St. Stephen. Acts. 6, 8-10; 7, 54-59.*

IN diébus illis : Stéphanus plenus grátia et fortitúdine, faciébat prodígia et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quae appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphano : et non póterant resístere sapiéntiae et spirítui, qui loquebátur. Audiéntes autem haec, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in caelum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait : Ecce vídeo caelos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et ímpetum fecérunt unanímiter in eum. Et ejiciéntes eum extra civitátem, lapidábant : et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem : Dómine Jesu, súscipe spíritum meum. Pósitis

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.

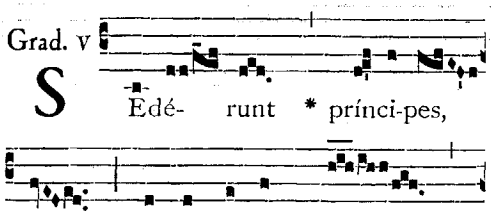
And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul.

And they stoned Stephen, invoking, and saying, Lord Jesus, receive

autem génibus, clamávit voce magna, dicens : Dómine, ne státuas illis hoc peccátum. Et cum hoc dixísset, obdormívit in Dómino.
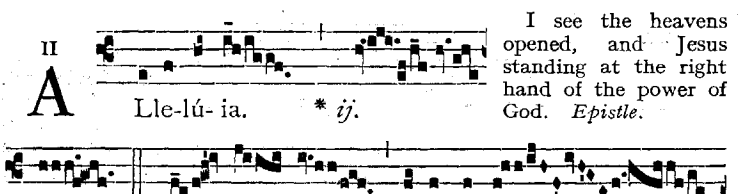
my spirit. And falling on his knees, he cried with a loud voice, saying : Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Grad. v

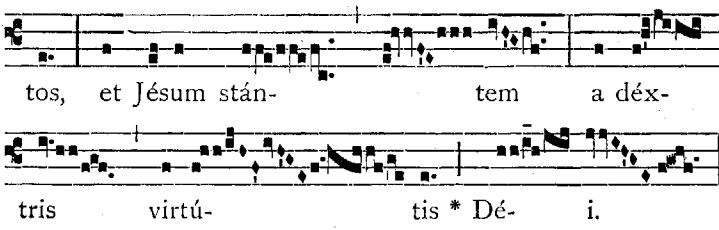



Princes sat, and spoke against me; and the wicked persecuted me. ℣. Help me, O Lord my God : save me for thy mercy's sake. *Ps. 118, 23 and 86 ; 6, 5.*

II




I see the heavens opened, and Jesus standing at the right hand of the power of God. *Epistle.*



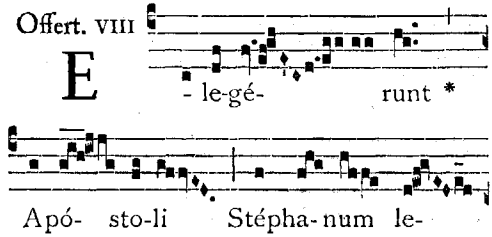

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Jesus reproaches the Scribes and Pharisees. Matth. 23, 34-39.*

IN illo témpore : Dicébat Jesus scribis et pharisáeis : Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémini de civitáte in civitátem : ut véniat super vos omnis sanguis justus, qui effúsus est super terram, a sánguine Abel justi usque ad sánguinem Zacharíae, fílii Barachíae, quem occidístis inter templum et altáre. Amen dico vobis, vénient hæc ómnia super generatiónem istam. Jerúsalem, Jérusalem, quae occídis prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre fílios tuos, quemádmodum gallína cóngregat pullos suos sub alas, et noluísti? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis : Benedíctus, qui venit in nómine Dómini. Credo.

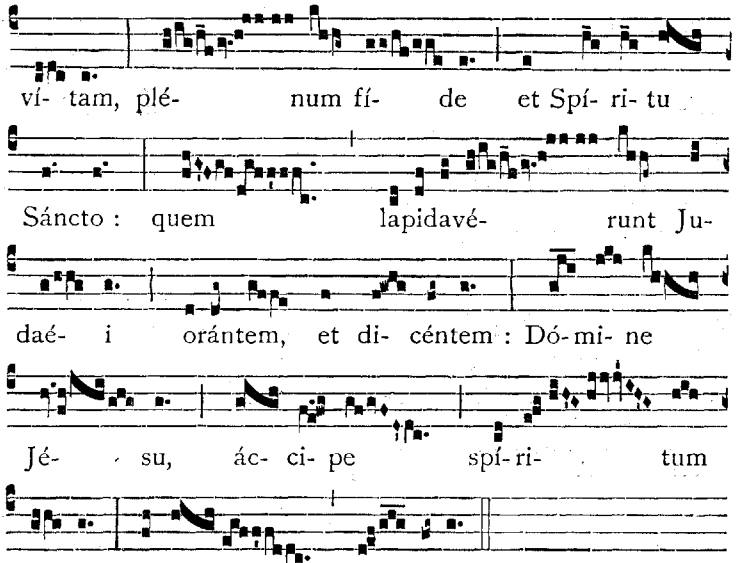
AT that time, Jesus said to the Scribes and Pharisees : Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city : that upon you may come all the just blood that hath been 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 killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Behold your house shall be left to you, desolate. For I say to you, you shall not see me henceforth till you say, Blessed is he that cometh in the name of the Lord.




The Apostles chose Stephen, a Levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying : Lord Jesus, receive my spirit.

*Epistle.*
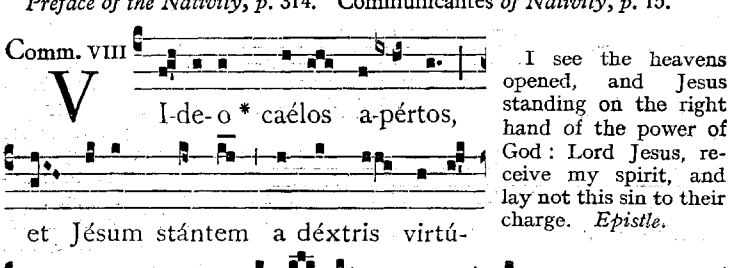



**Secret.**

SUscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum : ut, sicut illos pássio glorióSos effécit; ita nos devótio reddat innócuos. Per Dóminum nostrum Jesum Christum.

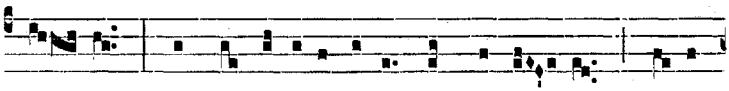
GRaciously receive, O Lord, in memory of thy saints, these our offerings. Through suffering they entered into glory; through humbleness of heart may we deserve, to stand before thee, without reproach. Through our Lord.

*Commemoration of the Nativity.* *Secret.* Obláta Dómine, *p.* 322.
*Preface of the Nativity, p.* 314. Communicántes *of Nativity, p.* 15.

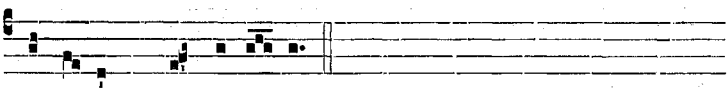
Comm. VIII




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.*



mé- um, et ne stá-tu-as íl-lis hoc peccá- tum, qui- a



nésci- unt quid fá-ci- unt.

### Postcommunion.

AUxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáto Stéphano Mártyre tuo, sempitérna protectióne confírment. Per Dóminum nostrum Jesum Christum.

WAY the mysteries in which we have had part, be to us, O Lord, a safeguard; and may they ensure to us thy fatherly care for evermore. Through our Lord.

*Commemoration of the Nativity.*

*Postcommunion.* Praesta, quaésumus, *p.* 323.

## AT VESPERS.

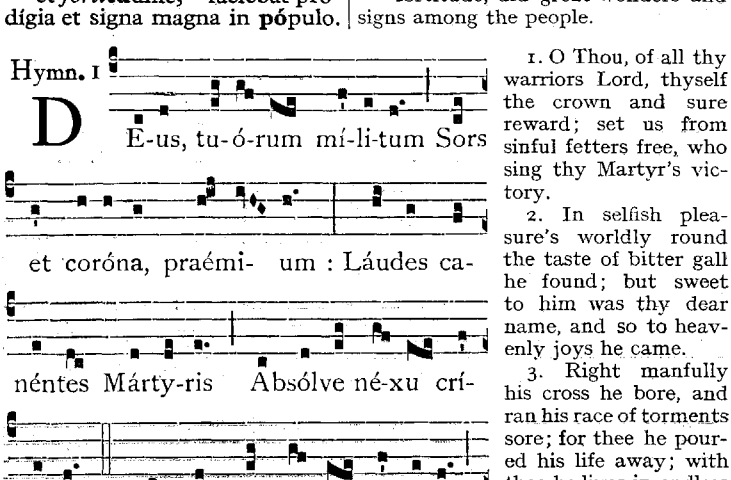
*Antiphons and Psalms from the Nativity, p.* 323. *These Antiphons and Psalms are said on all the Feasts which are celebrated during the Octave of the Nativity.*

### Chapter.

STéphanus autem plenus grátia et *fortitú*dine, * faciébat prodígia et signa magna in **pó**pulo.

AND Stephen, full of grace and fortitude, did great wonders and signs among the people.

Hymn. I
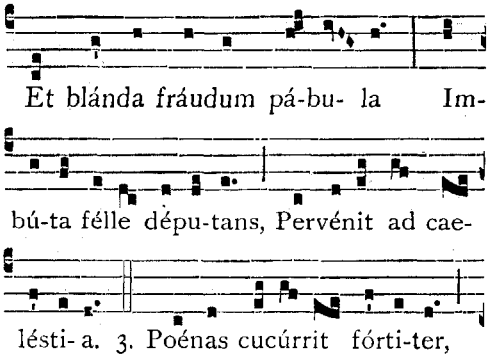


D E-us, tu-ó-rum mí-li-tum Sors et coróna, praémi- um : Láudes canéntes Márty-ris Absólve né-xu crími nis. 2. Hic nempe múndi gáudi- a,

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.

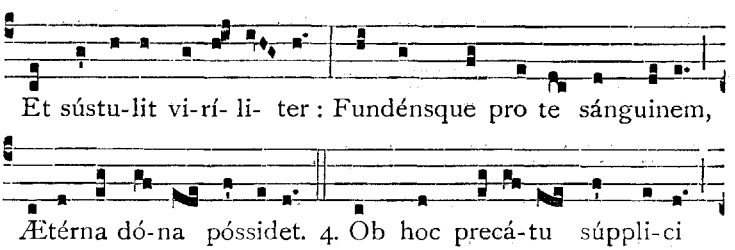
3. Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away; with thee he lives in endless day.




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.)*




℣. Stéphanus vídit cælos apértos.
℟. Vídit et introívit : beátus hómo, cúi cæli patébant.

℣. Stephen saw the heavens opened.
℟. He saw and entered; blessed is the man to whom the heavens lie open.

At Magnif.
Ant. VIII G
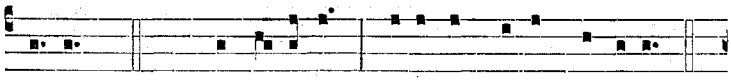


Devout men buried Stephen, and made great mourning over him. *Acts. 8, 2.*

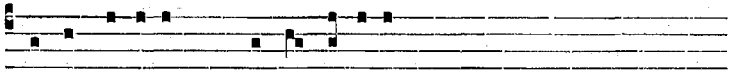
S Epe-li- érunt Stéphanum *



ví-ri timorá- ti, et fecérunt plánctum mágnum su-per



é- um. *Cant.* Magní- fi-cat * ánima *mé- a* **Dóminum.**



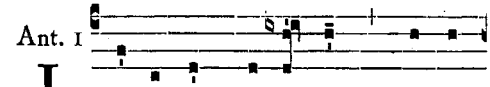
Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G, *p.* 217 *or* 223.

*Prayer.* Da nobis, *p.* 330.

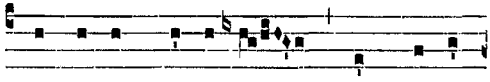
## Commemoration of St. John.

Ant. I

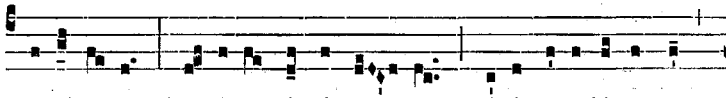


It is the same John who leaned on the Lord's breast at supper; the blessed Apostle, to whom the secrets of heaven were revaled. *John 21, 20.*

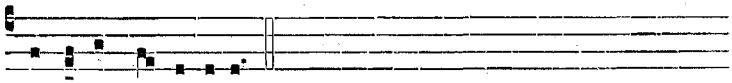
I -ste est Jo- ánnes, * qui su-



pra péctus Dómi-ni in coéna



recúbu- it : be- átus Apósto- lus, cú- i reve-lá-ta sunt



secré-ta cae-lésti- a.

℣. Valde honorándus est beátus Joánnes.
℟. Qui supra péctus Dómini in cœna recúbuit.

℣. Most honourable is blessed John.
℟. Who leaned on the Lord's breast at supper.

*Prayer.* Ecclésiam tuam, *p.* 338.

### Commemoration of Christmas.

*Antiphon.* Hódie Chrístus, *p.* 328 *and* ℣. Nótum fécit. *p.* 327.

*Prayer.* Concéde, quaésumus, *p.* 319.

*No Commemorations are made of the Octaves of St. Stephen, St. John, and the Holy Innocents, except on the Octave days.*

Benedicámus Dómino I, *p.* 138. — *Antiphon.* Alma, *p.* 238.
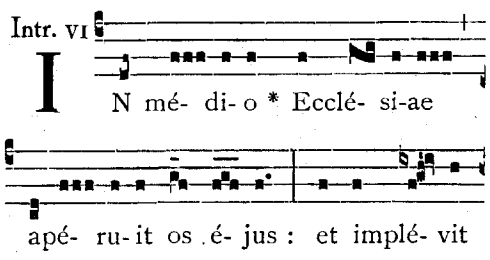
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DECEMBER 27.

# St. John, Apostle and Evangelist.

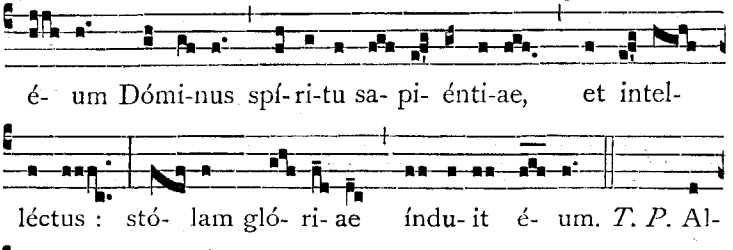
*Double of II Class, with simple Octave.*

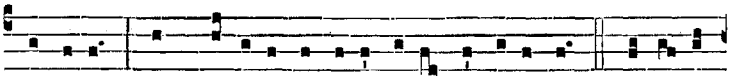
*Station at St. Mary Major.*




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.*





Dómino : * et psállere nómini tú-o, Altíssime. Gló-ri- a



Pátri. E u o u a e. — Glória Pátri. VI, 30.

## Collect.

ECclésiam tuam, Dómine, benígnus illústra : † ut beáti Joánnis Apóstoli tui et Evangelístae illumináta doctrínis, * ad dona pervéniat sempitérna. Per Dóminum nostrum.

IN thy loving-kindness, O Lord, glorify thy Church, so that, enlightened by the holy teaching of blessed John, thine Apostle and Evangelist, her children may attain to that happiness which is without end. Through our Lord.

*Commemoration of the Nativity. Collect.* Concéde, *p.* 319.
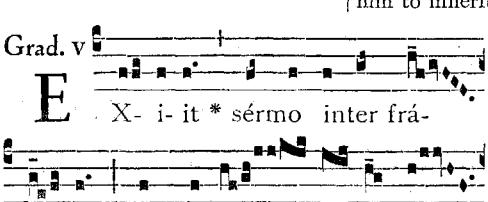
## Lectio libri Sapientiae.

*The blessings of the lover of Wisdom. Ecclesiasticus, 15, 1-6.*

QUI timet Deum, fáciet bona : et qui cóntinens est justítiae, apprehéndet illam, et obviábit illi quasi mater honorificáta. Cibábit illum pane vitae et intellléctus, et aqua sapiéntiae salutáris potábit illum : et firmábitur in illo, et non flectétur : et continébit illum, et non confundétur : et exaltábit illum apud próximos suos, et in médio ecclésiae apériet os ejus, et adimplébit illum spíritu sapiéntiae et intelléctus, et stola glóriae véstie tillum. Jucunditátem et exsultatiónem thesaurizábit super illum, et nómine aetérno haereditábit illum, Dóminus Deus noster.

HE that feareth God, will do good : and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and understanding she will feed him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbours, and in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

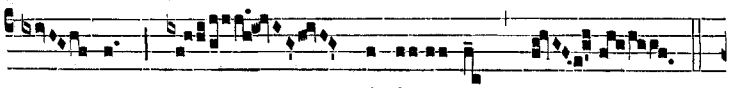
Grad. V

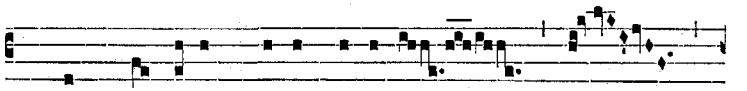


E X- i- it * sérmo inter frá- tres, quod discí- pu- lus íl-

A saying 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.*
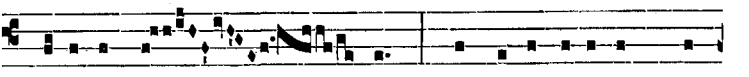









II




This is that disciple who giveth testimony of these things : and we know that his testimony is true.

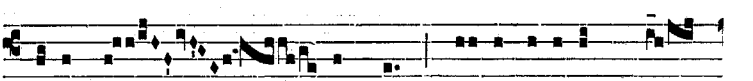
*Gospel.*

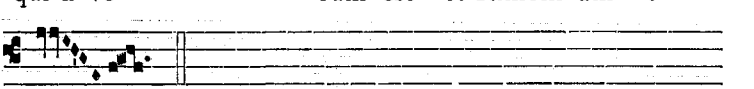








## ✠ Sequentia sancti Evangelii secundum Joannem.

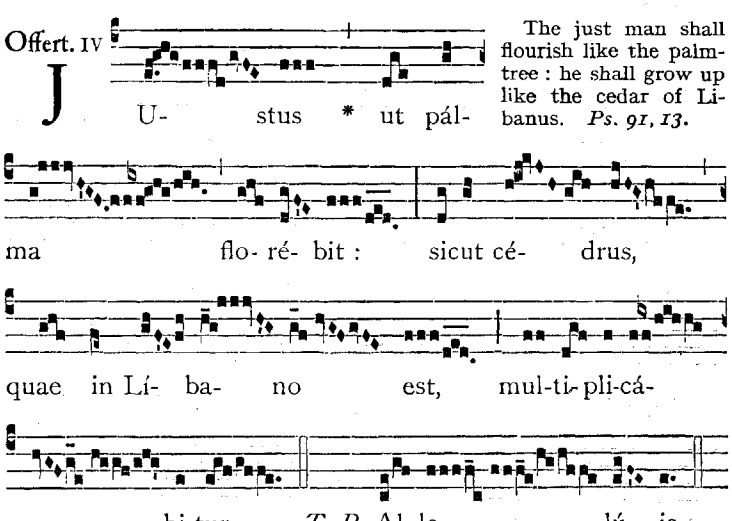
*The destiny of the Apostle St. John. John 21, 19-24.*

IN illo témpore : Dixit Jesus Petro : Séquere me. Convérsus Petrus vidit illum discípulum, quem diligébat Jésus, sequéntem, qui et recúbuit in coena super pectus ejus, et dixit : Dómine, quis est qui tradet te? Hunc ergo cum vidísset Petrus, dixit Jesu : Dómine, hic autem quid? Dicit ei Jesus : Sic eum volo manére, donec véniam, quid ad te? tu me séquere. Exiit ergo sermo iste inter fratres, quia discípulus ille non móritur. Et non dixit ei Jesus : Non móritur; sed : Sic eum volo manére, donec véniam, quid ad te? Hic est discípulus ille, qui testimónium pérhibet de his, et scripsit hæc : et scimus, quia verum est testimónium ejus.

Credo.

AT that time, Jesus said to Peter : Follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do? Jesus saith to him, So I will have him to remain till I come, what is it to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee?

This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.




The just man shall flourish like the palm-tree : he shall grow up like the cedar of Libanus. *Ps. 91, 13.*

### Secret.
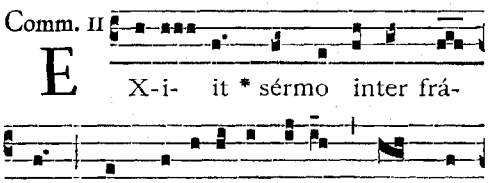
SUscipe, Dómine, múnera, quæ in ejus tibi solemnitáte deférimus, cujus nos confídimus patrocínio liberári. Per Dóminum nostrum.

GRaciously receive, O Lord, the offerings we lay before thee on this high festival of the saint in whose patronage we put our trust. Through our Lord.

*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 that disciple should not die : and Jesus did not say, he should not die; but, If I will have him remain till I come. *Gospel.*

*Postcommunion nº 10, p.* 972.

*Postcommunion of the Nativity.* Praesta, *p.* 323.

## AT VESPERS.

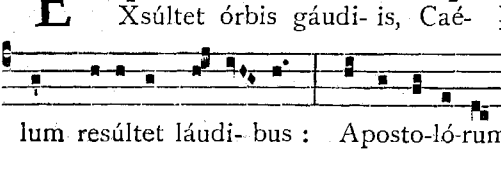
*Antiphons and Psalms of the Nativity, p.* 323.

### Chapter.

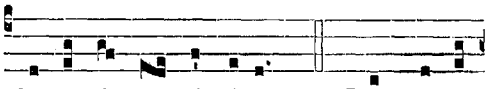
QUI timet Deum, fáciet bona : † et qui cóntinens est justítiae, appre*héndet* illam, * et obviábit illi quasi mater honorificáta.

HE that feareth God will do good; and he that possesseth justice shall lay hold on her, and she will meet him as an honourable mother.

Hymn. I




1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor



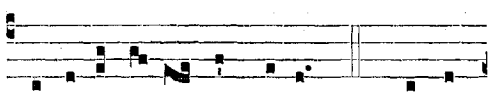
lus et ástra cóncinunt. 2. Vos saecu-



ló-rum júdices, Et vé-ra múndi lú-



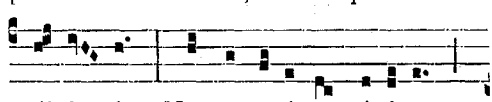
mi- na : Vó-tis precámur córdi-um,



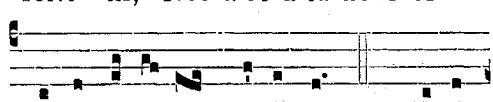
Audí-te vó-ces súppli-cum. 3. Qui tém-



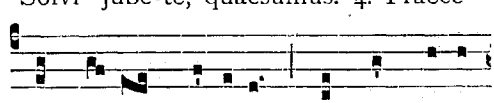
pla caé-li cláudi-tis, Serásque vérbo



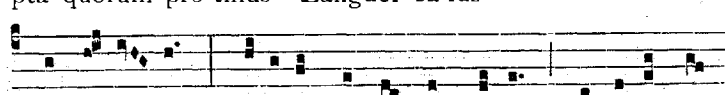
sólvi- tis, Nos a re-á-tu nóxi- os



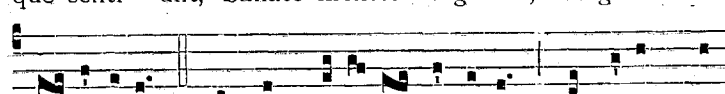
Sólvi jubé-te, quaésumus. 4. Praecé-



pta quórum pró-tinus Lánguor sa-lús-



que sénti- unt, Sanáte méntes lánguidas, Augé-te nos



vir-tú-tibus. 5. Ut cum redí- bit árbi-ter In fíne Chrí-

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.

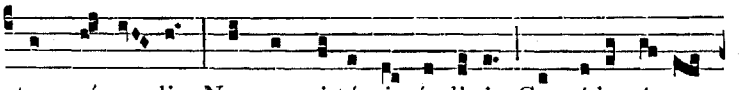
3. Ye close the sacred gates on high; at your command apart they fly : oh, loose us from the guilty chain we strive to break, and strive in vain.

4. 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.

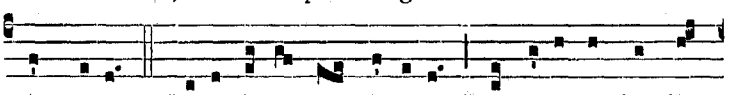
5. So when the world is at its end, and Christ to judgment shall descend, may we be call'd those joys to see prepar'd from all eternity.

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.

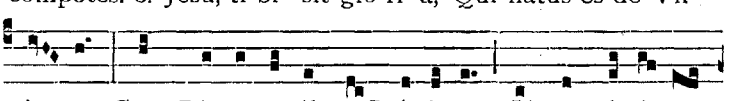
*(IX century.)*



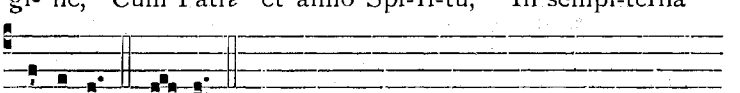
stus saé-cu- li, Nos sempi-térni gáudi- i Concédat ésse



cómpotes. 6. Jésu, tí-bi sit gló-ri- a, Qui nátus es de Vír-



gi- ne, Cum Pátre et álmo Spí-ri-tu, In sempi-térna

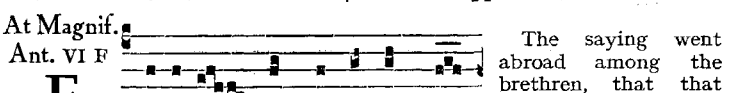


saécu-la. Amen.

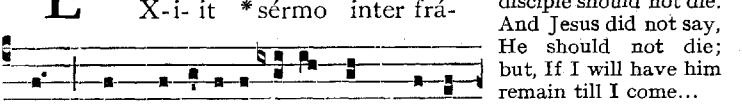
℣. Valde honorándus est beátus Joánnes.
℟. Qui supra péctus Dómini in cóena recúbuit.

℣. Most honourable is blessed John.
℟. Who leaned on the Lord's breast at supper.

At Magnif.
Ant. VI F

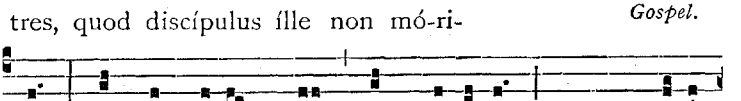


E X-i- it *sérmo inter frá-

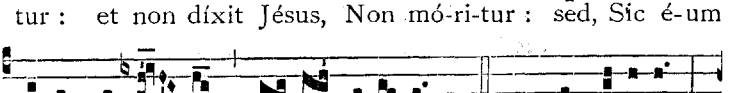


tres, quod discípulus ílle non mó-ri-

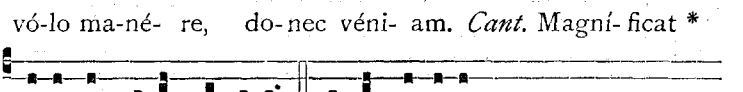
The saying went abroad among the brethren, that that disciple should not die. And Jesus did not say, He should not die; but, If I will have him remain till I come...
*Gospel.*



tur : et non díxit Jésus, Non mó-ri-tur : sed, Sic é-um



vó-lo ma-né- re, do-nec véni- am. *Cant.* Magní- ficat *

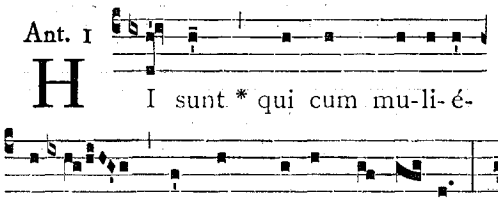


ánima *mé- a* Dóminum. Et exsultávit...

*Cant.* Magníficat. VI F, *p.* 216 *or* 219.
*Prayer.* Ecclésiam tuam, *p.* 338.

### Commemoration of the Holy Innocents.

Ant. I




These are they who were not defiled with women; for they are virgins; and follow the Lamb whithersoever he goeth. *Epistle.*

℣. Heródes irátus occídit múltos púeros.
℟. In Béthlehem Júdae civitáte Dávid.

℣. Herod in his anger killed many children.
℟. In Bethlehem of Juda, the city of David.

*Prayer.* Deus, cujus hodiérna die, *p.* 345.

### Commemoration of Christmas.

*Ant.* Hódie Christus, *p.* 328 *and* ℣. Nótum fécit, *p.* 327.
*Prayer.* Concéde, *p.* 319.
Benedicámus Dómino I, *p.* 138. — *Antiphon.* Alma, *p.* 238.

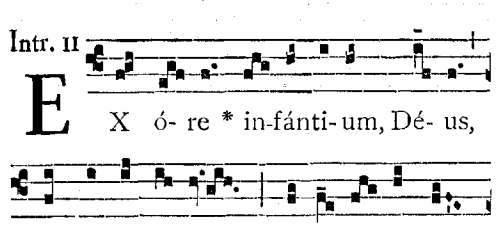
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DECEMBER 28.

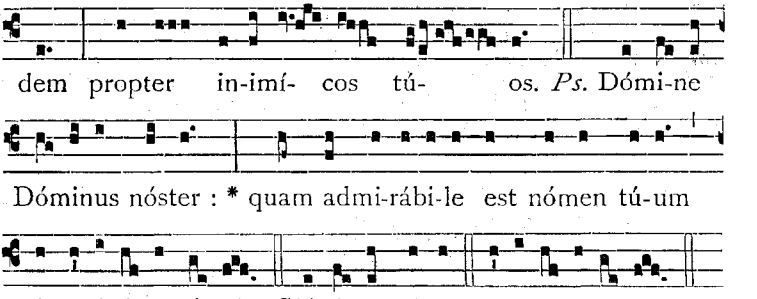
## Feast of the Holy Innocents.

*Double of II Class with simple Octave.*
*Station at St. Paul outside The Walls.*

Intr. II




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.*




Glória Pátri. II, *p.* 28.

Glória in excélsis *is sung only if the day is Sunday.*

**Collect.**

DEus, cujus hodiérna die praecónium Innocéntes Mártyres non loquéndo, sed moriéndo confessi sunt : † ómnia in nobis vitiórum mala mortífica, ut fidem tuam, quam lingua nostra lóquitur, * étiam móribus vita fateátur. Per Dóminum.

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.

*Commemoration of the Nativity.* *Collect.* Concéde, *p.* 319.

**Lectio libri Apocalypsis beati Joannis Apostoli.**

*The song of the undefiled in heaven. Apoc. 14, 1-5.*

IN diébus illis : Vidi supra montem Sion Agnum stantem, et cum eo centum quadragínta quátuor míllia, habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audívi vocem de caelo, tamquam vocem aquárum multárum, et tamquam vocem tonítrui magni : et vocem, quam audívi, sicut citharœdórum citharizántium in cítharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quátuor animália, et senióres : et nemo póterat dícere cánticum, nisi illa centum quadragínta quátuor míllia, qui empti sunt de terra. Hi sunt, qui cum muliéribus non sunt coinquináti : vírgines enim sunt.
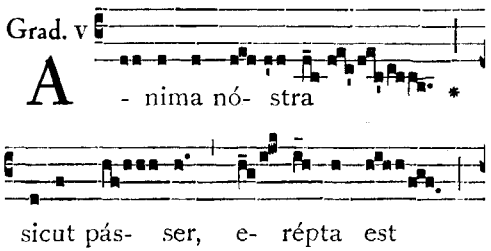
IN those days, I saw upon Mount Sion a Lamb standing, and with him a hundred forty-four thousand having his name, and the name of his Father, written on their foreheads.

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.

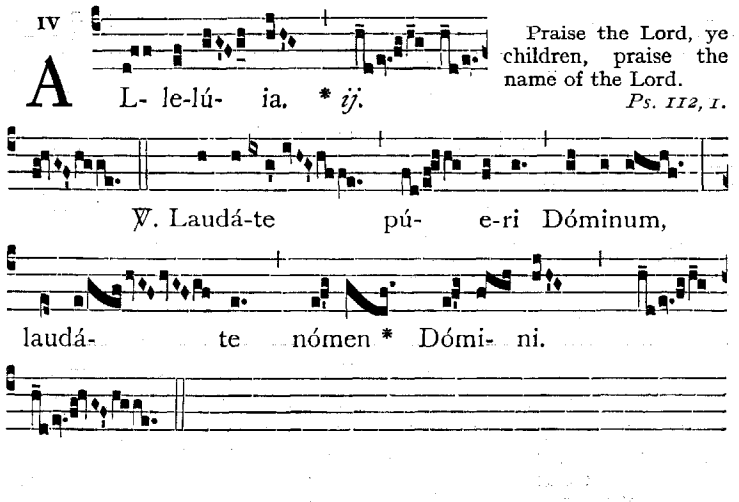
And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb

**Hi sequúntur Agnum, quocúmque íerit. Hi empti sunt ex homínibus primítiae Deo et Agno : et in ore eórum non est invéntum mendácium : 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.

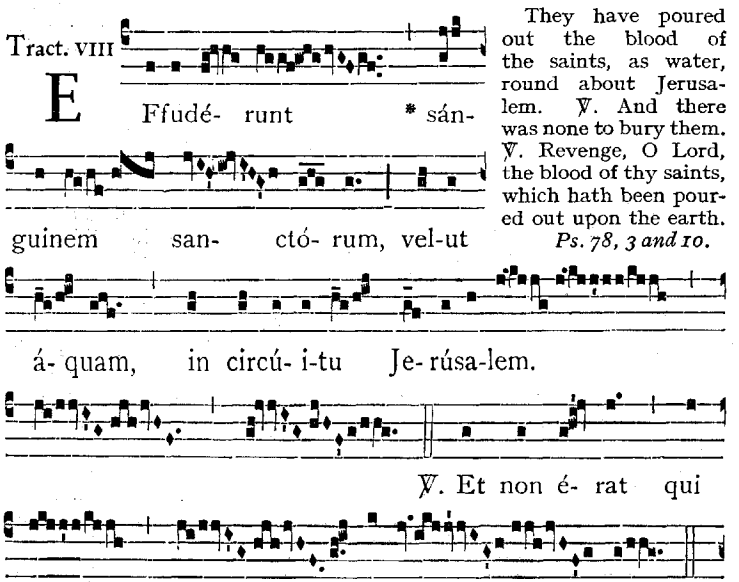



Our soul hath been delivered as a sparrow out of the snare of the fowlers. ℣. The snare is broken, and we are delivered; our help is in the name of the Lord, who hath made heaven and earth. *Ps. 123, 7-8.*

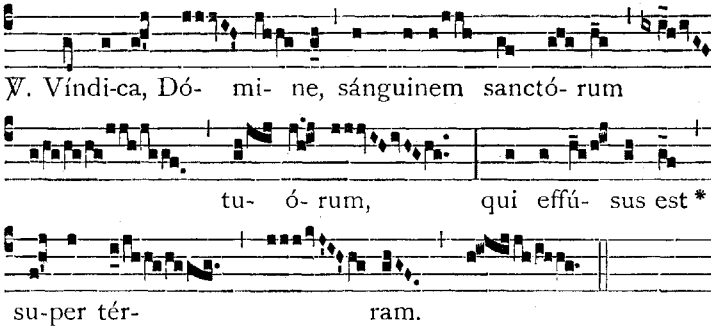



Praise the Lord, ye children, praise the name of the Lord. *Ps. 112, 1.*

*The following Tract is said instead of the* Allelúia *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. ℣. And there was none to bury them. ℣. Revenge, O Lord, the blood of thy saints, which hath been poured out upon the earth. *Ps. 78, 3 and 10.*




### ✠ Sequentia Sancti Evangelii secundum Matthaeum.

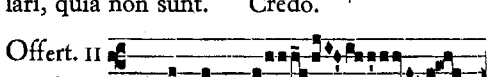
*The flight into Egypt and massacre of the Innocents. Matth. 2, 13-18.*

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

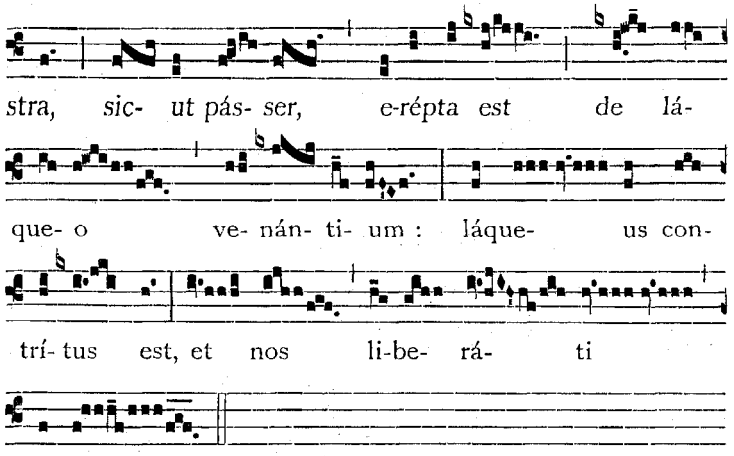
AT that time an Angel of the Lord appeared in sleep to Joseph, saying : Arise, and take the child and his mother, and fly into Egypt; and be there until I tell thee : for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod : that it might be fulfilled which the Lord spoke by the prophet, saying : Out of Egypt have I called my son.

Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in 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.

Offert. II




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.*




**Secret.**

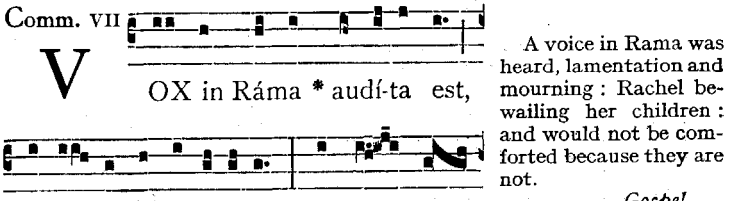
SAnctórum tuórum, Dómine, nobis pia non desit orátio : quae et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

MAY the holy prayers of thy saints never fail us, O Lord; may they render our offerings pleasing in thy sight; and may they ever ensure to us the fulness of thy mercy. Through our Lord.

*Secret of the Nativity.* Obláta Dómine, *p.* 322.

*Preface of Christmas, p.* 314. Communicántes, *p.* 15.

Comm. VII




A voice in Rama was heard, lamentation and mourning : Rachel bewailing her children : and would not be comforted because they are not.

*Gospel.*

### Postcommunion.

VOtíva, Dómine, dona percépimus : quae Sanctórum nobis précibus, et praeséntis, quaésumus, vitae páriter et aetérnae tríbue conférre subsídium. Per Dóminum nostrum Jesum Christum.

THrough the intercession of thy saints, O Lord, may the mystical gifts we have received be our help in this life, and our assurance of happiness in that which is to come. Through our Lord.

*Postcommunion of the Nativity.* Praesta, *p.* 323.

## AT VESPERS.

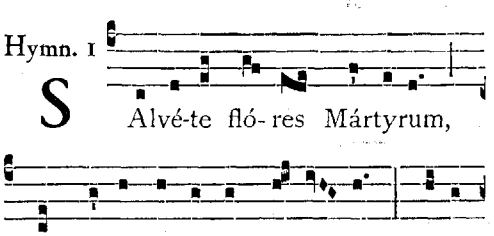
*Antiphons and Psalms of the Nativity, p.* 323.

### Chapter. *Epistle of the Mass.*

VIdi supra montem Sion Agnum **stan**tem, † et cum eo centum quadragínta qu*átuor* **míllia**, * habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus **su**is.

IBeheld a Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

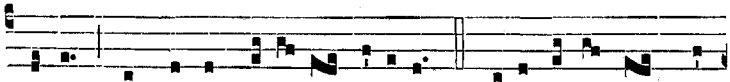
Hymn. 1
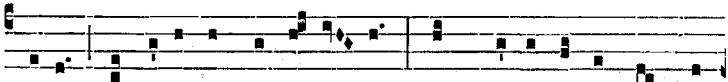



1. You first of martyrs, snatched away at gleam and dawning of your day; blossoms by Herod's fury strown as by the gale the rose unblown.

2. Babes are you still, who then for Christ like tender lambs were sacrificed. Nor at his very throne lay down your precious playthings, palm and crown.
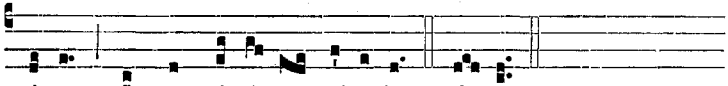
3. With you we also evermore would sing the Babe a Maiden bore, descanting on that burden sweet praise of the Father and Paraclete. *(Prudentius, 348-413; trans. W. Shewring, by permission.)*



pli-ces, Pálma et coró-nis lúdi-tis. 3. Jésu, tí-bi sit gló-



ri- a, Qui nátus es de Vírgi- ne, Cum Pátre et álmo Spí-

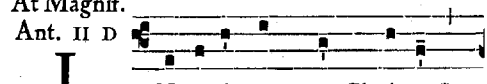


ri-tu, In sempi-térna saécu-la. Amen.
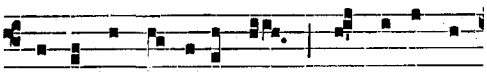
℣. Sub thróno Déi ómnes sáncti clámant.
℟. Víndica sánguinem nóstrum, Déus nóster.

℣. Under God's throne all the Saints cry out.
℟. Avenge our blood, O our God.

At Magnif.
Ant. II D

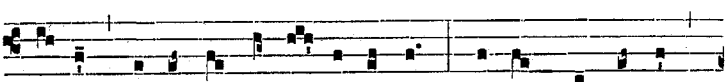


INnocéntes pro Chrísto *

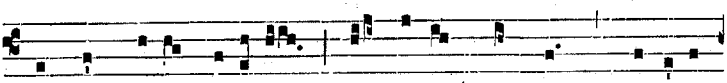


infántes occí-si sunt, ab in-íquo

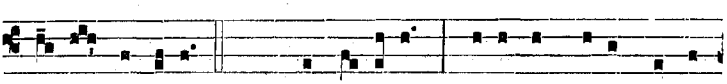
Children in their innocence were put to death for Christ; those at the breast were slain by the wicked king; they follow the very Lamb without spot, and cry continually, Glory to thee, O Lord.



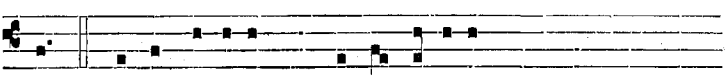
ré-ge lacténtes inter-fécti sunt : ípsum sequúntur



Agnum sine mácu-la, et dí-cunt semper : Gló-rí-a



tí-bi Dómine. *Cant.* Magní- ficat * ánima mé-*a* **Dómi-**



num. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. II D, *p.* 213 *or* 219. — *Prayer.* Deus, cujus, *p.* 345.

### Commemoration of St. Thomas.

*Ant.* Iste sánctus. ℣. Glória, *p.* 126.

*Prayer.* Deus pro cujus Ecclésia, *p.* 353.

### Commemoration of Christmas.

*Ant.* Hódie Christus, *p.* 328. ℣. Nótum fécit, *p.* 327.

*Prayer.* Concéde quaésumus, *p.* 319.

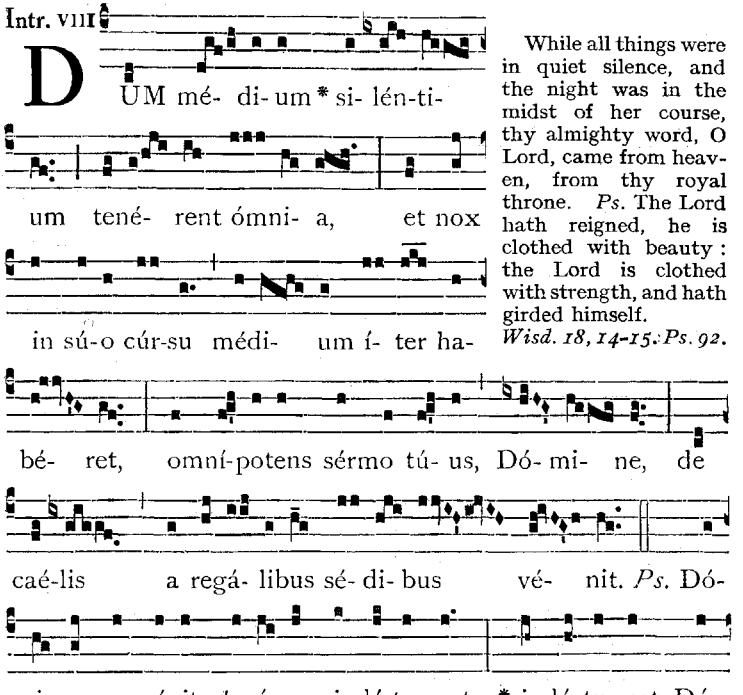
Benedicámus Dómino II, *p.* 139. — *Antiphon.* Alma, *p.* 238.

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# Sunday within the Octave of Christmas.

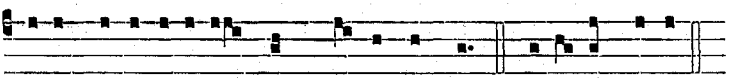
¶ *From December 26th to 28th inclusive, and on January 1st, Mass and Vespers are those of the feast of the day.*

*From December 29th to 31st the office of the Sunday is a follows.*

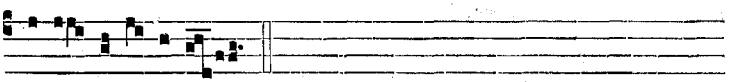



While all things were in quiet silence, and the night was in the midst of her course, thy almighty word, O Lord, came from heaven, from thy royal throne. *Ps.* The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

*Wisd. 18, 14-15. Ps. 92.*



minus forti-túdinem, et prae-cínxit se Gló-ri- a Pátri.



E u o u a e. Glória Patri. VIII, *p.* 30.

**Collect.**

OMnípotens sempitérne Deus, dírige actus nostros in beneplácito tuo : † ut in nómine dilécti Fílii tui * mereámur bonis opéribus abundáre. Qui tecum vivit.

ALmighty and everlasting God, guide all our actions according to thy good pleasure; so that we may abound in good works done in the name of thy beloved Son. Who lives and reigns.

DECEMBER 29. *Commemoration :* 1. *of* **St. Thomas Becket, Archbishop of Canterbury and Martyr** († 1170).

DEus, pro cujus Ecclésia gloriósus Póntifex Thomas gládiis impiórum occúbuit : † praesta, quaésumus; ut omnes qui ejus implórant auxílium, * petitiónis suæ salutárem consequántur efféctum. (Per Dóminum nostrum.)

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.)

2. *of the Nativity. Collect :* Concéde, *p.* 319.

DECEMBER 30. *Commemoration of the Nativity.* Concéde, *p.* 319.

DECEMBER 31. *Commemorations :* 1. *of* **St. Sylvester, Pope** (314-335).

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Silvéstrum Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. (Per Dóminum.)

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Sylvester Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. (Through our Lord).

2. *of the Nativity :* Concéde, *p.* 319.

**Lectio Epistolae beati Pauli Apostoli ad Galatas.**

*The Spirit of Adoption. Gal. 4, 1-7.*

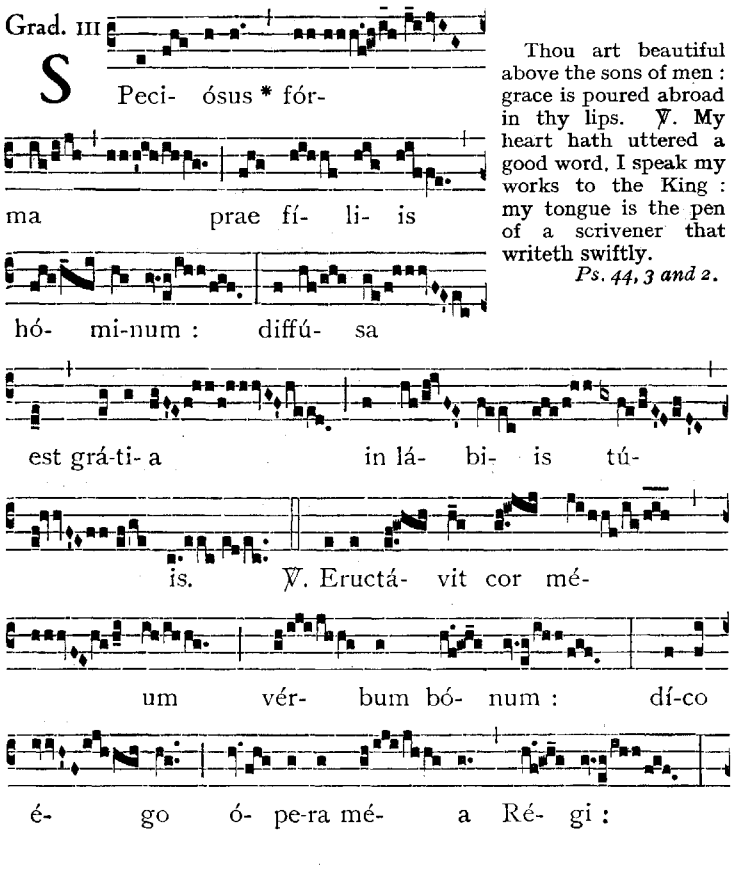
FRatres : Quanto témpore haeres párvulus est, nihil differt a servo, cum sit dóminus ómnium : sed sub tutóribus et actóribus est usque ad praefi-

BRethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the

nítum tempus a patre : ita et nos cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex mulíere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis fílii, misit Deus Spíritum Fílii sui in corda vestra, clamántem : Abba, Pater. Itaque jam non est servus, sed fílius : quod si fílius, et haeres per Deum.

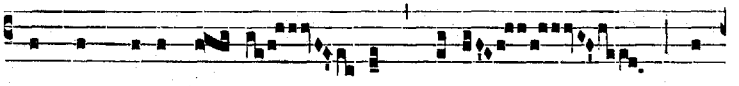
father : so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are 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.

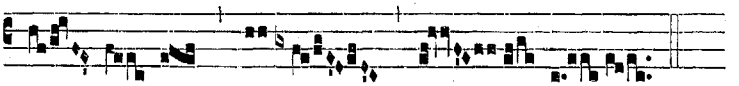
Grad. III



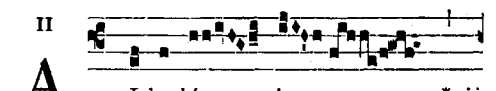

Thou art beautiful above the sons of men : grace is poured abroad in thy lips. ℣. My heart hath uttered a good word, I speak my works to the King : my tongue is the pen of a scrivener that writeth swiftly.

*Ps. 44, 3 and 2.*

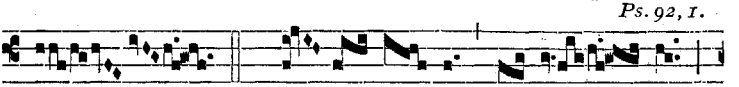



II

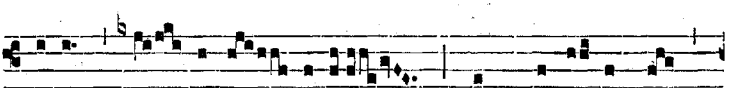


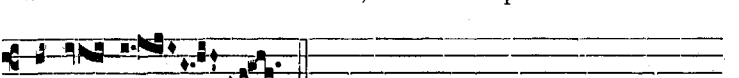

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with power. *Ps. 92, 1.*










### ✠ Sequentia sancti Evangelii secundum Lucam.

*The prophecies of Simeon and Anna. Luke 2, 33-40.*

IN illo témpore: Erat Joseph et María mater Jesu, mirántes super his quæ dicebántur de illo. Et benedíxit illis Símeon, et dixit ad Maríam 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

ejus : Ecce pósitus est hic in ruínam, et in resurrectiónem multórum in Israel : et in signum cui contradicétur : et tuam ipsíus ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitatiónes. Et erat Anna prophetíssa, fília Phánuel, de tribu Aser : haec procésserat in diébus multis, et víxerat cum viro suo annis septem a virginitáte sua. Et haec vídua usque ad annos octogínta quátuor : quae non discedébat de templo, jejúniis et obsecratiónibus sérviens nocte ac die. Et haec, ipsa hora supervéniens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptiónem Israel. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galilaéam, in civitátem suam Názareth. Puer autem crescébat, et confortabátur, plenus sapiéntia : et grátia Dei erat in illo.

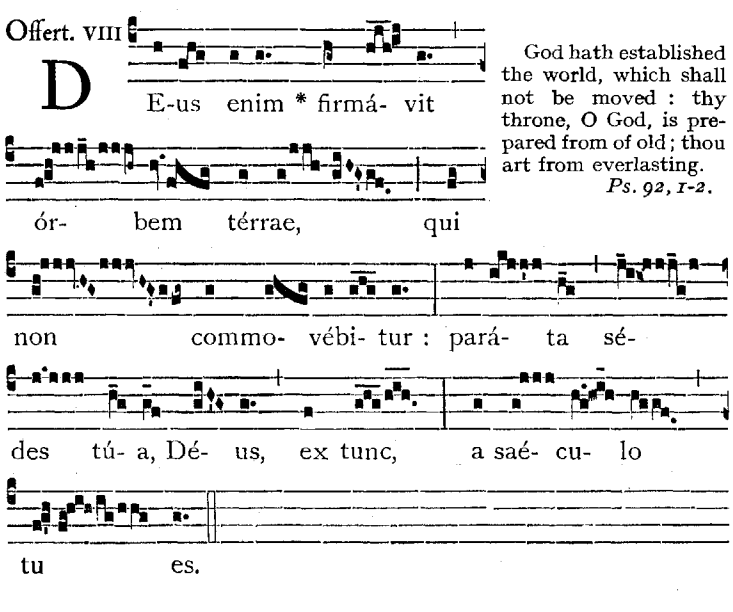
Credo.

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.

Offert. VIII




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.*

*Secret.* Concéde quaésumus, *p.* 542.

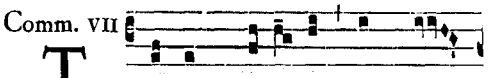
DECEMBER 29 *2nd and 3rd Secrets nº 3 (a), p.* 967, *and* Obláta, *p.* 322.

DECEMBER 30 *2nd Secret.* Obláta, *p.* 322.

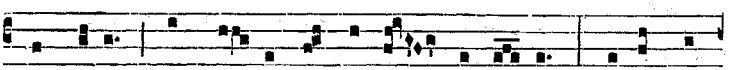
DECEMBER 31 *2nd and 3rd Secrets nº 1, p.* 967, *and* Obláta, *p.* 322.

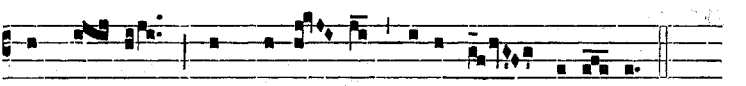
*Preface of Christmas, p.* 314. *and* Communicántes. *p.* 15.

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.*




*Postcommunion* Per hujus, Dómine, *p.* 542.

DECEMBER 29 *2nd and 3rd Postcommunions nº 3 (a), p.* 971, *and* Praesta quaésumus, *p.* 323.

DECEMBER 30 *2nd Postcommunion.* Praèsta quaésumus, *p.* 323.

DECEMBER 31 *2nd and 3rd Postcommunions nº 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.*

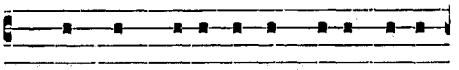
*Antiphons and Psalms of the Nativity, p.* 323, *semi-double rite.*

### Chapter.

FRatres : Quanto témpore haeres párvulus est, nihil differt a servo, cum sit dóminus **ómnium** : † sed sub tutóribus et act*óri***bus** est, * usque ad praefinítum tempus a **patre.**

BRethren, 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.

*Hymn.* Jésu Redémptor, *p.* 326.



℣. Vér- bum cáro fáctum est, alle-
℟. Et ha- bi-tá-vit in nóbis, alle-

℣. The Word was made flesh, alleluia.
℟. And dwelt among us, alleluia.

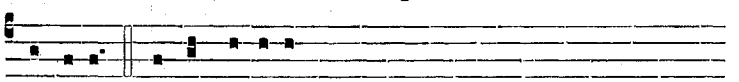


lú- ia.

At Magnif.
Ant. VI F

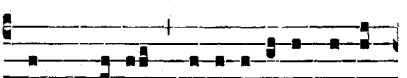


P U-er Jésus. *Cant.* Magní- ficat * ánima *mé- a*



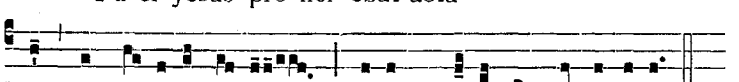
Dóminum. Et exsultávit... — *Cant.* Magníficat. VI F, *p.* 216.

Ant.



Pú-er Jésus pro-fici- ébat aetá-

The boy Jesus increased in age and wisdom, before God and men. *Luke 2, 52.*



te et sa-pi-énti- a córam Dé- o et homí-nibus.

*Prayer.* Omnípotens, *p.* 353.

DECEMBER 29. *Commemorations :* 1. *of the* **Nativity.** *Antiphon.* Hódie, *p.* 328. ℣. Notum, *p.* 327. *Prayer.* Concéde, *p.* 319.

2. *of* **St. Thomas.** *Antiphon.* Qui vult veníre, *p.* 127. ℣. Justus. *Prayer.* Deus pro cujus, *p.* 353.

DECEMBER 30. *Commemorations :* 1. *of* **St. Sylvester.** *Antiphon.* Sacérdos et Póntifex, *p.* 129. ℣. Amávit. *Prayer.* Gregem tuum, *p.* 353.

2. *of the* **Nativity.** *Antiphon.* Hódie, *p.* 328. ℣. Nótum, *p.* 327. *Prayer.* Concéde, *p.* 319.

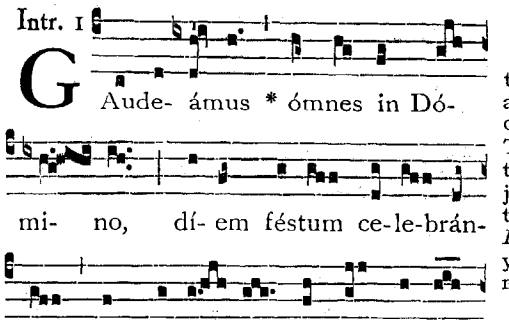
Benedicámus Dómino III, *p.* 140. — *Antiphon.* Alma, *p.* 238.

# 29. St. Thomas of Canterbury Bishop and Martyr.

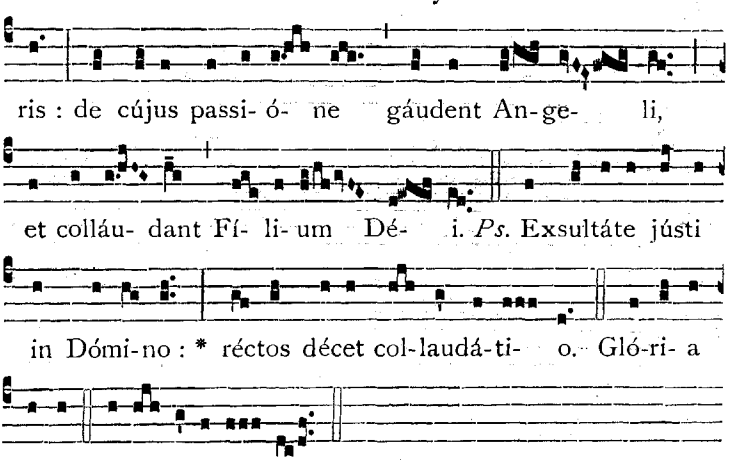
*Double.*

## AT MASS.

Intr. I




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.*




Glória Pátri. 1st tone. *p.* 28.

*Collect.* Deus pro cujus Ecclésia. *p.* 353.

### Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

*The priest's calling. That of Christ. Hebr. 5, 1-6.*

FRatres : Omnis póntifex ex homínibus assúmptus, pro homínibus constitúitur in iis,

BRethren, every high priest taken from among men, is ordained for men in the things that appertain to

quae sunt ad Deum, ut ófferat dona, et sacrifícia pro peccátis : qui condolére possit iis, qui ignórant, et errant : quóniam et ipse circúmdatus est infirmitáte : et proptérea debet, quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret : sed qui locútus est ad eum : Fílius meus es tu, ego hódie génui te. Quemádmodum et in álio loco dicit : Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech.

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.

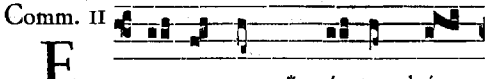
*Graduel.* Ecce sacérdos mágnus, *p.* 1560.

Allel., allel. ℣. Ego sum pástor, *p.* 689. — *Gospel as follows.*

*Offertory.* Posuísti Dómine, *p.* 1439.

*Secret nº 3 (a), p.* 967.

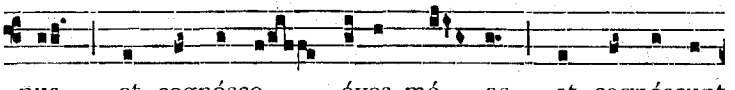
Comm. II



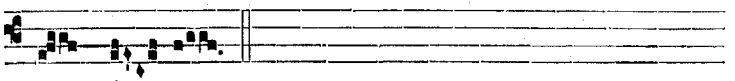
E - go sum * pá-stor bó-

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 nº 3 (a), p.* 971.

**At Vespers.** *Ant. and Pss. of the Nativity, p.* 323. *Chapter* Beátus vir. *p.* 1612. *Hymn of St. Stephen, p.* 334. ℣. Justus. *and Ant. at Magnif.* Qui vult veníre, *p.* 1612.

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## 31. St. Silvester Pope and Confessor († 533)

**Mass.** Si díligis me, *p.* 1604.

JANUARY 1.

# The Circumcision of our Lord.

## Octave of the Nativity.

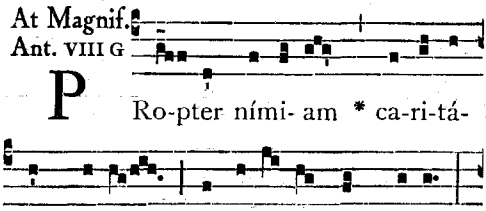
*Double of II Class.*

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 Verspers, p.* 361, *except :*

*Versicle.* Vérbum cáro, *p.* 358.




For his exceeding charity wherewith he loved us, God sent his own Son, in the likeness of sinful flesh, alleluia. *Ephes. 2, 4; Rom. 8, 3.*

*Cant.* Magníficat. VIII G, *p.* 217 *or* 223.

*Prayer.* Deus, qui salútis, *p.* 408.
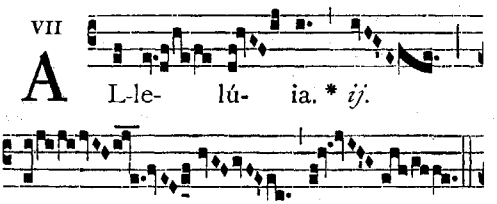
*No Commemoration is made unless a feast which is a Double of II Class falls on Dec. 31st.*

Benedicámus Dómino I, *p.* 138. — *Antiphon.* Alma, *p.* 238.

## AT MASS.

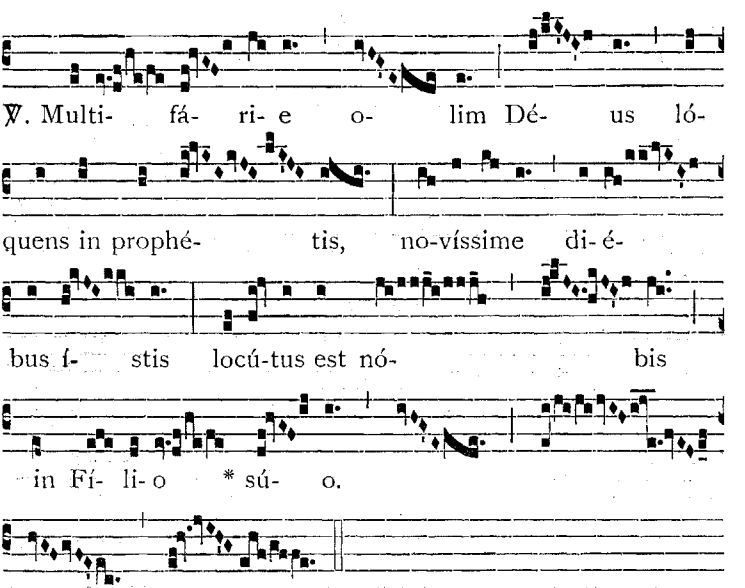
*Station at St. Mary across the Tiber.*

*Introit.* Púer nátus est, *p.* 319. — *Collect.* Deus, qui salútis, *p.* 408.
*Epistle.* Appáruit grátia Dei, *p.* 311. — *Gradual.* Vidérunt, *p.* 320.




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.*




**℣ Sequentia sancti Evangelii secundum Lucam.** *Luke 2, 21.*

IN illo témpore : Postquam consummáti sunt dies octo ut circumciderétur puer : vocátum est nomen ejus Jesus, quod vocátum est ab Angelo, priúsquam in útero conciperétur.

Credo.

AT that time, after eight days were accomplished that the child should be circumcised; his name was called Jesus, which was called by the Angel, before he was conceived in the womb.

*Offertory*. Túi sunt caéli, *p*. 322.

*Secret*. Munéribus nostris, *p*. 434.

*Preface of Christmas*, *p*. 314. Communicántes *of Christmas*, *p*.15.

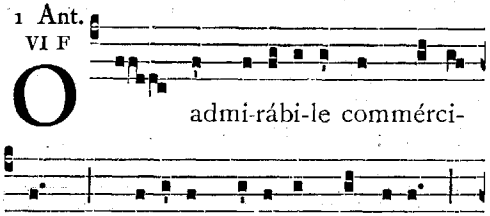
*Communion*. Vidérunt, *p*. 323.

*Postcommunion*. Haec nos commúnio, *p*. 413.

## AT SECOND VESPERS.

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.

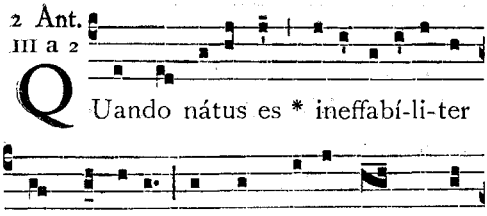
1 Ant.
VI F




O wonderful exchange! the Creator of mankind, taking soul and body, has deigned to be born of a Virgin; and becoming man without human father, has bestowed on us his Godhead.

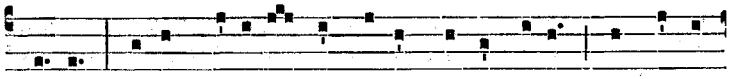
*Ps.* Díxit Dóminus. VI F, *p*. 150.

2 Ant. III a 2
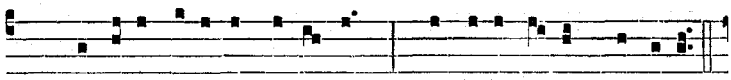



When thou wast born ineffably of a Virgin, then the Scriptures were fulfilled: Thou camest down like rain upon the fleece, to save mankind; we praise thee, O our God.

*Judges 6, 36-38; Ps. 71, 6.*



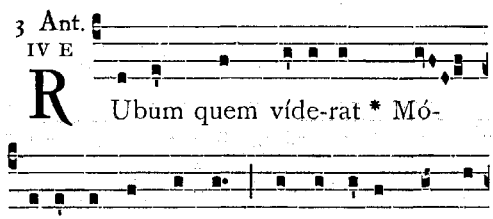






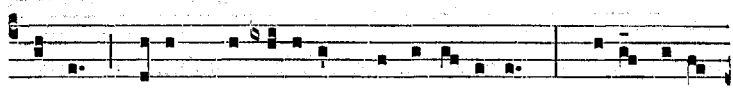

*Ps.* Laudáte púeri, *p.* III a². 167.

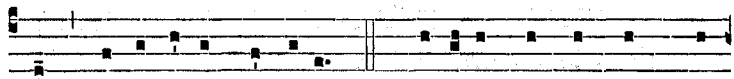
3 Ant. IV E

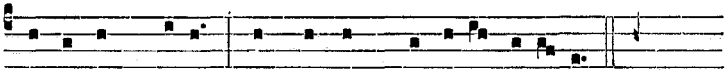



In the bramble-bush which Moses saw unconsumed, we understand the preservation of thy admirable maidenhood; O Mother of God, pray for us.

*Exodus 3, 2.*



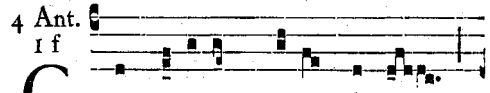





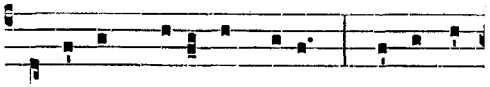
dícta *sunt* míhi : * in dómum *Dómini* íbimus.

*Ps.* Laetátus sum. IV E, *p.* 188.

4 Ant.
I f
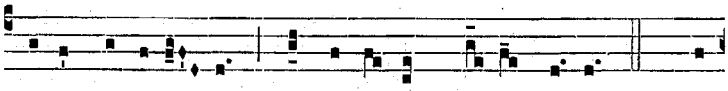


Erminávit * rádix Jésse,

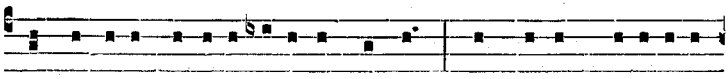


órta est stélla ex Jácob : Vírgo pé-

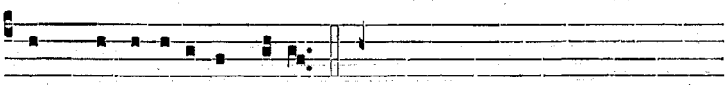
The root of Jesse has sprouted, the star has risen out of Jacob; the Virgin has brought forth the Saviour; we praise thee, O our God. *Is. 11, 1; Num. 24, 17; Matth. 1, 21, 23.*



pe-rit Salvató- rem : te laudámus, Dé- us nóster. *Ps.* Ni-

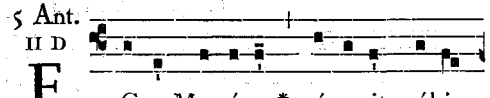


si Dóminus aedi-fi-cáve-rit dómum, * in vánum laboravé-



runt qui aedí-*fi-cant* é- am. — *Ps.* Nisi Dóminus. I f, *p.* 193.

5 Ant.
II D

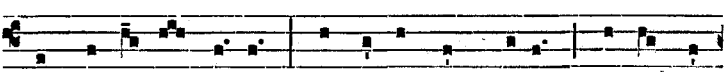


Ecce Ma-rí- a * génu- it nóbis

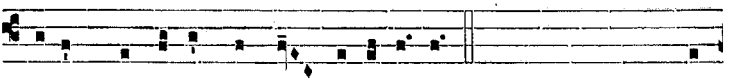


Salvatórem, quem Jo-ánnes vídens

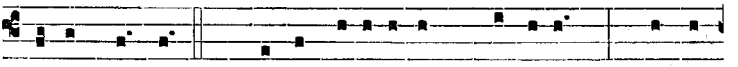
Lo, Mary has brought forth for us a Saviour; when John saw him, he cried and said: Behold the Lamb of God; behold him who takes away the sins of the world, alleluia. *John 1, 29.*



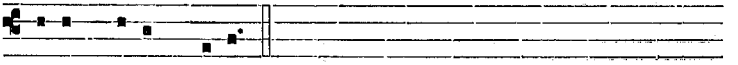
exclamá- vit, dí-cens : Ecce Agnus Dé- i, ecce qui



tóllit † peccá-ta múndi, alle-lú- ia. *After Septuag.* † pec-



cá-ta múndi. *Ps.* Láuda Jerúsa-lem **Dóminum** : * láuda



Dé- um tú-*um* **Sí**- on. — *Ps.* Láuda Jerúsalem. II D. 208.

**Chapter.** *(Epistle of the Midnight Mass of Christmas.)*

APpáruit grátia Dei Salvatóris nostri ómnibus **homínibus**, † erúdiens nos, ut abnegántes impietátem et saeculária *desi***dé**ria, * sóbrie, et juste, et pie vivámus in hoc **saé**culo.

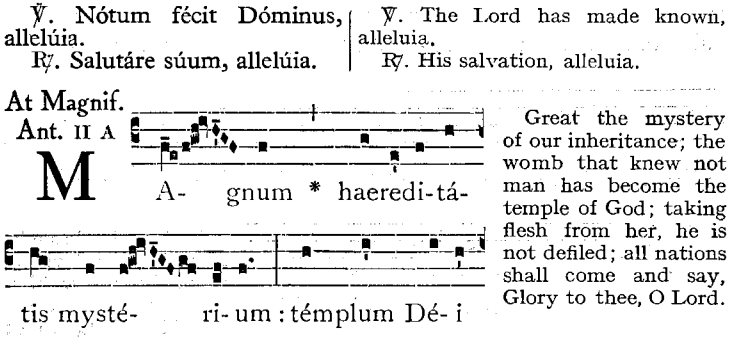
THE grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

*Hymn.* Jésu Redémptor ómnium, *p.* 326

℣. Nótum fécit Dóminus, allelúia.
℟. Salutáre súum, allelúia.

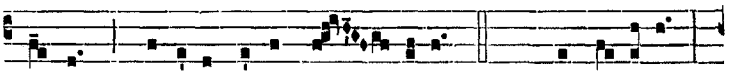
℣. The Lord has made known, alleluia.
℟. His salvation, alleluia.

At Magnif.
Ant. II A

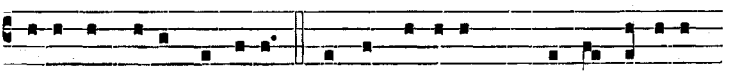


M A- gnum * haeredi-tá- tis mysté- ri- um : témplum Dé- i fáctus est úte-rus nésci- ens ví-rum : non est pollútus ex é-a cár-nem assúmens : ó-mnes géntes véni- ent, di-

Great the mystery of our inheritance; the womb that knew not man has become the temple of God; taking flesh from her, he is not defiled; all nations shall come and say, Glory to thee, O Lord.



céntes : Gló-ri- a tí-bi Dó- mine. *Cant.* Magní- ficat *



ánima mé-*a* Dóminum. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. II A, *p.* 213 *or* 219.

*Prayer.* Deus qui salútis, *p.* 408.

¶ *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.*

Benedicámus Dómino I, *p.* 138. — *Antiphon.* Alma, *p.* 238.

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SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY.

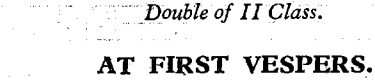
# Feast of the Most Holy Name of Jesus.

*Double of II Class.*

## AT FIRST VESPERS.

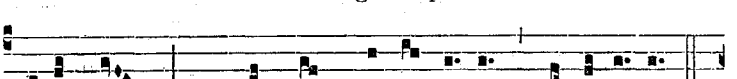
*All as at Second Verspers, p.* 371, *except the following :*

At Magnif. Ant. VIII G

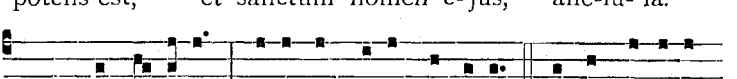


F Ecit * mí-hi mágna qui

He that is mighty has done great things to me, and holy is his name, alleluia.



pótens est, et sánctum nómen é-jus, alle-lú- ia.



*Cant.* Magní- ficat * ánima *mé- a* Dóminum. Et exsultávit..

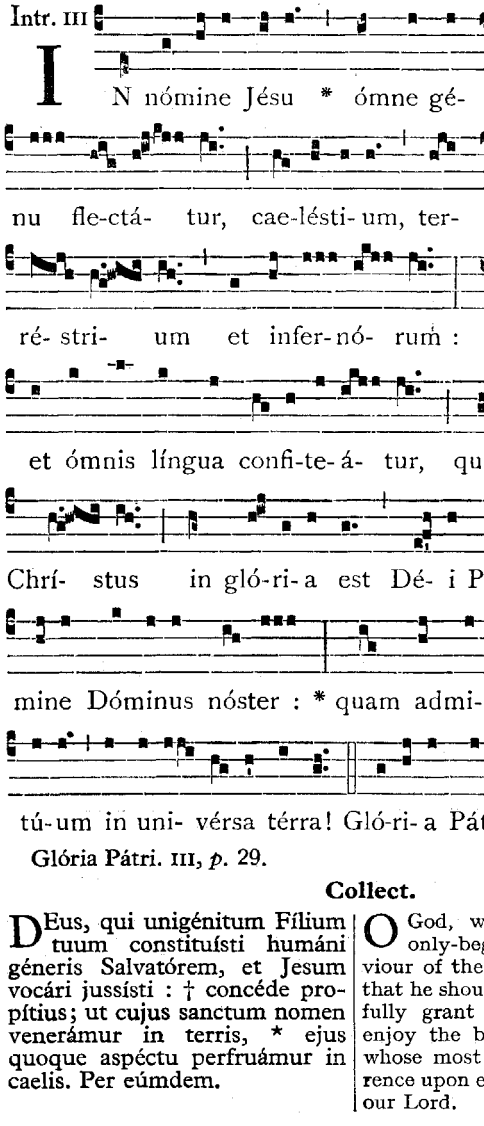
*Cant.* Magníficat. VIII G, *p.* 217.

*Prayer.* Deus, qui unigénitum, *p.* 366.

*No Commemoration is made of the Sunday.*

## AT MASS.

Intr. III




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, 10-11; *Ps.* 8, 2.

Glória Pátri. III, *p.* 29.

### Collect.

**DEus, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári jussísti : † concéde propítius; ut cujus sanctum nomen venerámur in terris, * ejus quoque aspéctu perfruámur in caelis. Per eúmdem.**

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.* Omnípotens sempitérne Deus, *p.* 353.
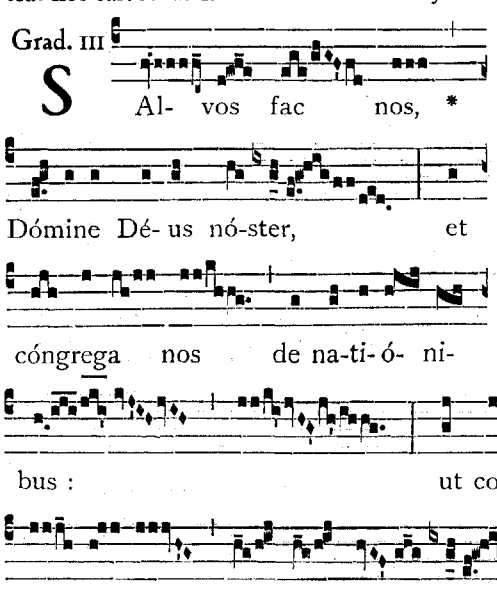
## Lectio Actuum Apostolorum.

*Jesus is the name of man's only Saviour. Acts, 4, 8-12.*

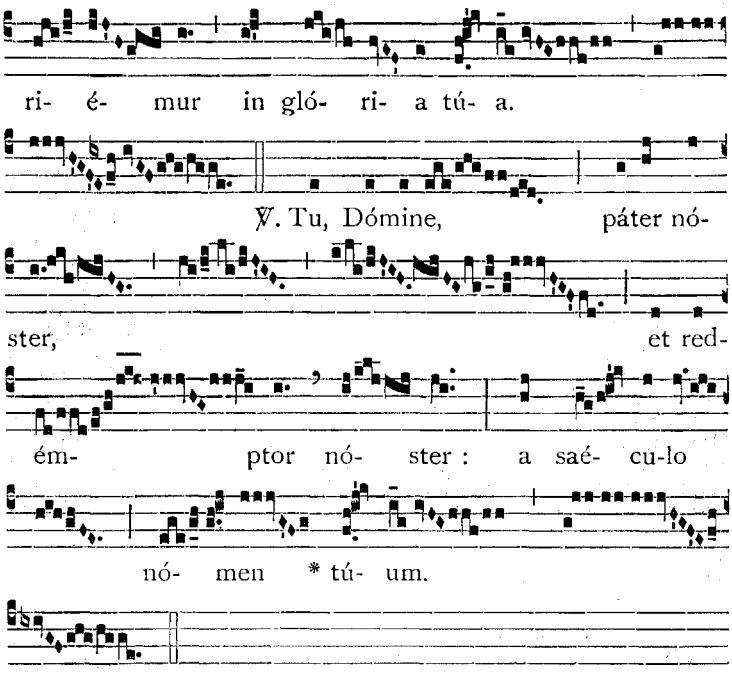
IN diébus illis : Petrus replétus Spíritu Sancto, dixit : Príncipes pópuli et senióres, audíte : Si nos hódie dijudicámur in benefácto hóminis infírmi, in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israel : quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus : qui factus est in caput ánguli : et non est in álio áliquo salus. Nec enim áliud nomen est sub caelo datum homínibus, in quo opórteat nos salvos fíeri.

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.

Grad. III



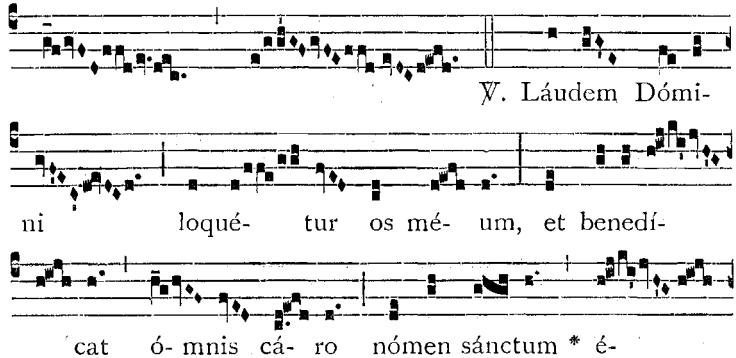

Save us, O Lord, our God, and gather us from among the nations : that we may give thanks to thy holy name, and may glory in thy praise. *Ps. 105, 47.* ℣. Thou, O Lord, art our Father and Redeemer, thy name is from eternity. *Is. 63, 16.*




I

A L-le- lú- ia. * *ij.*

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. *Ps. 144, 21.*
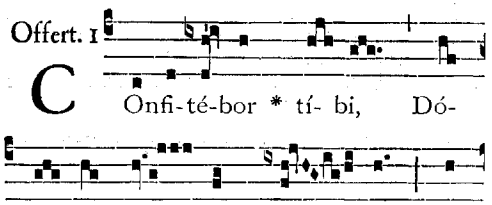




jus.
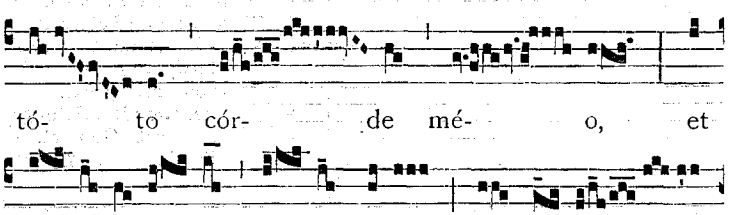
*Gospel of the Circumcision, p.* 360. — Credo.

Offert. I

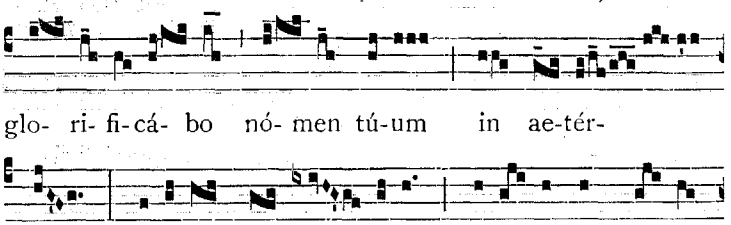


Onfi-té-bor * tí- bi, Dómine Déus méus, in

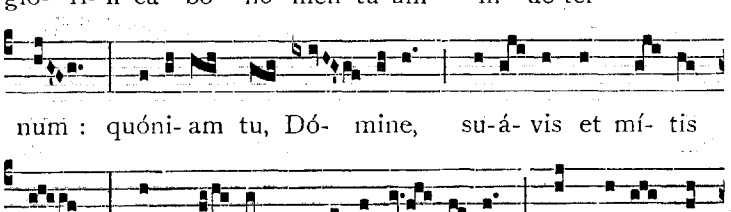
I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee, alleluia. *Ps. 85, 12 and 5.*
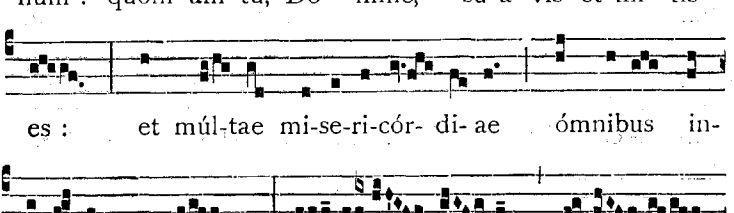


tóto córde méo, et



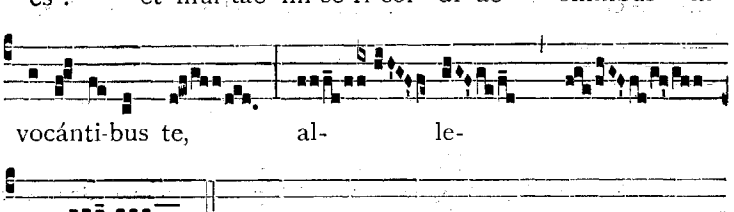
glorifi-cábo nómen túum in aetér-



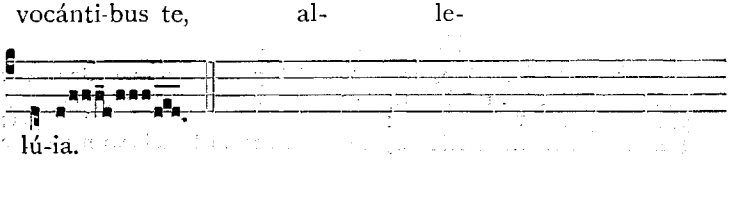
num : quóniam tu, Dómine, suávis et mítis



es : et múltae miseri-córdiae ómnibus in-



vocántibus te, alle-



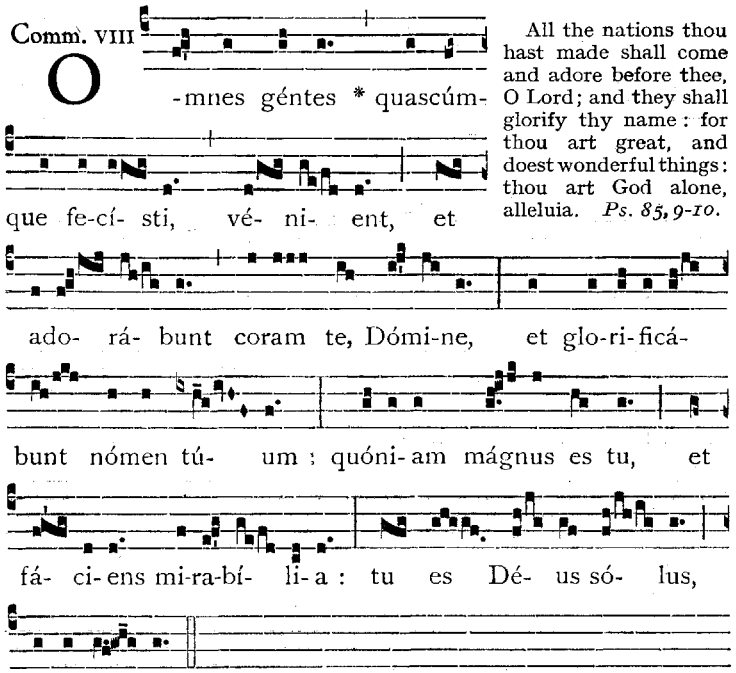
lúia.

## Secret.

BEnedíctio tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quáesumus, hoc sacrifícium nostrum, quod ad glóriam nóminis Fílii tui Dómini nostri Jesu Christi offérimus tibi : ut majestáti tuae placére possit ad laudem, et nobis profícere ad salútem. Per eúmdem Dóminum.

MAY thy blessing, O most merciful God, to which every creature must look for its well-being, hallow, we beseech thee, this our sacrifice, offered to the glory of the most holy name of thy Son, our Lord Jesus Christ; may the same sacrifice please, honour and praise thee, and may it profit us to salvation. Through the same our Lord.

¶ *On January 5th, 2nd Secret* Concéde, *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.*

## Postcommunion.

OMnípotens aetérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra : et sacrifícium salutáris hóstiae,

ALmighty and eternal God, our Creator and Redeemer, graciously bow down thine ear to our prayer; in peace and in kindliness make the

quod in honórem nóminis Fílii tui, Dómini nostri Jesu Christi, majestáti tuae obtúlimus, plácido et benígno vultu suscípere dignéris; ut grátia tua nobis infúsa, sub glorióso nómine Jesu, aetérnæ prædestinatiónis título gaudeámus nómina nostra scripta esse in caelis. Per eúmdem Dóminum nostrum Jesum Christum.

light of thy countenance to shine forth upon us; receive with favour the saving Victim we, to the glory of the name of thy Son, our Lord Jesus Christ, have offered upon thine altar; and flooding us here with thy grace, cause us one day to know that, in thine everlasting predestination, our names are written in heaven under the glorious name of Jesus. Through the same our Lord.

¶ *On January 5th, 2nd Postcommunion* Per hujus Dómine. *p.* 542*: then the Last Gospel as follows:*

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Return from Egypt. Matth. 2, 19-23.*

IN illo témpore: Defúncto Heróde, ecce Angelus Dómini appáruit in somnis Joseph in Ægýpto, dicens: Surge, et áccipe púerum, et matrem ejus, et vade in terram Israel: defúncti sunt enim, qui quærébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et vénit in terram Israel. Audiens autem quod Archeláus regnáret in Judaéa pro Heróde patre suo, tímuit illo ire: et admónitus in somnis, secéssit in partes Galilaéæ. Et véniens habitávit in civitáte, quæ vocátur Názareth: ut adimplerétur quod dictum est per prophétas: Quóniam Nazaraéus vocábitur.

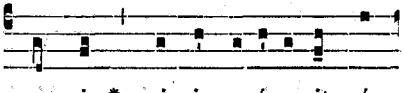
AT that time, when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

## AT SECOND VESPERS.

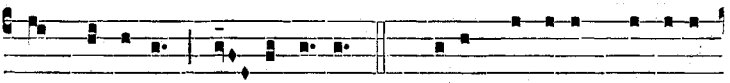
*When the Feast of the Holy Name falls on January 5th, these Vespers are not said, but I Vespers of the Epiphany, p. 377, with a Commemoration of the Holy Name.*

*On other days, Vespers are as follows:*

1 Ant. VIII G



Everyone that shall call upon the name of the Lord shall be saved. *Joel 2, 32; Acts 2, 21.*



men Dómi-ni, sál-vus é-rit. *Ps.* Díxit Dóminus Dómino



mé-o : * Séde a *déxtris* mé-is.

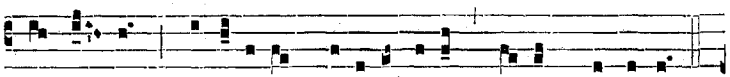
*Ps.* Díxit Dóminus. VIII G, *p.* 151.

2 Ant. V a

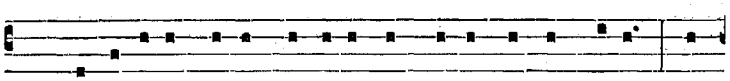


S Anctum et terrí-bi-le * nó-

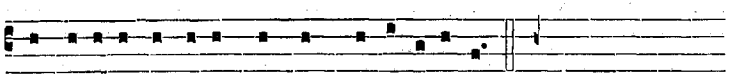
Holy and terrible is his name; the fear of the Lord is the beginning of wisdom. *Ps. 110, 9-10.*



men é-jus, in-í-ti-um sapi-énti-ae tímor Dómi-ni.



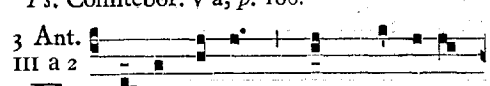
*Ps.* Confi-tébor tí-bi Dómine in tó-to córde mé-o : * in



consí-li-o justórum et congre**ga**-ti-óne.

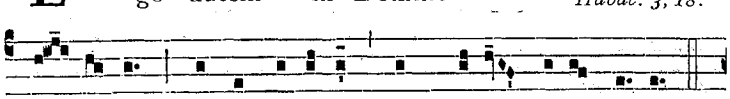
*Ps.* Confitébor. V a, *p.* 156.

3 Ant. III a 2

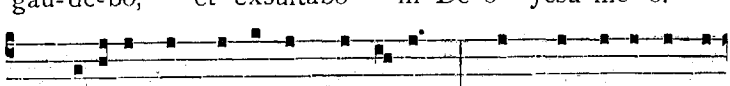


E -go autem * in Dómino

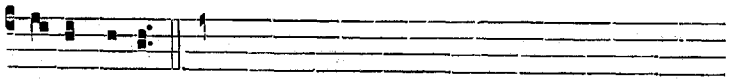
But I will rejoice in the Lord, and I will joy in God my Jesus (*i. e.* Saviour). *Habac. 3, 18.*



gau-dé-bo, et exsultábo in Dé-o Jésu mé-o.

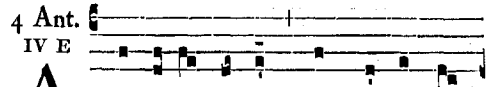


*Ps.* Be-átus vir qui **tí**met **Dómi**-num : * in mandá-tis é-jus



*vó- let* nímis. — *Ps.* Beátus vir. III a², *p.* 161.

4 Ant. IV E

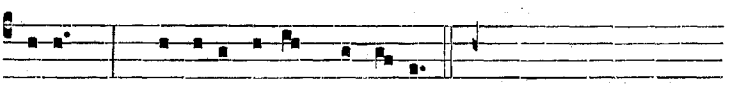


A sól-lis órtu * usque ad oc-

From the rising of the sun unto the going down of the same, the name of the Lord is to be praised. *Ps. 112, 3.*



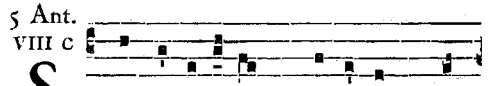
cásum laudábi-le nómen Dómi-ni. *Ps.* Laudáte pú-*eri* **Dó-**



minum : * laudá*te nómen* **Dómi**-ni.

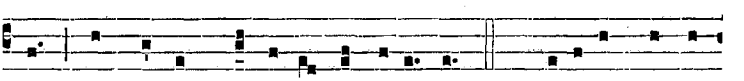
*Ps.* Laudáte púeri. IV E, *p.* 167.

5 Ant. VIII C



S Acri- ficábo * hósti- am láu-

I will offer the sacrifice of praise, and I will call upon the name of the Lord. *Ps. 115, 7.*



dis, et nómen Dómi-ni invocá-bo. *Ps.* Crédidi, propter



quod locútus sum : * égo autem humi-li- á*tus sum* **nímis.**

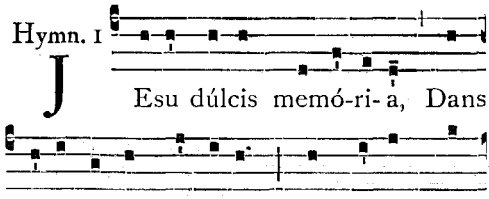
*Ps.* Crédidi. VIII C, *p.* 182.

**Chapter.** *(Epistle of St. Paul to Philippians, 2, 8-10.)*

FRatres : Christus humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem **cru**cis. † Propter quod et Deus exaltávit illum, et donávit illi nomen quod est super *omne* **no**men : * ut in nómine Jesu omne genu **flectá**tur.

BRethren, 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.

Hymn. I



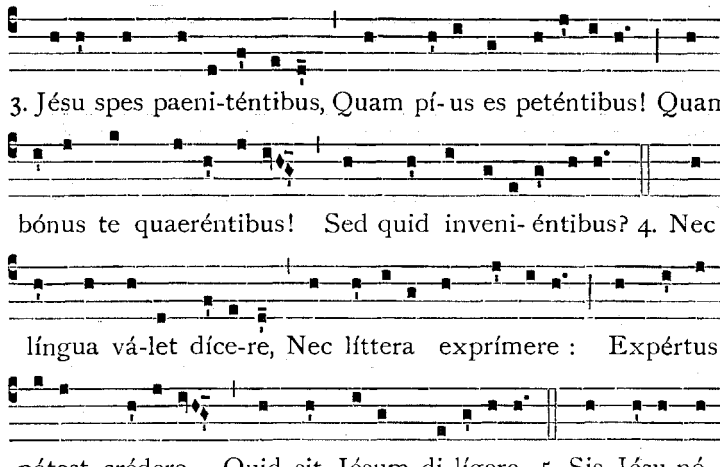

1. Sweet from the thought of Jesus flows balm of content and heart's repose, but sweetness that all sweet excels have they with whom his presence dwells.

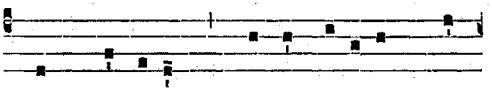
2. No carol is so smooth to sing, nor shall you hear so blithe a thing; nothing so sweet to think upon as Jesus that is God's own Son.

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



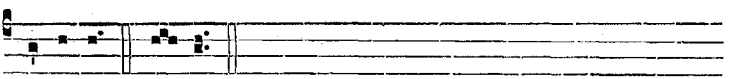


strum gáudi-um, Qui es futúrus praé-

thee through time and through eternity.
*(Attrib. to St. Bernard, 1091-1153; trans. W. Shewring.)*



mi-um : Sit nóstra in te gló-ri-a, Per cúncta semper



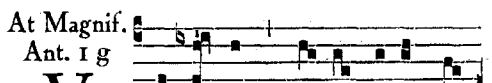
saécu-la. Amen.

*This doxology never changes.*

℣. Sit nómen Dómini benedíctum, allelúia.
℟. Ex hoc nunc, et usque in saéculum, allelúia.

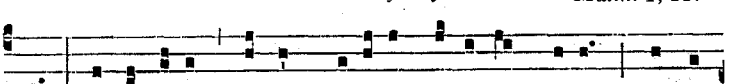
℣. Blessed be the name of the Lord, alleluia.
℟. Henceforth, and forever, alleluia.

At Magnif. Ant. 1 g

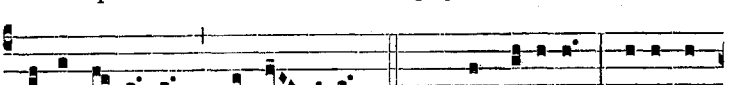


O-cá-bis * nómen éjus Jé-

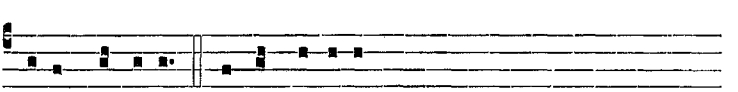
Thou shalt call his name Jesus, for he shall save his people from their sins, alleluia.
*Matth. 1, 21.*



sum : ípse 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 1 g, *p.* 212.

*Cant.* Magníficat 1 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.

℣. Nótum fécit Dóminus, allelúia.
℟. Salutáre suum, allelúia.

℣. The Lord has made known, alleluia.
℟. His salvation, alleluia.

*Prayer.* Omnípotens sempitérne Deus, *p.* 353.

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Benedicámus Dómino II, *p.* 139. — *Antiphon.* Alma, *p.* 238.

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¶ *On January 2nd, in Churches where the Octave Day of St. Stephen is a Double major, a Commemoration is made as follows:*

*Ant.* Sepeliérunt Stéphanum, *p.* 336. ℣. Stéphanus vídit.

**Prayer.**

OMnípotens sempitérne Deus, qui primítias Mártyrum in beáti Levítae Stéphani sánguine dedicásti: † tríbue, quaésumus; ut pro nobis intercéssor exsístat, * qui pro suis étiam persecutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit.

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.

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## JANUARY 5.

*On Sunday, the Feast of the Holy Name of Jesu 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 díligis 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.

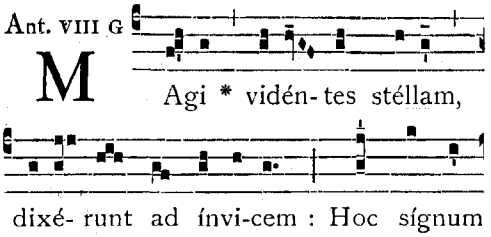
# THE EPIPHANY OF OUR LORD.

*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




The Wise Men, seeing the star, said one to another: This is the sign of a great King; let us go and seek him out, and offer him gifts, gold, frankincense and myrrh.

*Cant.* Magníficat. 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. ℣. Sit nómen.

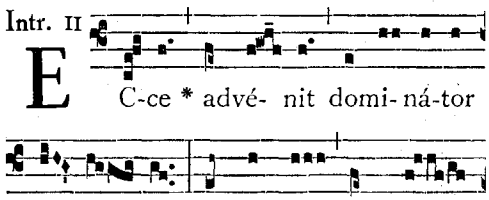
*Prayer.* Deus qui unigénitum, *p.* 366.

Benedicámus Dómino I, *p.* 138. — *Ant.* Alma, *p.* 238.
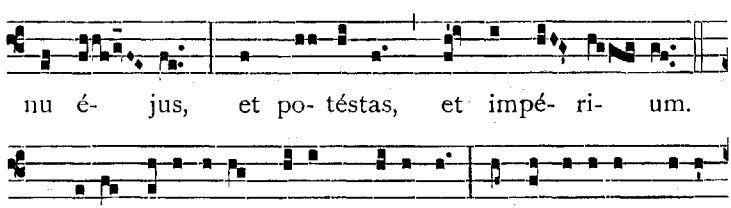
## AT MASS.
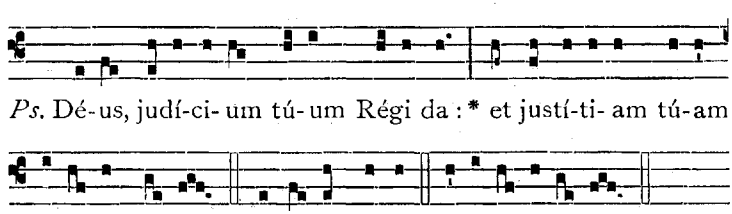
*Station at St. Peter's.*
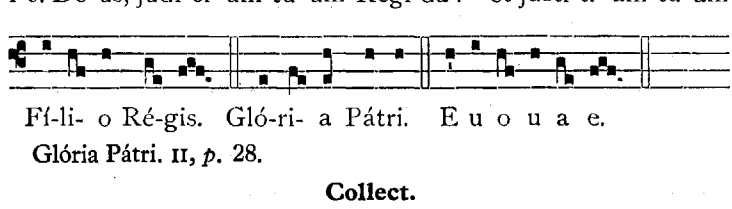
The Feast of the Epiphany is the complement of Christmas and its crown. The Church, in celebrating the three *manifestations* of Christ to the world, shows us the effects of the mystery of the Incarnation upon mankind; and relives the story of its own vocation: its coming to the faith, represented by 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.*










Glória Pátri. II, *p.* 28.

### Collect.

DEus, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti : † concéde propítius; ut qui jam te ex fide cognóvimus, * usque ad contemplándam spéciem tuae celsitúdinis perducámur. Per eúmdem Dóminum.

O 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.

VOta, quaésumus Dómine, supplicántis pópuli caelésti pietáte proséquere: † ut et quae agénda sunt, vídeant, * et ad implénda quæ víderint, convaléscant. Per Dóminum.

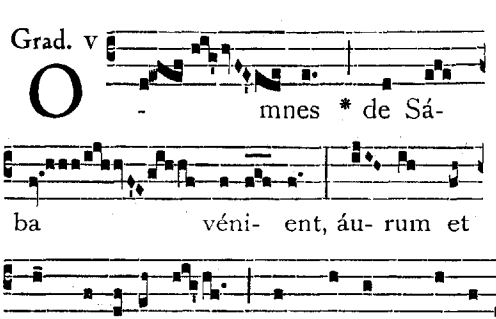
IN thy loving-kindness, O Lord, graciously hear the prayer of thy suppliant people; give unto them at all times surely to discern thy holy will, and strenuously to labour in the fulfilling thereof. Through our Lord.

### Lectio Isaiae Prophetae.

*The Church's glory, when the heathen come to the faith. Is. 60, 1-6.*
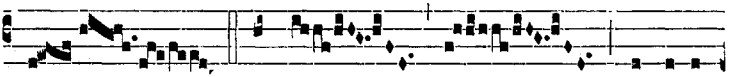
SUrge, illumináre Jerúsalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebrae opérient terram, et calígo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges in splendóre ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi: fílii tui de longe vénient, et fíliae tuae de látere surgent. Tunc vidébis, et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénerit tibi. Inundátio camelórum opériet te, dromedárii Mádian et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

ARise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the 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 abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.




All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. ℣. Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

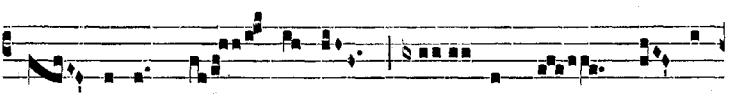
*Epistle.*
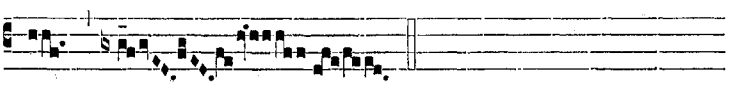


tes. ℣. Súrge, et illu-



miná- re Je-rú- sa- lem : qui- a



gló- ri- a Dó- mi- ni su- per te * ór- ta



est.

II

A



L-le-lú-ia. * *ij.*

We have seen his star in the East : and are come with gifts to adore the Lord.
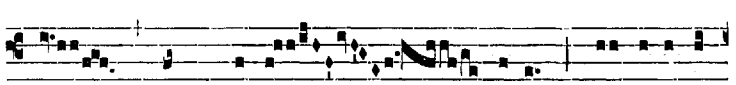
*Gospel.*



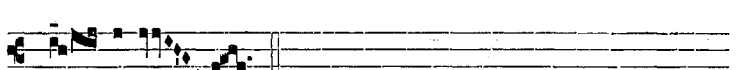
℣. Ví- di- mus stéllam é-



jus in Ori- én- te, et vé- ni-



mus cum muné- ribus ad- orá-re *



Dó- minum.

### ✠ Sequentia sancti Evangélii secundum Matthaeum.

*The first manifestation, that to the Wise Men. Matth. 2, 1-12.*

CUM natus esset Jesus in Béthlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicéntes : Ubi est qui natus est rex Judaeórum? Vídimus enim stellam ejus in Oriénte, et vénimus adoráre eum. Audiens autem Heródes rex, turbátus est, et omnis Jerosólyma cum illo. Et cóngregans omnes príncipes sacerdótum, et scribas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixérunt ei : In Béthlehem Judae : sic enim scriptum est per Prophétam : Et tu Béthlehem terra Juda, nequáquam mínima es in princípibus Juda : ex te enim éxiet dux, qui regat pópulum meum Israel. Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellae, quae appáruit eis : et mittens illos in Béthlehem, dixit : Ite, et interrogáte diligénter de púero : et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. Et ecce stella, quam víderant in Oriénte, antecedébat eos, usque dum véniens staret supra, ubi erat puer. Vidéntes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt púerum cum María matre ejus *(here all kneel)*, et procidéntes adoravérunt eum. Et apértis thesáuris suis, obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis, ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam. Credo.

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.

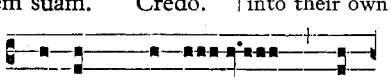
And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him : In Bethlehem of Juda; for so it is written by the prophet : And thou Bethlehem, the 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.

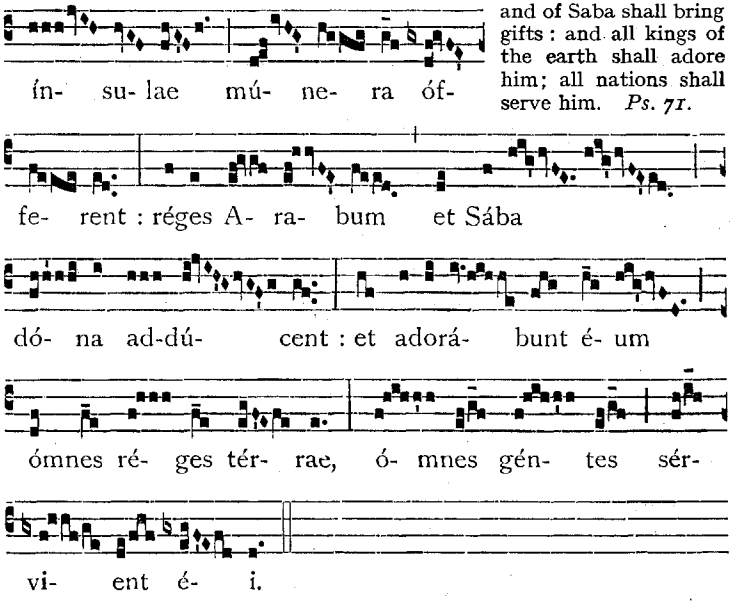
And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

Offert. v



R Eges Thársis * et

The kings of Tharsis and the islands shall offer presents : the kings of the Arabians




and of Saba shall bring gifts: and all kings of the earth shall adore him; all nations shall serve him. *Ps. 71.*

## Secret.

ECclésiae tuae, quaésumus Dómine, dona propítius intuére: quibus non jam aurum, thus, et myrrha profértur; sed quod eísdem munéribus declarátur, immolátur et súmitur, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat.

FAvourably 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.* Oblátum tibi, *p.* 443.

## Preface.

VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque

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

omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

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 Epiphany, p.* 15.

Comm. IV



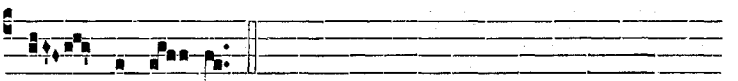
V I-di-mus * stéllam é-jus

We have seen his star in the East, and are come with gifts to adore the Lord.

*Gospel.*



in O-ri-énte, et vé-nimus cum muné-ri- bus adorá-



re Dómi- num.

**Postcommunion.**

PRaesta, quaésumus omnípotens Deus : ut quae solémni celebrámus offício, purificátae mentis intelligéntia consequámur. Per Dóminum nostrum Jesum Christum Fílium tuum.

VOuchsafe 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.
II D



A Nte lucí- ferum géni- tus, * et

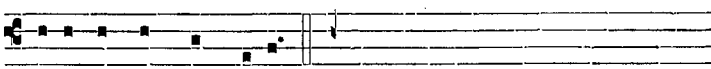
Begotten before the day-star and before the ages, the Lord our Saviour to-day appeared to the world.



ante saécu-la, Dómi- nus Salvátor nóster hódi- e

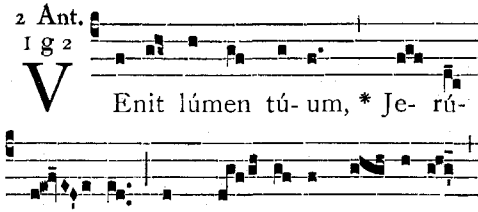


mundo appáru- it. *Ps.* Díxit Dóminus Dómino **mé**- o : *



séde a dex*tris* **mé**- is. — *Ps.* **Díxit Dóminus.** II D, *p.* 148.

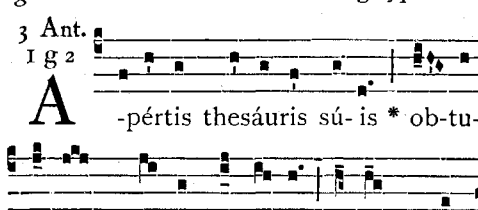
2 Ant. I g 2



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.*

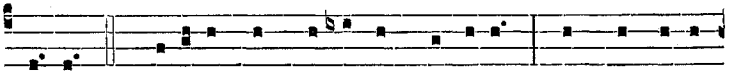
V Enit lúmen tú- um, * Je- rú- sa- lem, et gló- ri- a Dó- mini super te ór- ta est, et ambu-lábunt géntes in lú- mi-ne tú-o, al-le- lú-ia. *Ps.* Confi-tébor tí-bi Dómine in tóto **córde mé**- o : * in consí- li- o justórum et congre- *ga-ti*- óne. — *Ps.* Confitébor. I g 2, *p.* 152.

3 Ant. I g 2

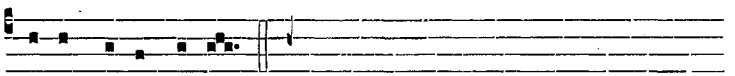


Opening their treasures, the Wise Men offered gifts to the Lord, gold, frankincense, and myrrh, alleluia. *Gospel.*

A -pértis thesáuris sú- is * ob-tu- lé-runt Má-gi Dómi-no áurum, thus et mýrrham, alle-

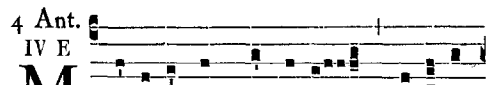


lú- ia. *Ps.* Be- átus vir qui tímet Dóminum : * in mandá-tis



é-jus *vó-let* nímis. — *Ps.* Beátus vir. I g 2, *p.* 159.

4 Ant. IV E



M Ari- a et flúmina, * benedí-

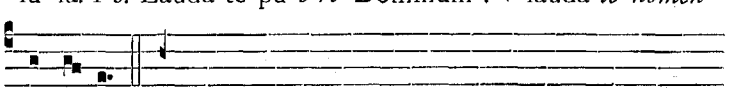
O ye seas and rivers, bless the Lord; O ye fountains, sing a hymn to the Lord, alleluia. *Dan. 3, 77-78.*



ci-te Dómino : hýmnum dí-ci-te, fóntes, Dómino, alle-

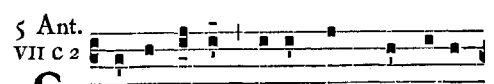


lú- ia. *Ps.* Laudá-te pú-*e-ri* Dóminum : * laudá-*te nómen*



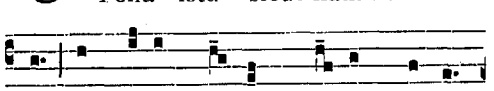
Dómi-ni. — *Ps.* Laudáte púeri. IV E, *p.* 167.

5 Ant. VII C 2

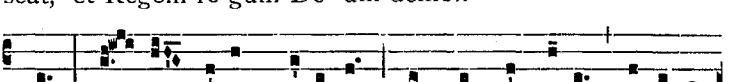


S Télla ísta * sicut flámma corú-

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.

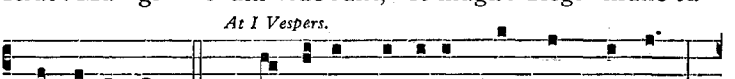


scat, et Régem ré-gum Dé- um demón-



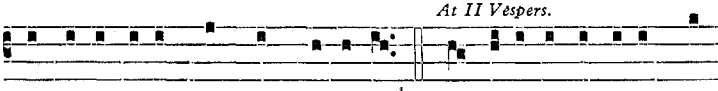
strat : Má- gi é- am vidé-runt, et mágno Régi múne-ra

*At I Vespers.*

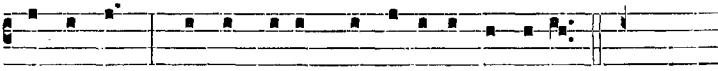


obtu-lé- runt. *Ps.* Laudá-te Dóminum ómnes géntes : *

*At II Vespers.*



laudá-te é-um ómnes pópu-li. ℣. *Ps.* In éxi-tu Isra-el de



Ægýpto : * dómus Jácob de pópu-lo bárbaro.

*At I Vespers. Ps.* Laudáte Dóminum. VII c 2, *p.* 185.

*At II Vespers. Ps.* In éxitu. VII c 2, *p.* 175.

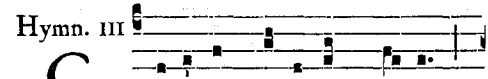
## Chapter.

SUrge, illumináre Jerúsalem, quia venit *lumen* tuum, * et glória Dómini super te orta est.

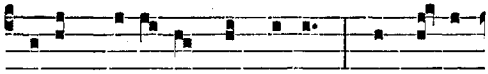
ARise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

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.

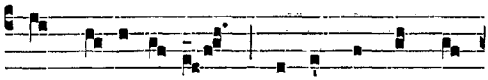
Hymn. III



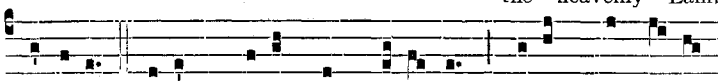
CRudé-lis He-ródes, Dé- um



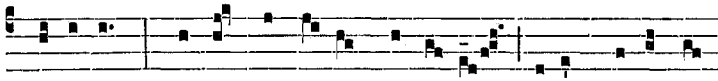
Régem veni-re quid tímes? Non é- ri-



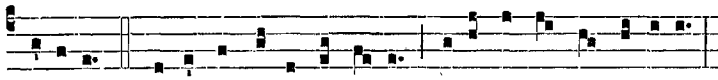
pit mortá-li- a, Qui régna dat cae-



lésti- a. 2. Ibant Mági, quam ví-de-rant, Stéllam sequéntes



praévi- am : Lúmen requí-runt lúmi-ne : Dé-um fa-téntur



múnere. 3. Lavácra pú-ri gúrgi- tis Caeléstis Agnus áttigit :

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



Peccá-ta, quae non dé-tu- lit, Nos a-



blu-éndo sústu-lit. 4. Nóvum génus pot-



énti- ae : Aquae rubéscunt hýdri- ae :
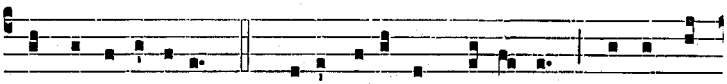


Vinúmque jússa fúnde-re, Mutávit

baptized in Jordan's sacred flood; thereconsecrating by his touch water to cleanse us in his blood.

4. But Cana saw her glorious Lord begin his miracles divine; when water, reddening at his word, flow'd forth obedient in wine.

5. 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.



únd*a* o-rí-ginem. 5. Jésu, tíbi sit gló-ri- a, Qu*i* appa-



ru-í-sti géntibus, Cum Pátr*e* et álmo Spí-ri- tu, In



sempitérna saécu-la. Amen.

***The Hymns end with this doxology throughout the Octave.***



℣. Réges Thársis et ínsulae múnera

The Kings of Tharsis and the islands shall offer presents.

℟. Réges Arabum et Sá- ba dóna ad-

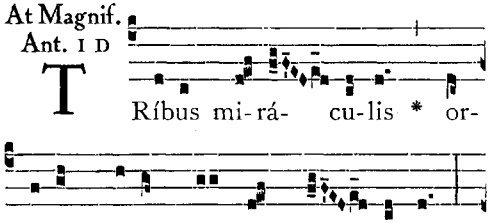
The Kings of the Arabians and of Saba shall bring gifts.



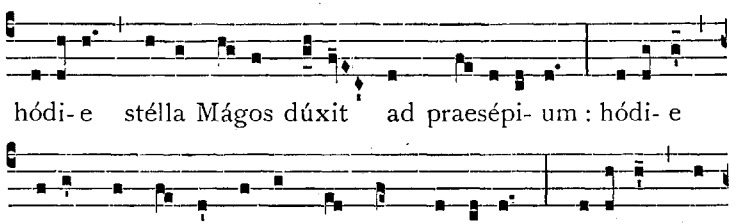
ófferent.
dú- cent.

***(Except on the Feast, the ℣. is sung to the ordinary tone.)***

At Magnif. Ant. I D




We celebrate a holy-day that three miracles adorn; 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 content to be baptised in Jordan, thet he might save us, alleluia.




*Cant.* Magníficat. I D, *p.* 212 *or* 218.

*Prayer.* Deus, qui hodiérna, *p.* 378.

---

¶ *When January 6th falls on Saturday, the following Commemorations are added:*

1. *The Holy Family, Ant.* Vérbum cáro factum est, *p.* 391, *with* ℣. Beáti, *p.* 391, *and Prayer* Dómine Jesu Christe, *p.* 393.

2. *Sunday in the Octave of the Epiphany, Ant.* Remánsit. *p.* 392; ℣. Omnes, *p.* 403, *and Prayer* Vota, quaésumus, *p.* 379.

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Benedicámus Dómino I, *p.* 138. — *Ant.* Alma, *p.* 238.

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.*

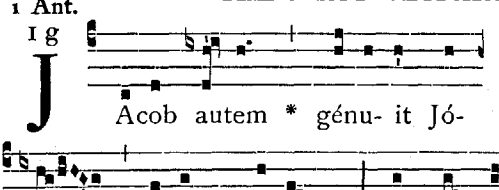
**In some dioceses,** *the Feast of the Holy Family is kept on the 2nd Sunday after the Epiphany (see p. 407).*

# The Holy Family of Jesus, Mary and Joseph.

*Double major.*

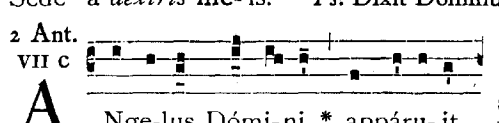
## THE FIRST VESPERS.

1 Ant. I g

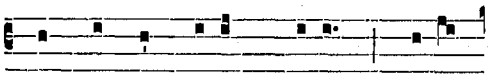



And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Matth. 1. 16.*

2 Ant. VII c

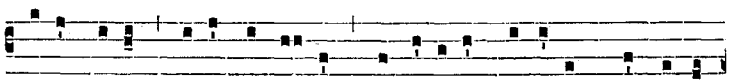



The Angel of the Lord appeared in a dream to Joseph, saying: Joseph, son of David, fear not to take Mary thy wife;

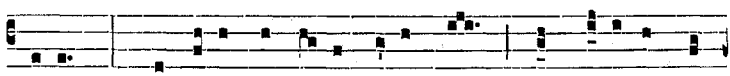


for that which is conceived in her is of the Holy Ghost. *Matth. 1, 20.*

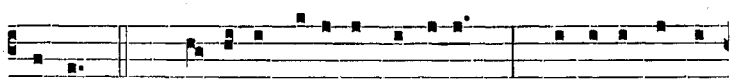
in sómnis Jóseph, dícens : Jóseph,



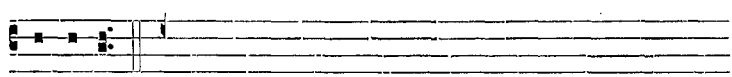
fí-li Dávid, nó-li timé- re accípere Ma-rí-am cónjugem



tú-am : quod enim in é- a nátum est, de Spí-ri-tu Sán-

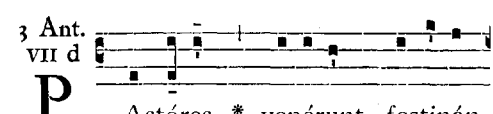


cto est. *Ps.* Laudá-te **pú**-e-ri **Dó**minum : * laudá-te **nó**men



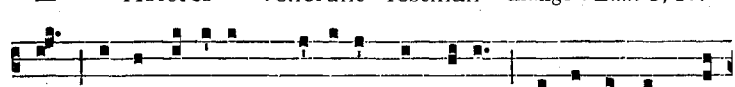
**Dó**mi-ni. — *Ps.* Laudáte púeri. VII c, *p.* 169.

3 Ant. VII d

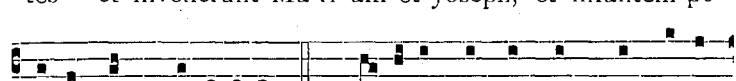


The shepherds came with haste, and found Mary and Joseph, and the infant laid in the manger. *Luke 2, 16.*

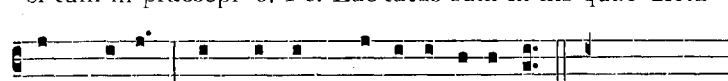
Astóres * venérunt festinán-



tes et invenérunt Ma-rí-am et Jóseph, et infántem pó-



si-tum in praesépi- o. *Ps.* Lae-tátus sum in his quae **dí**cta



sunt **mí**-hi : * In dómum **Dó**mi-ni í-bimus.

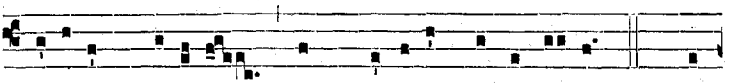
*Ps.* Laetátus sum. VII d, *p.* 190.

4 Ant. II D



M Agi * intrántes dómum, in-

The Wise Men, entering into the house, found the child, with Mary his mother. *Matth. 2, 11.*



venérunt Pú-erum cum Ma-rí-a Mátre é-jus. *Ps.* Ni-



si Dóminus aedi-ficáve-rit dómum, * in vánum laboravé-



runt qui aedí-fi*cant* é-am. — *Ps.* Nisi Dóminus. II D, *p.* 194.

5 Ant. I f



E -rat Páter éjus * et Máter

His father and mother were wondering at those things which were spoken concerning him. *Luke 2, 33.*



mi-rántes super his quae di-ce-bántur de íl-lo. *Ps.* Láu-



da Je-rúsa-lem Dóminum : * lauda Dé-um *tú-um* Sí-on.

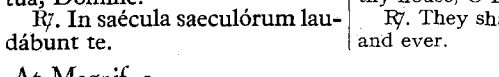
*Ps.* Láuda Jerúsalem. I f, *p.* 207.

*Chapter.* Descéndit Jesus. *Hymn.* O lux beáta Caélitum, *p.* 400.

℣. Beáti qui hábitant in dómo túa, Dómine.
℟. In saécula saeculórum laudábunt te.

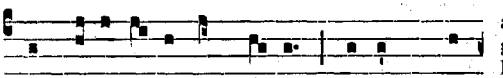
℣. Blessed are they that dwell in thy house, O Lord.
℟. They shall praise thee for ever and ever.

At Magnif. Ant. VIII G



V Erbum cáro fáctum est, *

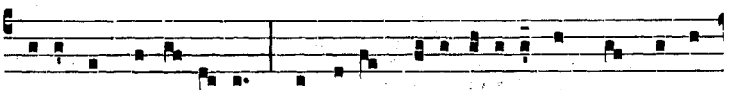
The Word was made flesh, and dwelt among us, full of grace and truth; of his fulness we



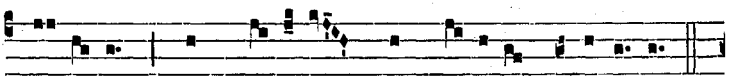
all have received, and grace for grace, alleluia.

*John 1, 14-16.*

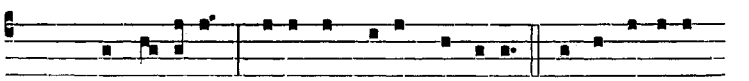
et habi-tá-vit in nó-bis, plénum grá-



ti-ae et ve-ri-tá-tis; de cújus pleni-túdine ómnes nos ac-



cé-pimus, et grá-ti-am pro grá-ti-a, alle-lú-ia.



*Cant.* Magní-ficat * ánima *mé-a* **Dóminum.** Et exsultávit..

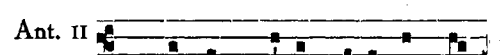
*Cant.* Magníficat. VIII G, *p.* 217. — *Prayer.* Dómine Jesu Christe, *p.* 393.

## Commemoration of the Epiphany.

*As on p.* 403.

## Commemoration of 1st Sunday after the Epiphany.

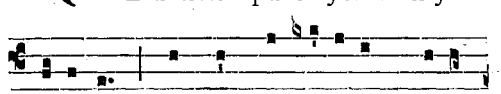
Ant. II



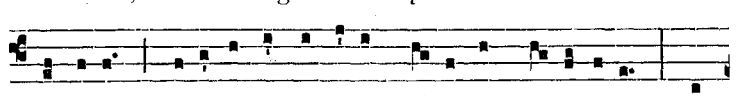
The child Jesus remained in Jerusalem, and his parents knew it not, thinking he was in the company; and they sough thim among kinsfolks and acquaintance.

*Luke 2, 43-44.*

R Emánsit * pú-er Jésus in Je-



rúsa-lem, et non cognovérunt paréntes éjus, existimántes íllum ésse in comi-tátu : et

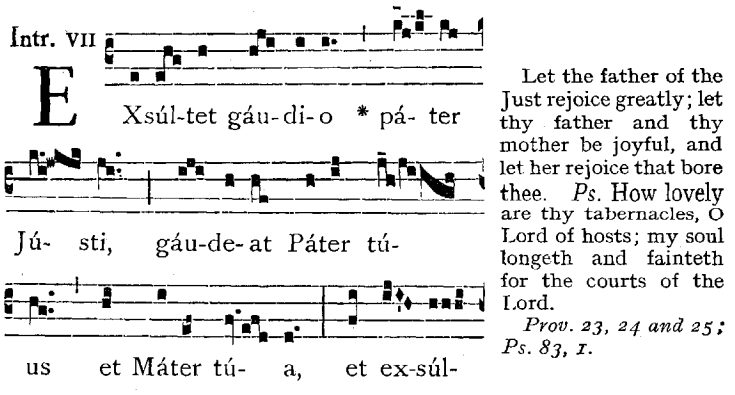


requi-rébant é-um inter cogná-tos et nó-tos.

℣. 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.




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.*

**Glória Pátri. VII, *p.* 30.**

### Collect.

DOmine Jesu Christe, qui Maríae et Joseph súbditus, doméstícam vitam ineffabílibus virtútibus consecrásti : † fac nos, utriúsque auxílio, Famíliae san-

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 exémplis ínstrui; * et consórtium cónsequi sempitérnum : 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.

*Commemoration of Sunday. Collect.* Vota, quaésumus, *p.* 379.

*Commemoration of the Epiphany. Collect.* Deus qui hodiérna, *p.* 378.

¶ *On January 11th, a Commemoration of* **St. Hyginus, Pope and Martyr.**

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Hygínum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti 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 Epistolae beati Pauli Apostoli ad Colossenses.**

*Renewal by Baptism. Col. 3, 12-17.*

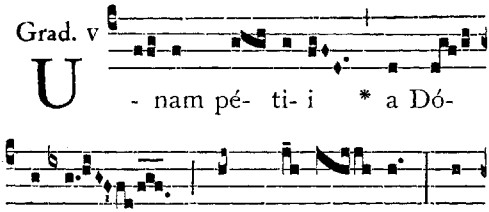
FRátres : Indúite vos, sicut elécti Dei, sancti et dilécti, víscera misericórdiae, benignitátem, humilitátem, modéstiam, patiéntiam; supportántes ínvicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam : sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vínculum perfectiónis : et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore : et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos psalmis, hymnis et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per ipsum.

*(On 5th Sunday after the Epiphany, the ending is :* Per Jesum Christum Dóminum nostrum).

BRethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection : and let the peace of Christ rejoice in your hearts, wherein also you are called in one body : and be ye thankful.
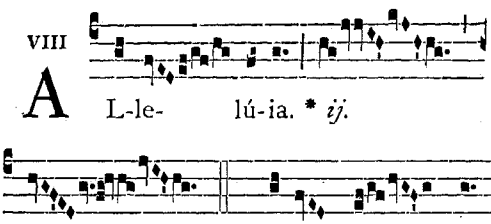
Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Grad. v
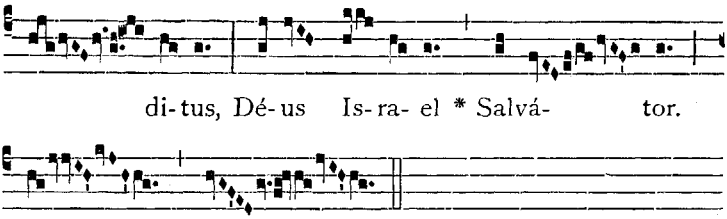



One thing I have asked of the Lord : this will I seek after : that I may dwell in the house of the Lord all the days of my life. ℣. Blessed are they who dwell in thy house O Lord; they shall praise thee for ever and ever. *Ps. 26, 4; Ps. 83, 5.*

VIII




Truly thou art a hidden king, the God of Israel, the Saviour. *Isaias 45, 15.*




## ✠ Sequentia sancti Evangelii secundum Lucam.

*Jesus among the Doctors. Luke 2, 42-52.*

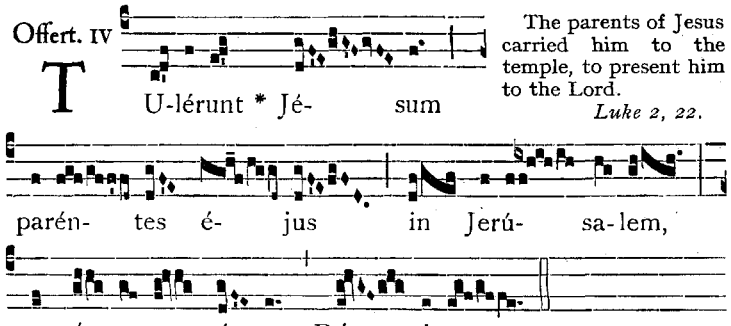
CUM factus esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatísque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum : Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quaerebámus te. Et ait ad illos : Quid est quod me quaerebátis? nesciebátis, quia in his, quae Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descéndit cum eis, et venit Názareth : et erat súbditus illis. Et mater ejus conservábat ómnia verba haec in corde suo. Et Jesus proficiébat sapiéntia, et aetáte, et grátia apud Deum et hómines. Credo.

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.

Offert. IV




The parents of Jesus carried him to the temple, to present him to the Lord.
*Luke 2, 22.*

## Secret.

PLacatiónis hóstiam offérimus tibi, Dómine, suppliciter deprecántes: ut, per intercessiónem Deíparae Vírginis cum beáto Joseph, famílias nostras in pace et grátia tua fírmiter constítuas. Per eúmdem Dóminum.

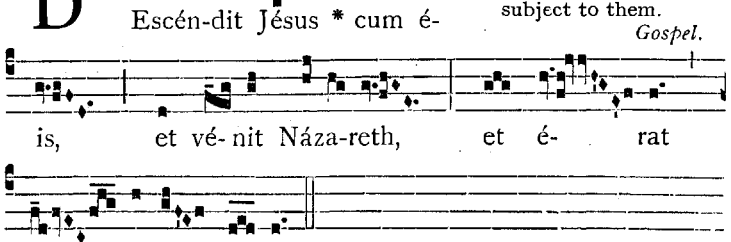
TO appease thee, O Lord, we offer the Victim of Salvation, humbly beseeching thee that, through the prayers of the Virgin Mother of God and of St Joseph, thou wouldst establish our households in thy peace and favour. Through the same our Lord.

*Commemoration of the Sunday. Secret.* Oblátum tibi, *p.* 443.

*Of the Epiphany. Secret.* Ecclésiae tuae, *p.* 382.

¶ *On January 11. Commemoration of St. Hyginus. Secret.* nº 1, *p.* 967.
*Preface of the Epiphany. p.* 382. Communicántes *of the Epiphany, p.* 15.

Comm. I




Jesus went down with them, and came to Nazareth and was subject to them.
*Gospel.*

## Postcommunion.

QUos caeléstibus réficis sacraméntis, fac, Dómine Jesu, sanctae Famíliae tuae exémpla júgiter 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

nostrae, occurrénte gloriósa Vírgine Matre tua cum beáto Joseph, per te in aetérna tabernácula récipi mereámur : Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti.

by the glorious Virgin thy Mother and by Saint Joseph, we may be received by thee into our everlasting home. Who livest and reignest.

*Commemoration of the Sunday. Postcommunion.* Súpplices, *p.* 443.

*Of the Epiphany. Postcommunion.* Praesta quaésumus, *p.* 383.

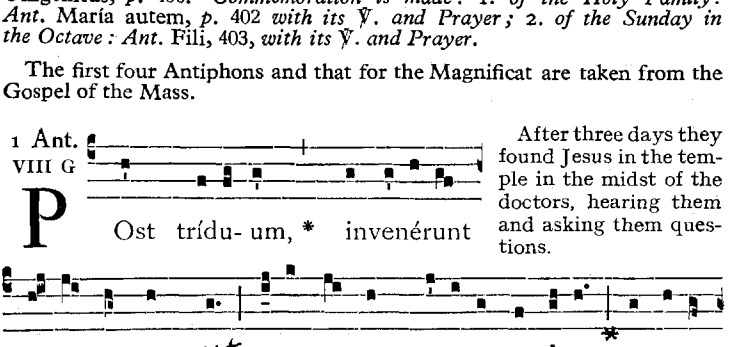
¶ *January 11. Commemoration St. Hyginus. Postcommunion, no 1, p.* 970.

## AT SECOND VESPERS.

¶ **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.* María autem, *p.* 402 *with its* ℣. *and Prayer;* 2. *of the Sunday in the Octave : Ant.* Fili, 403, *with its* ℣. *and Prayer.*

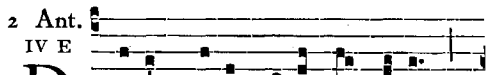
The first four Antiphons and that for the Magnificat are taken from the Gospel of the Mass.




After three days they found Jesus in the temple in the midst of the doctors, hearing them and asking them questions.
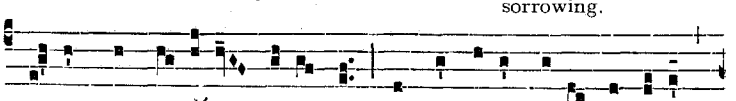
*Ps.* Díxit Dóminus. VIII G, *p.* 151.

2 Ant. IV E

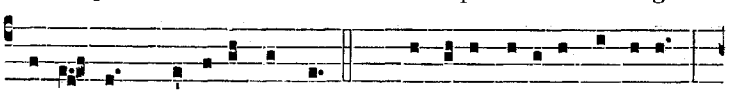


Ixit Máter Jésu ad íllum : *

The mother of Jesus said to him, Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.



Fí- li, quid fe-císti nóbis sic? Ecce páter tú-us et égo



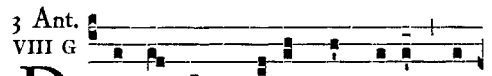
do-lén-tes quaerébámus te. *Ps.* Laudáte pú-*eri* **Dóminum** : *



laudá-*te nómen* **Dómi**-ni.

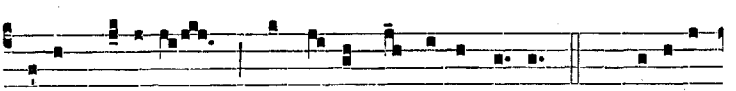
*Ps.* **Laudáte púeri.** IV E, *p.* 167.

3 Ant. VIII G

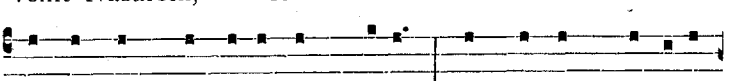


Escéndit * Jésus cum é- is, et

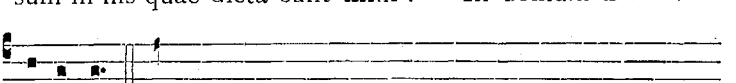
Jesus went down with them, and came to Nazareth; and was subject to them.



vénit Názareth, * et é-rat súbdi-tus íl-lis. *Ps.* Laetátus

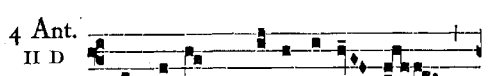


sum in his quae dícta sunt míhi : * In dómum Dó*mini*



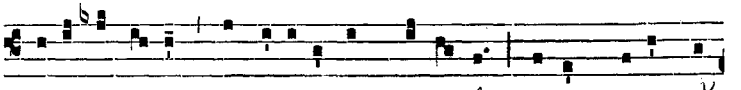
í-bimus. — *Ps.* **Laetátus sum.** VIII G, *p.* 191.

4 Ant. II D

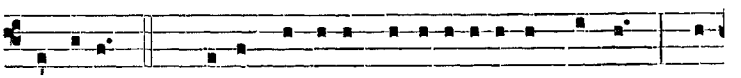


T Jésus * pro-fi-ci-é- bat

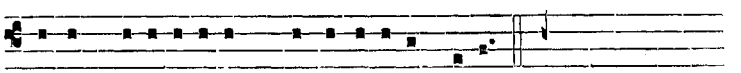
And Jesus advanced in wisdom, and age, and grace with God and man.



sapi- énti- a, et aetáte, et grá-ti- â ✻ apud Dé-um et



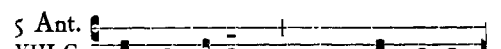
hómines. *Ps.* Ni-si Dóminus aedi-ficáve-rit **dó**mum, * in



vánum laboravérunt qui aedí-fi*cant* **é**-am.

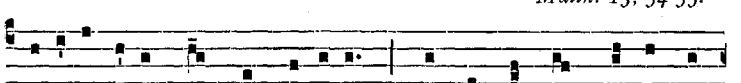
*Ps.* Nisi Dóminus. II D, *p.* 194.

5 Ant. VIII G

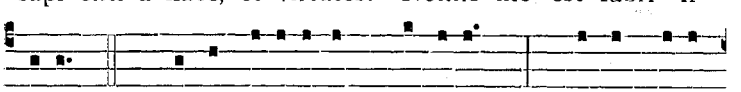


E T di-cébant : * Unde hú- ic

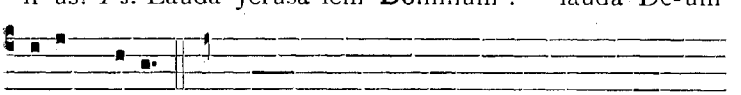
And they said : How came this man by this wisdom and miracles? Is not this the carpenter's son?
*Matth. 13, 54-55.*



sapi-énti-a haec, et virtútes? ✻ Nonne hic est fábri fí-



li-us? *Ps.* Láuda Jerúsa-lem **Dó**minum : * láuda Dé-um



*tú-um* **Sí**- on. — *Ps.* Láuda Jerúsalem. VIII G, *p.* 211.

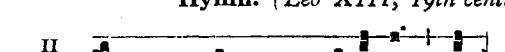
**Chapter.** *(Gospel of the Mass.)*

DEscéndit Jesus cum María et Joseph, et *venit* **Ná**zareth, * et erat súbditus **illis**.

JEsus went down with Mary and Joseph, and came to Nazareth, and was subject to them.

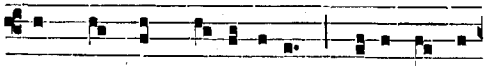
**Hymn.** *(Leo XIII, 19th century).*

II
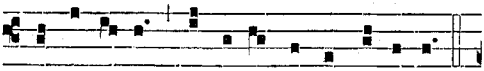


O lux be- á-ta Caéli-tum, Et

1. O highest hope of mortals, blest light of Saints above, O Jesus, on whose boy-



súmma spes mortá-li- um : Jésu, o cui



domésti-ca Arrí-sit órto cá-ri-tas :



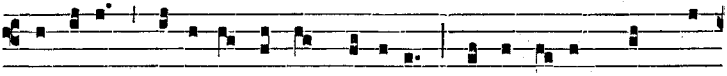
2. Ma-rí-a, dí-ves grá-ti- a, O só-la



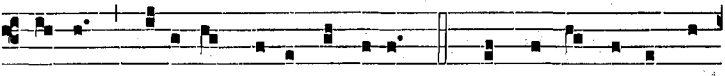
quae cásto pótes Fové-re Jésum pé-



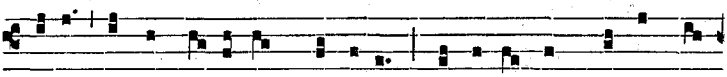
cto-re, Cum lácte dónans óscu-la. 3. Túque ex ve-tústis



pátribus, De-lécte cústos Vírginis, Dúlci pátris quem nó-



mi-ne Diví-na Pró-les ínvocat : 4. De stírpe Jésse nó-



bi-li Náti in sa-lú-tem génti- um, Audí-te nos qui súppli-



ces Véstras ad áras sístimus. 5. Dum sol ré-dux ad vé-

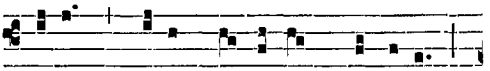
hood home smiled with kindly love.

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



sperum Rébus ni- tó-rem détrahit,



Nos hic ma-néntes íntimo Ex córde

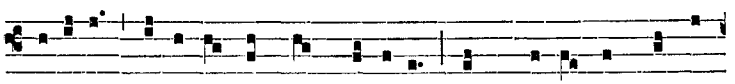


vó-ta fúndimus. 6. Qua véstra sédes

the twilight air; we, lingering here before you, pour out our heartfelt prayer.

6. Your home, it was a garden, made glad with fairest flowers; may life thus blossom sweetly, in every home of ours.

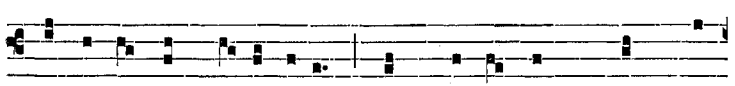
7. Glory to thee, O Jesus, ever obedient Son! with the Father and the Spirit, while endless ages run.



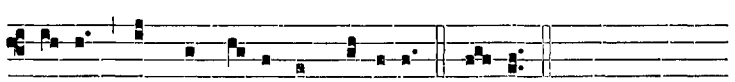
flóru- it Virtú-tis ómnis grá-ti- a, Hanc dé-tur in domé-



sti-cis Re-férre pósse mó-ribus. 7. Jésu, tú- is obédi- ens



Qui fáctus es pa-réntibus, Cum Pátre súmmo ac Spí-

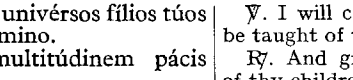


ri-tu, Semper tí-bi sit gló-ri- a. Amen.

℣. Pónam univérsos fílios túos dóctos a Dómino.
℟. Et multitúdinem pácis fíliis túis.

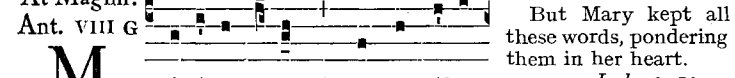
℣. I will cause all thy children to be taught of the Lord.
℟. And great shall be the peace of thy children.

At Magnif. Ant. VIII G

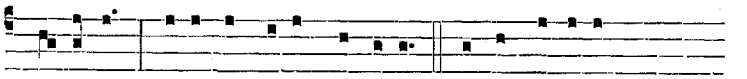


M Arí- a autem * conservábat

But Mary kept all these words, pondering them in her heart. *Luke 2, 19.*



ómni- a vérba hæc, cónfe-rens in córde sú- o. *Cant.* Ma-



gní- fi-cat * ánima *mé- a* Dóminum. Et exsultávit...

*Cant.* Magníficat. VIII G, *p.* 217.

*Prayer.* Dómine Jesu Christe, *p.* 393.

## Commemoration of the Epiphany.

*Each day of the Octave has its proper Antiphon, p. 404 and 405.*

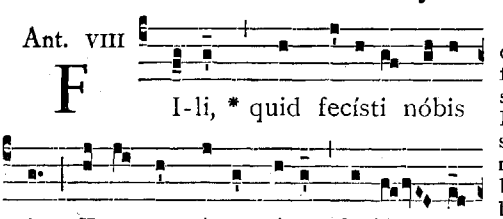
℣. Réges Thársis et ínsulae múnera ófferent.
℟. Réges Arabum et Sába dóna addúcent.

℣. The kings of Tharsis and the islands shall offer presents.
℟. The kings of the Arabians and of Saba shall bring gifts.

*Prayer.* Deus qui hodiérna die, *p.* 378.

## Commemoration of 1st Sunday after the Epiphany.

Ant. VIII



F I-li, * quid fecísti nóbis sic? Ego et pá-ter tú-us do-lén- tes quærebámus te. Quid est quod me quære-bá-tis? nesci- e- bá-tis qui-a in his quæ Pátris mé- i sunt, opórtet me ésse?

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?
*Luke 2, 48-49.*

℣. Omnes de Sába vénient, allelúia.
℟. Aurum et thus deferéntes, allelúia.

℣. All they from Saba shall come, alleluia.
℟. Bringing gold and frankincense, alleluia.

*Prayer.* Vota, quaésumus, *p.* 379.

¶ *On January 10th, a Commemoration of St. Hyginus, Pope and Martyr; Antiphon,* Iste sánctus, *p.* 126. ℣. Glória, *p.* 127; *Prayer,* Gregem, *p.* 394.

Benedicámus Dómino II, *p.* 139. — *Antiphon.* Alma, *p.* 238.

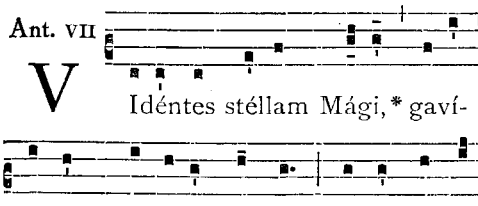
**At Compline,** *Hymn.* n° 5, *p.* 249, *with Doxology of the Holy Family.*

# Antiphons of Vespers at Magnificat

*For every day in the Octave of the Epiphany.*

## JANUARY 7.

Ant. VII
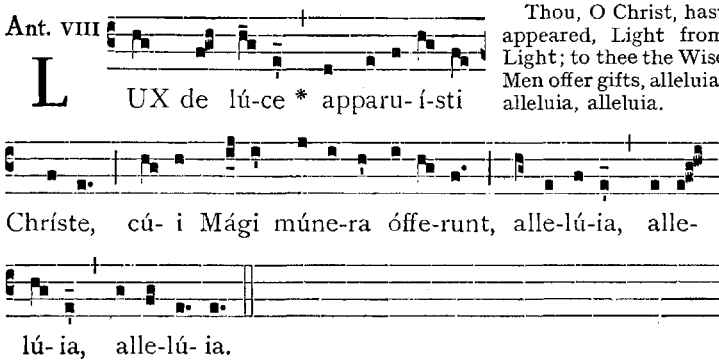



Seeing the star, the Wise Men rejoiced with great joy; and entering into the house, they offered to the Lord gold, frankincense and myrrh.

*Matth. 2, 10 and 11.*

## JANUARY 8.
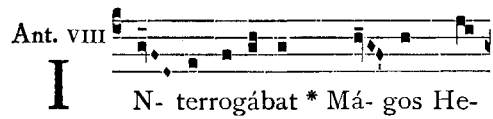
Ant. VIII



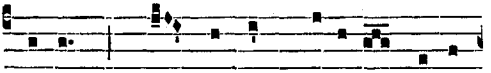

Thou, O Christ, hast appeared, Light from Light; to thee the Wise Men offer gifts, alleluia, alleluia, alleluia.

## JANUARY 9.

Ant. VIII

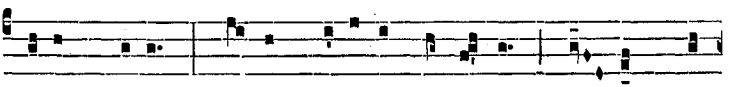



Herod asked of the Wise Men: What sign did you see concerning the King that is born?



We saw a shining star; its splendour enlightens the world.

ródes : Quod sígnum vidístis super



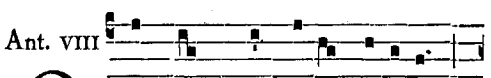
nátum Régem? Stél-lam vídimus fulgéntem, cú- jus splén-



dor illú-minat múndum.

## JANUARY 10.

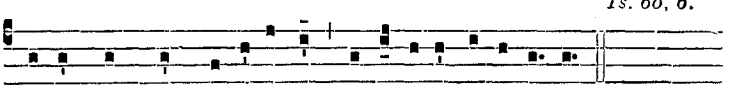
Ant. VIII



All they from Saba shall come, bringing gold and frankincense, alleluia, alleluia.

*Is. 60, 6.*

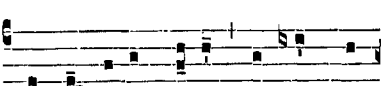
O -mnes * de Sába véni-ent,



áurum et thus de-feréntes, alle-lú-ia, alle-lú-ia.

## JANUARY 11.

Ant. I



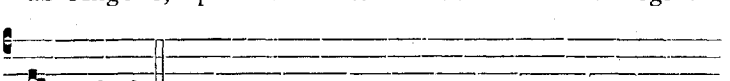
Warned by an Angel in dreams, the Wise Men went back into their country another way.

*Matth. 2, 12.*

A Dmó-ni-ti Mági * in sómnis



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 : † præsta, quæsumus; ut per eum, quem símilem nobis foris agnóvimus, * intus reformári mereámur. Qui tecum vivit et regnat in unitáte 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.*

IN illo témpore : Vidit Joánnes Jesum veniéntem ad se, et ait : Ecce Agnus Dei, ecce qui tollit peccátum mundi. Hic est, de quo dixi : Post me venit vir, qui ante me factus est : quia prior me erat. Et ego nesciébam eum, sed ut manifestétur in Israel, propterea veni ego in aqua baptízans. Et testimónium perhíbuit Joánnes, dicens : Quia vidi Spíritum descendéntem quasi colúmbam de caelo, et mansit super eum. Et ego nesciébam eum : sed qui misit me baptizáre in aqua, ille mihi dixit : Super quem víderis Spíritum descendéntem, et manéntem super eum, hic est, qui baptízat in Spíritu Sancto. Et ego vidi : et testimónium perhíbui, quia hic est Fílius Dei. Credo.

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.

HOstias tibi, Dómine, pro nati Fílii tui apparitióne deférimus, supplíciter exorántes : ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricors et suscéptor, Jesus

WE make this offering, O Lord, in memory of the manifestation of thy divine Son, born into this world, humbly entreating that, though to his goodness we owe the very gifts we lay upon thy altars, he may

Christus Dóminus noster : Qui 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 ubíque nos praéveni : ut mystérium, cujus nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum nostrum Jesum 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.

*As on the Feast, p.* 383, *with Prayer* Deus, cujus, *p.* 406.

*Commemorations:* 1. *St. Hilary, Bp. Confessor and Doct. Ant.* O Doctor... beáte Hilári, *p.* 131. ℣. Amávit; *Prayer,* Deus, qui pópulo tuo, *p.* 1014; 2. *St. Felix, Priest and Mart. Ant.* Iste Sanctus, *p.* 126; ℣. Glória, *Prayer,* Concéde, quaésumus, *p.* 1015.

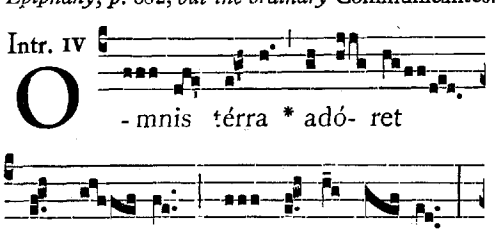
Benedicámus Dómino II, *p.* 139. — *Ant.* Alma, *p.* 238.
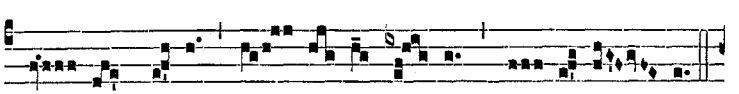
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# The Second Sunday after the Epiphany.
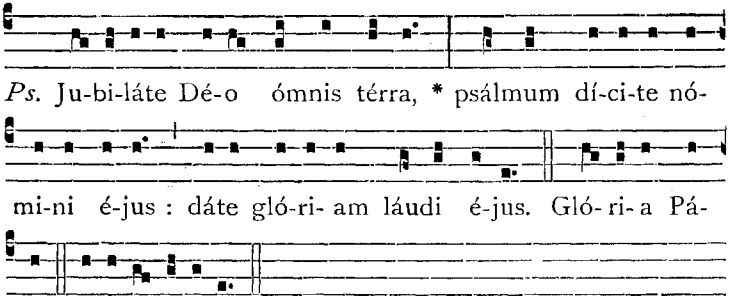
*In certains dioceses, the Feast of the Holy Family is kept to-day. The Mass is then as above, p.* 393, *with 2nd Collect, Secret and Postcommunion of the Mass that follows here, and at the end its Gospel. Preface of the Epiphany, p.* 382, *but the ordinary* Communicántes.

Intr. IV




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.

OMnípotens sempitérne Deus, qui caeléstia simul et terréna moderáris : † supplicatiónes pópuli tui cleménter exáudi; * et pacem tuam nostris concéde tempóribus. Per Dóminum.

ALmighty and eternal God, who governest all things in heaven and upon earth; mercifully hear the supplications of thy people, and grant us to pass in thy peace all the days of our life. Through our Lord.

*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 Maríae virginitáte fecúnda, humáno géneri praémia praestitísti : † tríbue quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. (Qui tecum vivit et regnat in unitáte...)

O God, who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of life eternal; grant, we beseech thee, that we may experience her intercession for us, through whom we were found worthy to receive the author of life, our Lord Jesus Christ. Who lives and reigns.

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.*

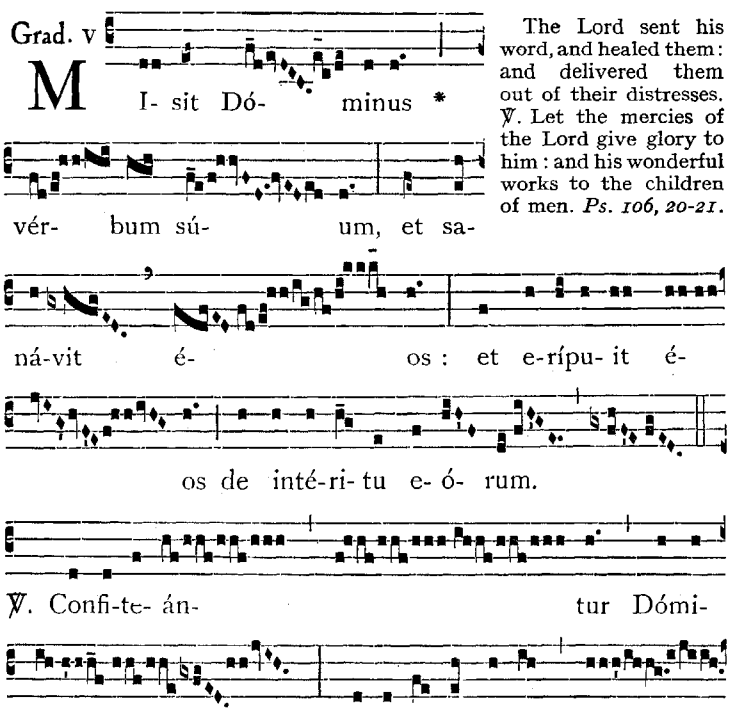
FRatres : Habéntes donatiónes secúndum grátiam, quae data est nobis, differéntes : sive prophetíam secúndum ratiónem fídei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui praeest in sollici-

BRethren, having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness.

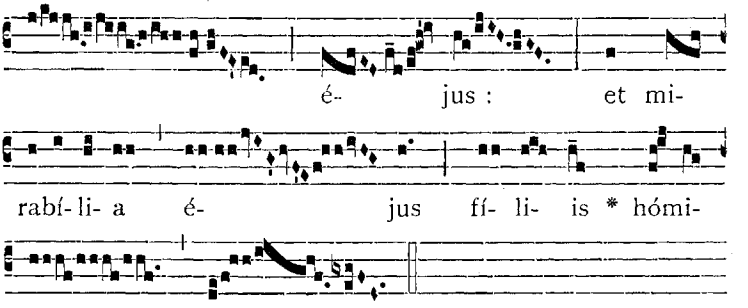
túdine, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhaeréntes bono : Caritáte fraternitátis ínvicem diligéntes : Honóre ínvicem praeveniéntes : Sollicitúdine non pigri : Spíritu ferventes : Dómino serviéntes : Spe gaudéntes : In tribulatióne patiéntes : Oratióni instántes : Necessitátibus sanctórum communicántes : Hospitalitátem sectántes. Benedícite persequéntibus vos : benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus : Idípsum ínvicem sentiéntes : Non alta sapiéntes, sed humílibus consentiéntes.

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.
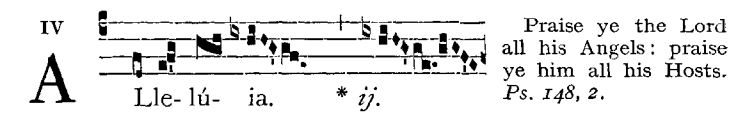
Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.



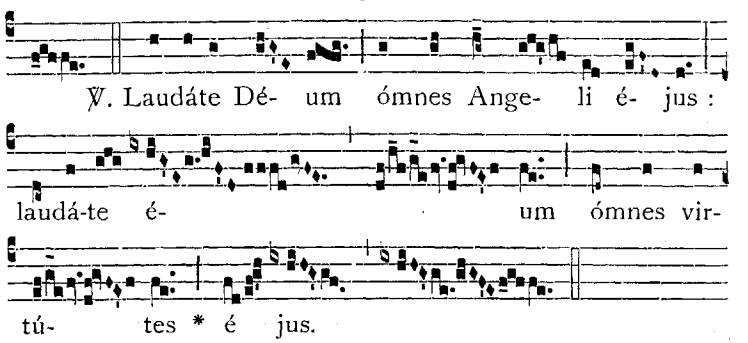

The Lord sent his word, and healed them: and delivered them out of their distresses. ℣. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. *Ps. 106, 20-21.*




IV




Praise ye the Lord all his Angels: praise ye him all his Hosts. *Ps. 148, 2.*




## ✠ Sequentia sancti Evangelii secundum Joannem.

*Third manifestation : at the wedding at Cana. John, 2, 1-11.*

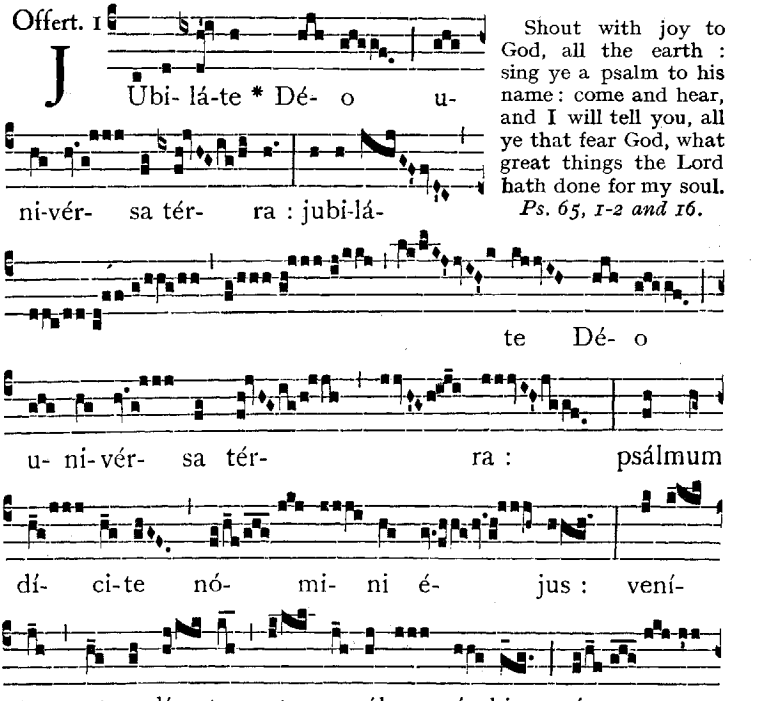
IN illo témpore : Núptiae factae sunt in Cana Galilaéae : et erat mater Jesu ibi. Vocátus est autem et Jesus, et discípuli ejus ad núptias. Et deficiénte vino, dicit mater Jesu ad eum : Vinum non habent. Et dicit ei Jesus : Quid mihi et tibi est, múlier? nondum venit hora mea. Dicit mater ejus minístris : Quodcúmque díxerit vobis, fácite. Erant autem ibi lapídeae hýdriae sex pósitae secúndum purificatiónem Judaeórum, capiéntes síngulae metrétas binas vel ter-

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, Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.
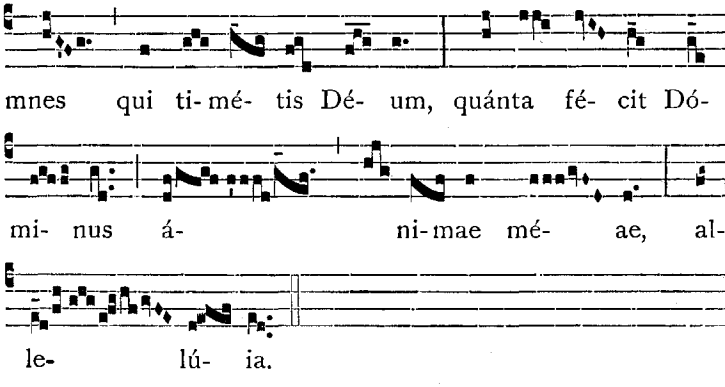
nas. Dicit eis Jesus : Impléte hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Jesus : Hauríte nunc, et ferte architriclíno. Et tulérunt. Ut autem gustávit architriclínus aquam vinum factam, et non sciébat unde esset, minístri autem sciébant, qui háuserant aquam : vocat sponsum architriclínus, et dicit ei : Omnis homo primum bonum vinum ponit : et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Jesus in Cana Galilaéae : et manifestávit glóriam suam, et credidérunt in eum discípuli ejus. Credo.

Jesus saith to them, Fill the waterpots 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 wine, and knew not whence it was, but the waiters knew who had drawn the water : the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse : but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.




Shout with joy to God, all the earth : sing ye a psalm to his name : come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. *Ps. 65, 1-2 and 16.*




**Secret.**

OBláta Dómine múnera sanctífica : nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

SAnctify, O Lord, the gifts we humbly bring, and wash us from all stain of sin. Through Jesus Christ.
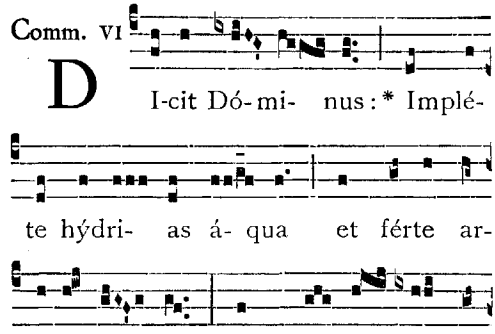
**2. Commemoration of our Blessed Lady.**

TUA, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis proficiat prosperitátem 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 the Blessed Trinity, p.* 12.

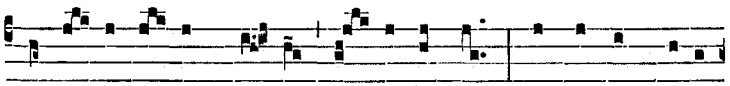



The Lord saith : Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom : Thou hast kept the good wine until now. This first miracle did Jesus before his disciples.

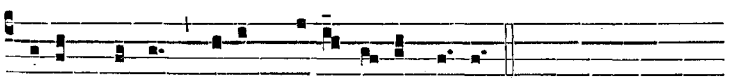
*Gospel.*



chitri- clí- nus áquam ví-num fá-ctam, dí- cit spónso :



Servá-sti ví- num bó-num usque adhuc. Hoc sígnum fécit



Jésus prímum coram discí-pu-lis sú- is.

### Postcommunion.

AUgeátur in nobis, quaésumus Dómine, tuæ virtútis operátio : ut divínis vegetáti sacraméntis, ad eórum promíssa capiénda, tuo múnere praeparémur. Per Dóminum nostrum Jesum Christum.

MAyest thou, O Lord, ever more and more, mightily work within us; for, quickened by the receiving of the divine sacrament, it is to thy favour we look to be made worthy of the blessed promise of which it is the pledge. Through Jesus Christ.

### 2. Commemoration of our Blessed Lady.

HAEC nos commúnio, Dómine, purget a crímine : et intercedénte beáta Vírgine Dei Genitríce María, caeléstis remédii fáciat esse consórtes. (Per eúmdem Dóminum.)

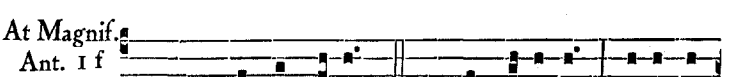
MAY this Communion, O Lord, cleanse us from sin : and by the intercession of blessed Mary, the Virgin Mother of God, unite us in him who is the heavenly healer of souls. Through Jesus Christ.

3. *For the Church or for the Pope, p.* 267.

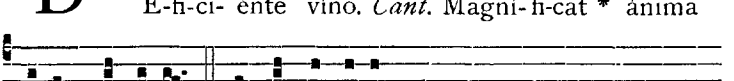
## AT VESPERS.

*All as in the Psalter, p.* 110.

At Magnif.
Ant. 1 f
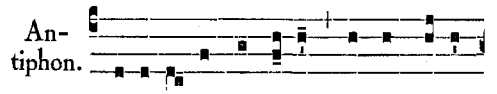


D E-fi-ci- énte víno. *Cant.* Magní-fi-cat * ánima



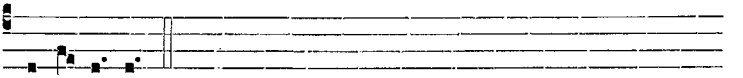
*mé- a* Dóminum. Et exsultávit...

*Cant.* Magníficat. 1 f. *p.* 212.




The wine failing, Jesus commanded that the waterpots should be filled with water; which was turned into wine, alleluia. *Gospel.*




℣. Dirigátur, Dómine, orátio méa.
℟. Sicut incénsum in conspéctu túo.

℣. Let my prayer be sent up, O Lord.
℟. As incense in thy sight.

*Prayer.* Omnípotens. *p.* 408. — *Suffrage of all the Saints. p.* 122.

# *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.
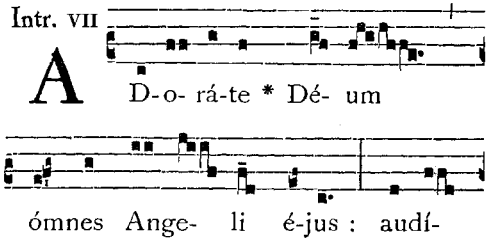
To learn the date of Septuagesima and all the movable days of the Easter Cycle, look at the table at the beginning of the volume.

# 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.*

Glória Pátri. 7th tone. *p.* 30.

## Collect.

OMnípotens sempitérne Deus, infirmitátem nostram propítius réspice : † atque ad protegéndum nos * déxteram tuae majestátis exténde. Per Dóminum.

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.

**After Pentecost. 2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

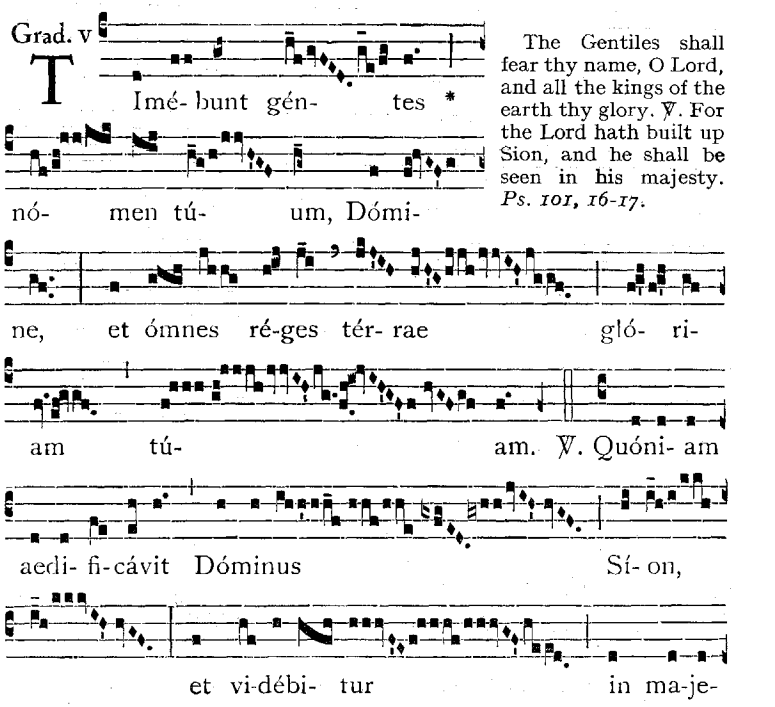
## Lectio Epistolae beati Pauli Apostoli ad Romanos.

*Continuing the Epistle for the 2nd Sunday after the Epiphany. Rom. 12, 16-21.*
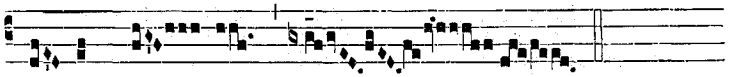
FRatres : Nolíte esse prudéntes apud vosmetípsos : nulli malum pro malo reddéntes : providéntes bona non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fieri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes : non vosmetípsos defendéntes, caríssimi, sed date locum irae. Scriptum est enim : Mihi vindícta; ego retríbuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum : si sitit, potum da illi : hoc enim fáciens, carbónes ignis cóngeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

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.

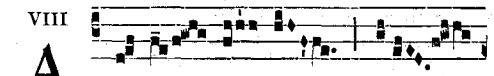
Grad. v




The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. ℣. For the Lord hath built up Sion, and he shall be seen in his majesty. *Ps. 101, 16-17.*

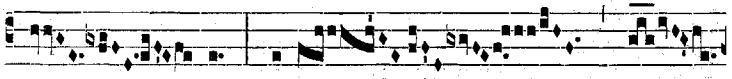


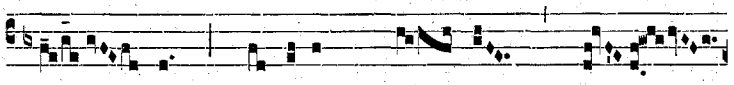

VIII

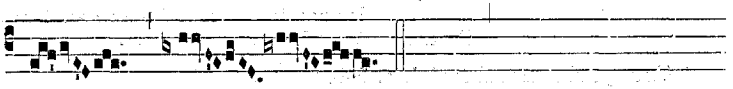



The Lord hath reigned, let the earth rejoice: let many islands be glad. *Ps. 96.*



### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Two cures : a leper and an officer's servant. Matth. 8, 1-13.*

IN illo témpore : Cum descendísset Jesus de monte, secútae sunt eum turbae multae : et ecce leprósus véniens adorábat eum, dicens : Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens : Volo, mundáre. Et confestim mundáta est lepra ejus. Et ait illi Jesus : Vide, némini díxeris; sed vade, osténde te sacerdóti, et offer munus, quod praecépit Móyses, in testimónium illis.

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.

Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum et dicens : Dómine, puer meus jacet in domo paralýticus, et male torquétur. Et ait illi Jesus : Ego véniam, et curábo eum. Et respóndens centúrio, ait : Dómine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic : Vade, et vadit; et álii : Veni, et venit; et servo meo : Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit : Amen dico vobis, non invéni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Jacob in regno caelórum : fílii autem regni ejiciéntur in ténebras exterióres : ibi erit fletus et stridor déntium. Et dixit Jesus centurióni : Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Credo.

And when he had entered into Capharnaum, there came to him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth : and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

And Jesus hearing this, marvelled, and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth.

And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour.

*Offertory.* Déxtera Dómini. *p.* 548.

## Secret.

HÆC hóstia, Dómine quaésumus, emúndet nostra delícta : et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum nostrum.

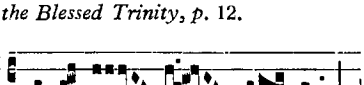
MAY this most holy victim, O Lord, cleanse us from our sins, sanctify us in mind and in body, and fit us for the worthy offering of sacrifice to thee. Through Jesus Christ.

*2nd and 3rd Secrets as on p.* 412.

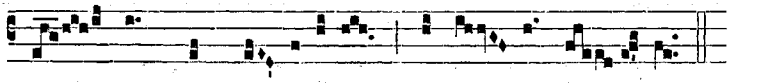
**After Pentecost. 2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

Comm. VII




They all wondered at these things, which proceeded from the mouth of God. *Luke 4.*



de his quae pro- cedébant de ó- re Dé- i.

**Postcommunion.**

QUos tantis, Dómine, largíris uti mystériis : quaésumus; ut effféctibus nos eórum veráciter aptáre dignéris. Per Dóminum nostrum.

THou 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.

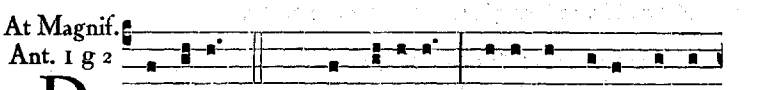
*2nd and 3rd Postcommunions as on p.* 413.

**After Pentecost. 2.** Múndet et múniat. *p.* 435. — **3.** *At the priest's choice.*

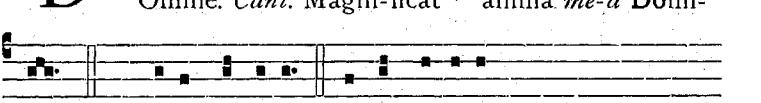
## AT VESPERS.

*All as in the Psalter, p.* 110.

At Magnif. Ant. 1 g 2



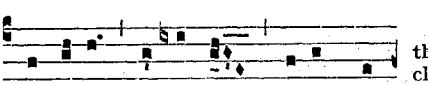
DOmine. *Cant.* Magní-ficat * ánima *mé-a* Dómi-



num. *or : mé-a* Dóminum. Et exsultávit...

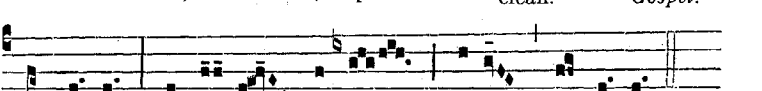
*Cant.* Magníficat. 1 g 2. *p.* 212.

Ant-iphon.



Dómine, si tu vis, pótes me

Lord, if thou wilt thou canst make me clean. And Jesus saith, I will, be thou made clean. *Gospel.*



mundá-re : et á- it Jé-sus : Vólo, mundá-re.

℣. Dirigátur, Dómine, orátio méa.
℟. Sicut incénsum in conspéctu túo.

℣. Let my prayer be sent up, O Lord.
℟. As incense in they sight.

*Prayer.* Omnípotens. *p.* 415. — *Suffrage of all the Saints, p.* 122.

# 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 perículis constitútos, pro humána scis fragilitáte non posse subsístere : † da nobis salútem mentis et córporis; * ut ea quae pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum nostrum.

O God, who knowest that the weakness of man's nature availeth not to shield us from the many and great evils besetting us; make us whole in body and mind, and be to us an ever present help in the trials our sins have brought upon us. Through Jesus Christ.

*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.*

FRatres : Némini quidquam debeátis, nisi ut ínvicem dilegátis : qui enim díligit próximum, legem implévit. Nam : Non adulterábis : Non occídes : Non furáberis : Non falsum testimónium dices : Non concupísces : et si quid est áliud mandátum, in hoc verbo instaurátur : Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

BRethren, 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 eum discípuli ejus : et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli ejus, et suscitavérunt 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

céntes : Dómine, salva nos, perímus. Et dicit eis Jesus : Quid tímidi estis, módicae fídei ? Tunc surgens, imperávit ventis et mari, et facta est tranquíllitas magna. Porro hómines miráti sunt, dicéntes : Qualis est hic, quia venti et mare obédiunt ei ? Credo.

them, Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey him?

## Secret.

COncéde, quaésumus omnípotens Deus : ut hujus sacrifícii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum nostrum.

GRant, 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.

*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.
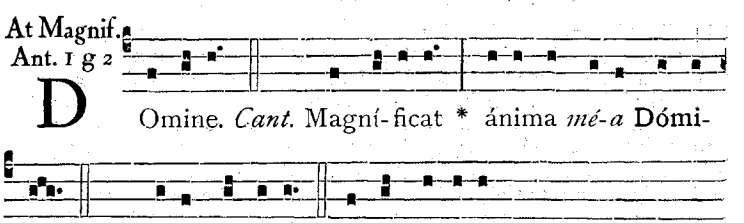
## Postcommunion.

MUnera tua nos, Deus, a delectatiónibus terrénis expédiant, et caeléstibus semper instáurent aliméntis. Per Dóminum nostrum.

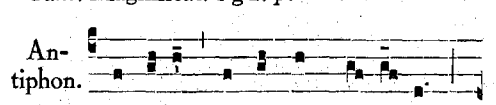
MAY the sacrament we have received, O Lord, take from us all craving for the sinful delights of earth, and nourish our souls to life eternal. Through Jesus Christ.

*2nd and 3rd Postcommunions : until Febr. 2nd, as on p.* 413.
*After Febr. 2nd, or after Pentecost, as on p.* 435.

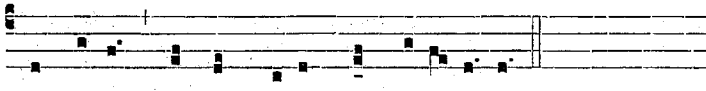
## AT VESPERS.




*Cant.* Magníficat. 1 g 2. *p.* 212.




Lord, save us, we perish; command, O God, and give a calm.



ímpe-ra, et fac Dé-us tranquilli-tá-tem.

*If the Antiphon is sung as a Commemoration.* ℣. Dirigátur. 419.
*Prayer.* Deus, qui nos. *p.* 420. — *Suffrage of all the Saints, p.* 122.

# 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.

FAmíliam tuam, quaésumus Dómine, contínua pietáte custódi : † ut quae in sola spe grátiae caeléstis innítitur, * tua semper protectióne muniátur. Per Dóminum nostrum Jesum Christum Fílium tuum.

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.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*
**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.*

IN illo témpore : Dixit Jesus turbis parábolam hanc : Símile factum est regnum caelórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus ejus, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixérunt ei : Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis : Inimícus homo hoc fecit. Servi autem dixérunt ei : Vis, imus, et collígimus ea? Et

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-

ait : Non : ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus : Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.
Credo.

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, placatiónis offérimus : ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

TO appease thee, O Lord, we offer unto thee this sacrifice: in pity forgive us our sins, and guide aright our wavering hearts. Through Jesus Christ.

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

## Postcommunion.

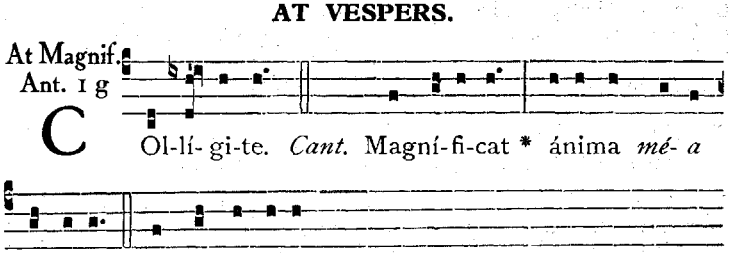
QUaésumus, omnípotens Deus : ut illíus salutáris capiámus efféctum, cujus per hæc mystéria pignus accépimus. Per Dóminum nostrum Jesum Christum.

WE beseech thee, Almighty God, to ensure us that salvation of which the mysteries we have assisted at are the pledge. Through Jesus Christ.

**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.
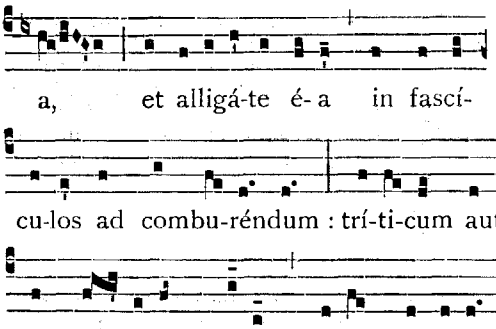
At Magnif. Ant. 1 g




*Cant.* Magníficat. 1 g. *p.* 212.




Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye




*If the Antiphon is sung as a Commemoration.* ℣. Dirigátur. *p.* 419.
*Prayer.* Famíliam. *p.* 422. — *Suffrage of all the Saints, p.* 122.

# 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.

PRaesta, quaésumus omnípotens Deus : † ut semper rationabília meditántes, * quae tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

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.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

*Congratulations to the faithful at Thessalonica. 1 Thess. 1, 2-10.*

FRatres : Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratiónibus nostris sine intermissióne, mémores óperis fídei vestrae, et labóris, et caritátis, et sustinéntiae spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum : sciéntes, fratres dilécti a Deo, electiónem vestram : quia Evangélium nostrum non fuit ad vos in ser-

BRethren, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and 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

móne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti : ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Achája, sed et in omni loco fides vestra, quae est ad Deum, profécta est, ita ut non sit nobis necésse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos : et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo et vero, et exspectáre Fílium ejus de caelis (quem suscitávit ex mórtuis) Jesum, qui erípuit nos ab ira ventúra.

fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith which is towards God, is gone forth; so that we need not to speak anything. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised from the dead), Jesus, who hath delivered us from the wrath to come.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Parables of the mustard seed and the leaven. Matth. 13, 31-35.*

IN illo témpore : Dixit Jesus turbis parábolam hanc : Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo : quod mínimum quidem est ómnibus semínibus : cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres caeli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis : Símile est regnum caelórum ferménto, quod accéptum múlier abscóndit in farínae satis tribus, donec fermentátum est totum. Haec ómnia locútus est Jesus in parábolis ad turbas : et sine parábolis non loquebátur eis : ut implerétur quod dictum erat per Prophétam dicéntem : Apériam in parábolis os meum, eructábo abscóndita a constitutióne mundi. Credo.

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.

### Secret.

HÆC nos oblátio Deus mundet, quaésumus, et rénovet, gubérnet, et prótegat. Per Dóminum nostrum.

BY virtue of this offering, vouchsafe, O Lord, to purify, to quicken, to guide and to protect us. Through Jesus Christ.

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
*Preface of the Blessed Trinity, p.* 12.

### Postcommunion.
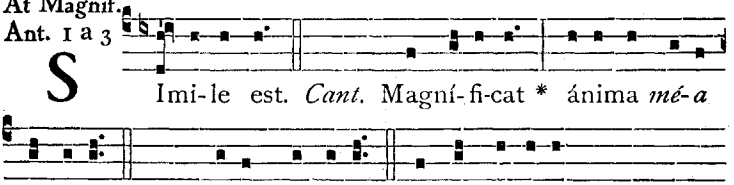
CÆléstibus, Dómine, pasti delíciis : quaésumus; ut semper éadem, per quae veráciter vívimus, appetámus. Per Dóminum nostrum.

THou hast feasted us O Lord, at thy banquet of heavenly delights; may we never crave for aught save that which nourishes us to eternal life. Through Jesus Christ.

**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

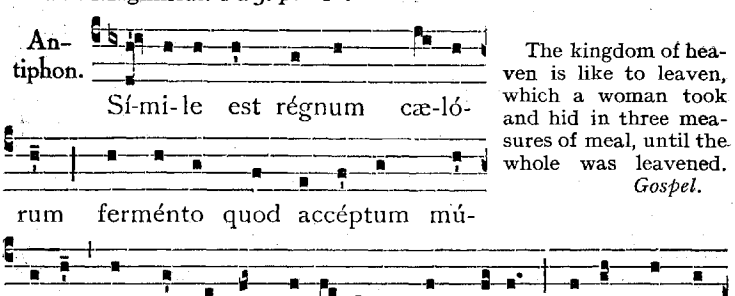
## AT VESPERS.

At Magnif.
Ant. 1 a 3




*Cant.* Magnificat. 1 a 3. *p.* 212.

Antiphon.




The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. *Gospel.*

*If the Antiphon is sung as a Commemoration.* ℣. Dirigátur. *p.* 419.
*Prayer.* Praesta quaésumus. *p.* 424.

# Cycle of Easter.

*(See the table on p. 257).*

# SEPTUAGESIMA.

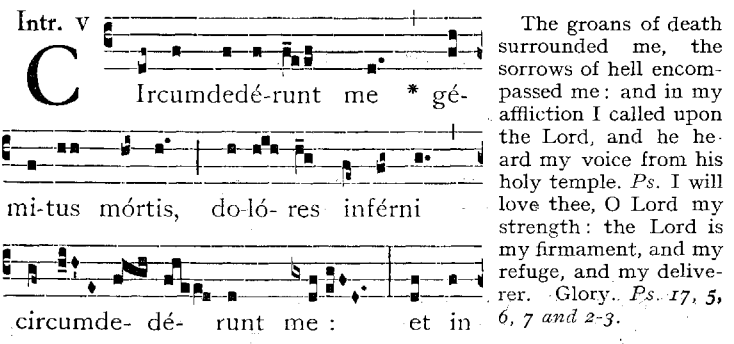
With Septuagesima we finally leave the Christmas Cycle, and enter that of Easter. The external rites that belong to this new liturgical season: omission of *Glória in excélsis* at Mass, and of the joyful « Praise the Lord », the *Allelúia*, in the entire Office, even in the *Deus in adjutórium* of which 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.*

Glória Patri. 5th tone. *p.* 29. Kyrie XI, *p.* 61.

¶ *The* Glória in excélsis. *is not said from Septuagesima Sunday until Easter, except on Maundy Thursday, Holy Saturday, and Feast days.*

## Collect.

PReces pópuli tui, quaésumus Dómine, cleménter exáudi : † ut qui juste pro peccátis nostris afflígimur, * pro tui nóminis glória misericórditer liberémur. Per Dóminum nostrum.

GRaciously 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.
*after Febr. 2nd as follows :*

### 2. To implore the intercession of the Saints.

A cunctis nos, quaésumus, Dómine, mentis et córporis defénde perículis : et, intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. (Per eúmdem Dóminum).

SAve 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.*

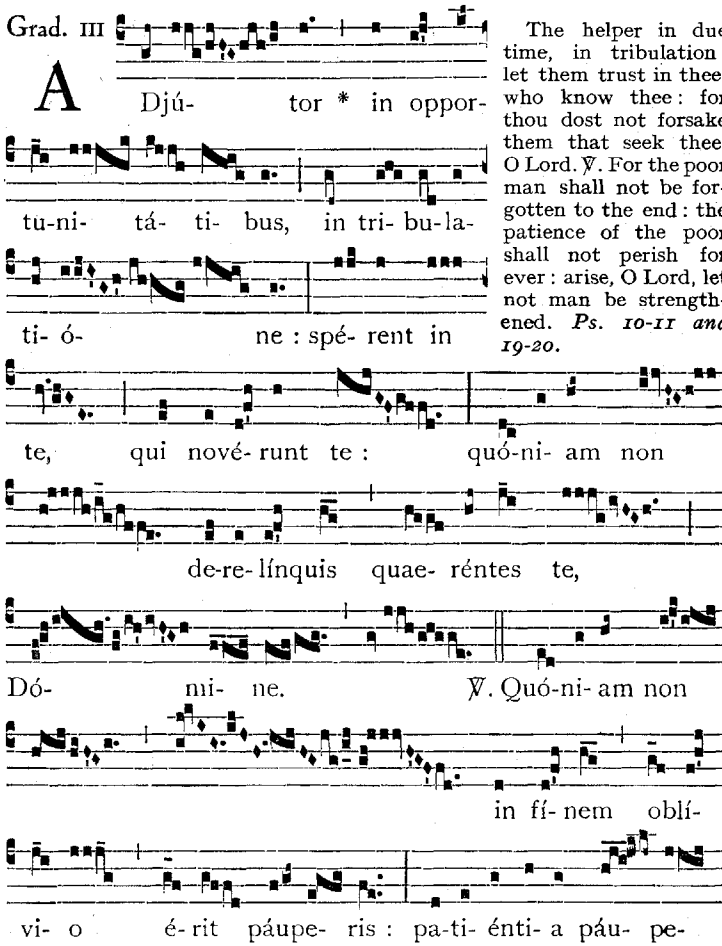
FRatres : Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem, qui in agóne conténdit, ab ómnibus se ábstinet : et illi quidem ut corruptíbilem corónam accípiant; nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum : sic pugno, non quasi áerem vérberans : sed castígo corpus meum, et in servitútem rédigo : ne forte cum áliis praedicáverim, ipse réprobus efficiar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transié-

BRethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things : and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air : but I chastise my body, and bring it into subjection : lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud

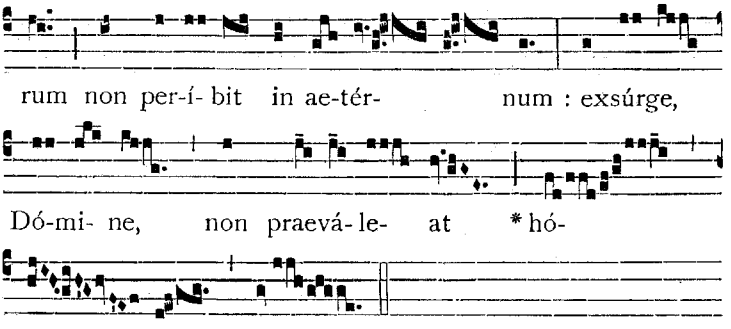
runt, et omnes in Móyse baptizáti sunt in nube, et in mari : et omnes eámdem escam spirituálem manducavérunt, et omnes eúmdem potum spirituálem bibérunt : (bibébant autem de spirituáli, consequénte eos, petra : petra autem erat Christus) sed non in plúribus eórum beneplácitum est Deo.

and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

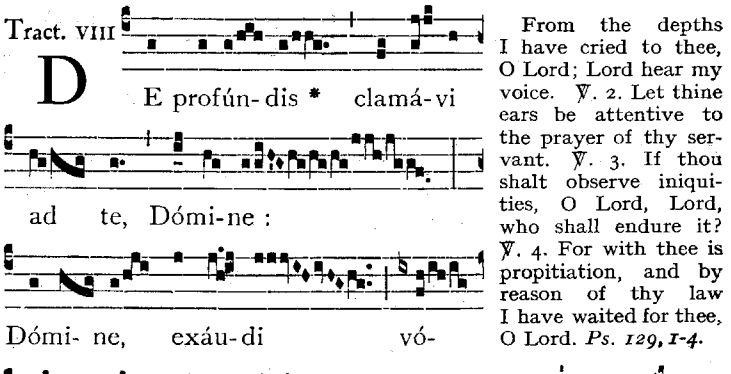
Grad. III



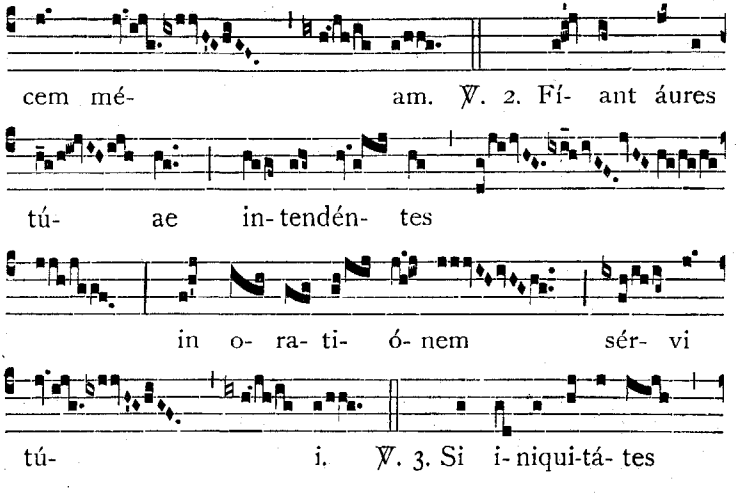

The helper in due time, in tribulation: let them trust in thee, who know thee: for thou dost not forsake them that seek thee, O Lord. ℣. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man be strengthened. *Ps. 10-11 and 19-20.*

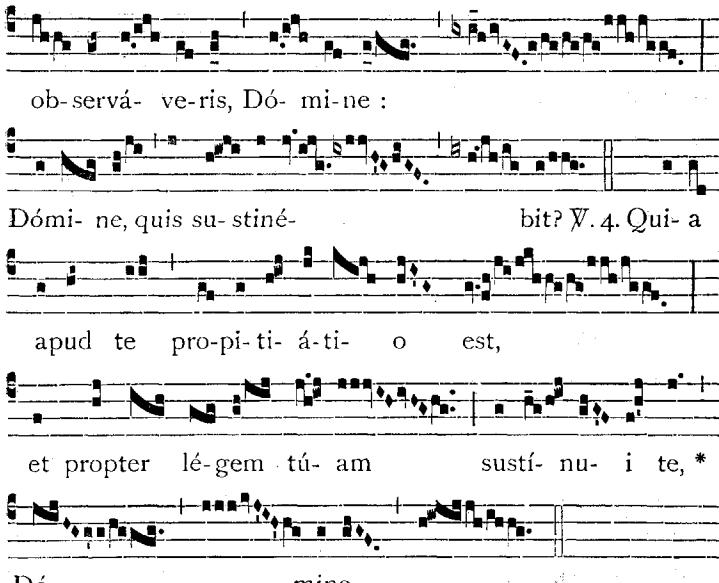



Tract. VIII




From the depths I have cried to thee, O Lord; Lord hear my voice. ℣. 2. Let thine ears be attentive to the prayer of thy servant. ℣. 3. If thou shalt observe iniquities, O Lord, Lord, who shall endure it? ℣. 4. For with thee is propitiation, and by reason of thy law I have waited for thee, O Lord. *Ps. 129, 1-4.*






**✠ Sequentia sancti Evangelii secundum Matthaeum.**

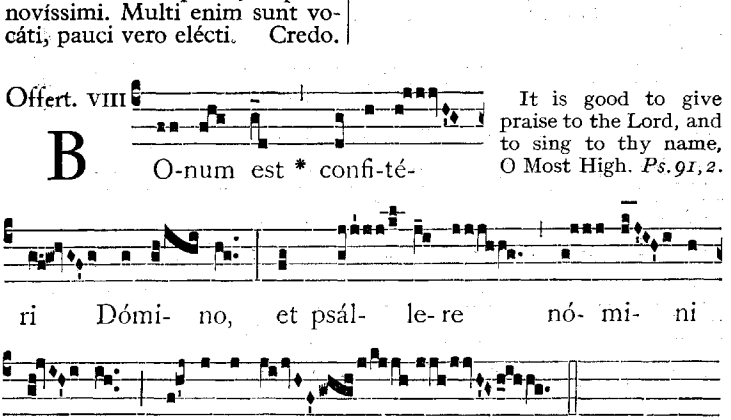
*Parable of the labourers in the vineyard. Matth. 20, 1-16.*

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Símile est regnum caelórum hómini patrifamílias, qui éxiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis : Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam : et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis : Quid hic statis tota die otiósi? Dicunt ei : Quia nemo nos condúxit. Dicit illis : Ite et vos in víneam meam.

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 market-place 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

Cum sero autem factum esset, dicit dóminus víneae procurátori suo : Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri : accepérunt autem et ipsi síngulos denários. Et accipiéntes murmurábant advérsus patremfamílias, dicéntes : Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi, et aestus. At ille respóndens uni eórum, dixit : Amíce, non fácio tibi injúriam : nonne ex denário convenísti mecum? Tolle quod tuum est, et vade : volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi, quod volo, fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti. Credo.

vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen. [1]




It is good to give praise to the Lord, and to sing to thy name, O Most High. *Ps. 91, 2.*

[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.

MUnéribus nostris, quaésumus Dómine, precibúsque suscéptis : et caeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum nostrum.

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 :*

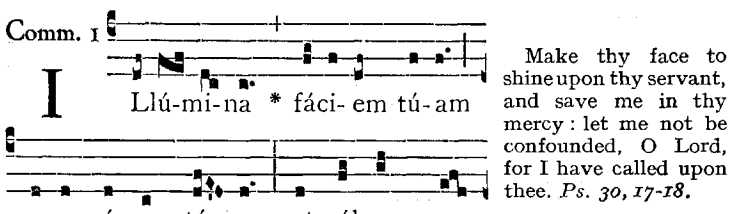
### 2. To implore the intercession of the Saints.

EXáudi nos Deus salutáris noster : ut per hujus sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris, grátiam tríbuens in praesénti, et glóriam in futúro. (Per Dóminum.)

GRaciously 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. I




Make thy face to shine upon thy servant, and save me in thy mercy : let me not be confounded, O Lord, for I have called upon thee. *Ps. 30, 17-18.*

### Postcommunion.

FIdéles tui, Deus, per tua dona firmentur : ut éadem et percipiéndo requírant, et quaeréndo sine fine percípiant. Per Dóminum nostrum.

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.

*2nd and 3rd Postcommunions : until Febr. 2nd as on p.* 413.
*after Febr. 2nd as follows :*

### 2. To implore the intercession of the Saints.

MUndet et múniat nos, quǽsumus Dómine, divíni sacraménti munus oblátum : et intercedénte beáta Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis; a cunctis nos reddat et perversitátibus expiátos, et adversitátibus expedítos. (Per Dóminum.)

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.*

℣. Benedicámus Dómino.
℟. Déo grátias. XI, *p.* 64.

℣. Let us bless the Lord.
℟. Thanks be to God.

## AT VESPERS.

*Antiphons and Psalms for Sundays, p.* 110.

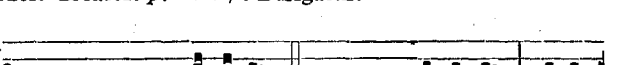
### Chapter.

FRatres : Nescítis quod ii qui in stádio **cúr**runt, † omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite ut comprehendátis.

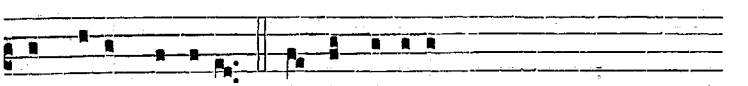
BRrethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

*Hymn.* Lúcis Creátor. *p.* 119. ℣. Dirigátur.

At Magnif.
Ant. VII a



Díxit pa-terfamí-li- as. *Cant.* Magní- fi-cat * áni-



ma mé-a Dóminum. Et exsultávit...

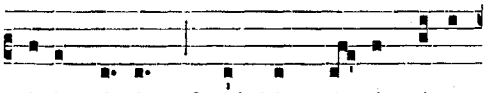
*Cant.* Magníficat. VII a. *p.* 217.

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-



ri- is sú- is : Quid hic stá- tis tó-ta

cause no man has hired us. Go you into my vineyard; and what is just, I will give you.

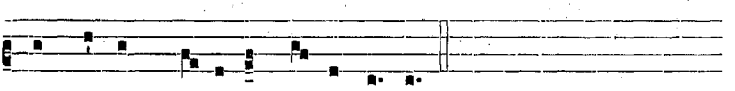
*Gospel.*



dí- e o-ti- ó- si? Atílli respondéntes dixé- runt: Qui- a



némo nos condú- xit. I- te in ví-ne- am mé- am : et



quod jústum fú- e-rit, dá-bo vó-bis.

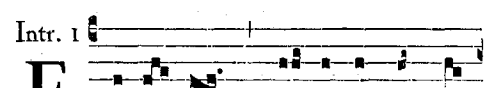
*Prayer.* Preces pópuli. *p.* 429. — *Suffrage of all the Saints, p.* 122.
Benedicámus Dómino V. *p.* 140.

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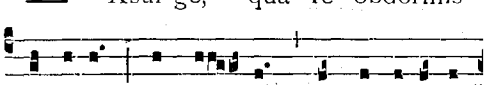
# Sexagesima Sunday.

*Sunday of the 2nd Class. Station at St. Paul outside the Walls.*

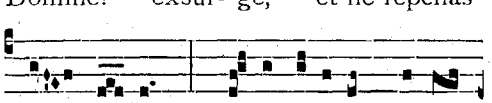
Intr. I



E Xsúr-ge, * qua- re obdórmis



Dómine? exsúr- ge, et ne repéllas
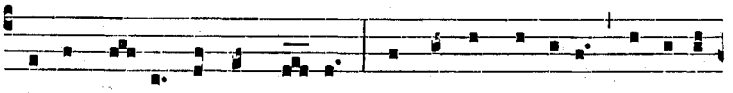


in fí- nem : qua-re fáci- em tú- am

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.*



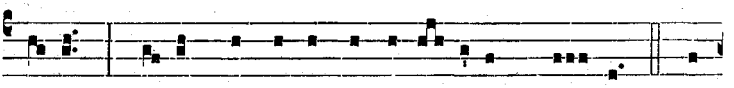
avértis, obli-vís-ce-ris tribu-la-ti-ó-nem nóstram? Adhaé-



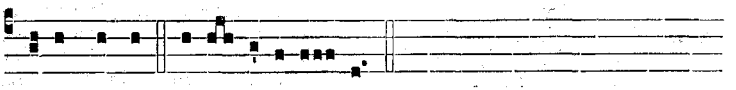
sit in tér-ra vénter nó-ster : exsúrge, Dómine, ádjuva



nos, et lí-be-ra nos. *Ps.* Dé-us, áuribus nóstris audí-



vimus : * pátres nóstri annunti-a-vérunt nó-bis. Gló-



ri-a Pátri. E u o u a e.

Glória Patri. I^st^ tone. *p.* 28. — Kyrie XI, *p.* 61.

## Collect.

DEus, qui cónspicis quia ex nulla nostra actióne confídimus : † concéde propítius; ut contra advérsa ómnia, * Doctóris géntium protectióne muniámur. 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, 11, 19-12, 9.*

FRatres : Libénter suffértis insipiéntes : cum sitis ipsi sapiéntes. Sustinétis enim si

BRethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring

quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos caedit. Secúndum ignobilitátem dico, quasi nos infírmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego : Hebraéi sunt, et ego : Israelítae sunt, et ego : Semen Abrahae sunt, et ego : Minístri Christi sunt, (ut minus sápiens dico) plus ego : in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Judaéis quínquies quadragénas, una minus, accépi. Ter virgis caesus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui : in itinéribus saepe, perículis flúminum, perículis latrónum, perículis ex génere, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus : in labóre et aerúmna, in vigíliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte : praeter illa quae extrínsecus sunt, instántia mea quotidiána, sollicitúdo ómnium ecclesiárum. Quis infirmátur, et ego non infírmor? quis scandalizátur, et ego non uror? Si gloriári opórtet : quæ infirmitátis meae sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in saécula, scit quod non méntior. Damásci praepósitus gentis Arétae regis custodiébat civitátem Damascenórum, ut me comprehénderet : et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non éxpedit quidem : ) véniam autem ad visiónes, et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in córpore néscio, sive extra corpus néscio, Deus

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?

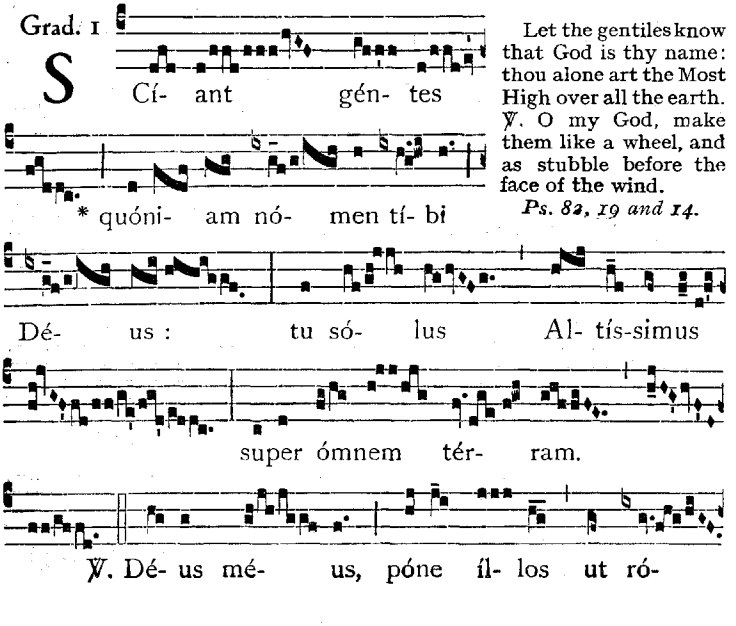
If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window 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

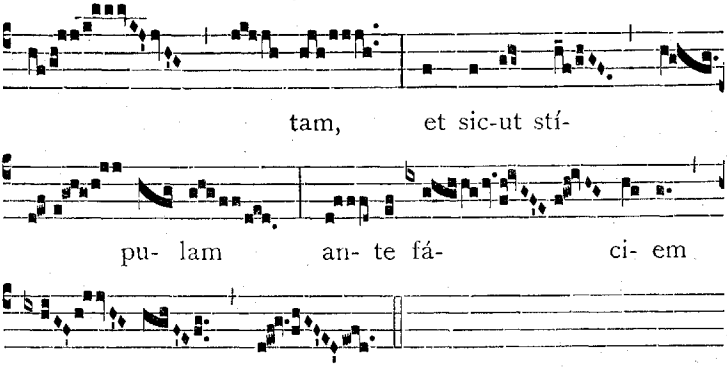
scit, raptum hujúsmodi usque ad tértium caelum. Et scio hujúsmodi hóminem, sive in córpore sive extra corpus néscio, Deus scit, quóniam raptus est in paradísum : et audívit arcána verba, quae non licet hómini loqui. Pro hujúsmodi gloriábor : pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si volúero gloriári, non ero insípiens : veritátem enim dicam : parco autem, ne quis me exístimet supra id quod videt in me, aut áliquid audit ex me. Et ne magnitúdo revelatiónum extóllat me, datus est mihi stímulus carnis meae, ángelus sátanae, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me : et dixit mihi : Súfficit tibi grátia mea : nam virtus in infirmitáte perfícitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

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.

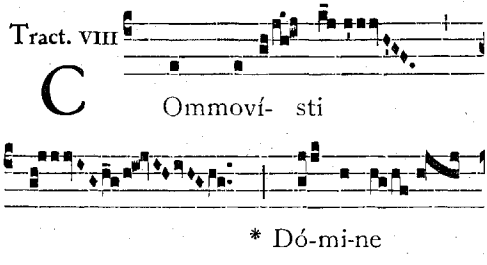
And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.



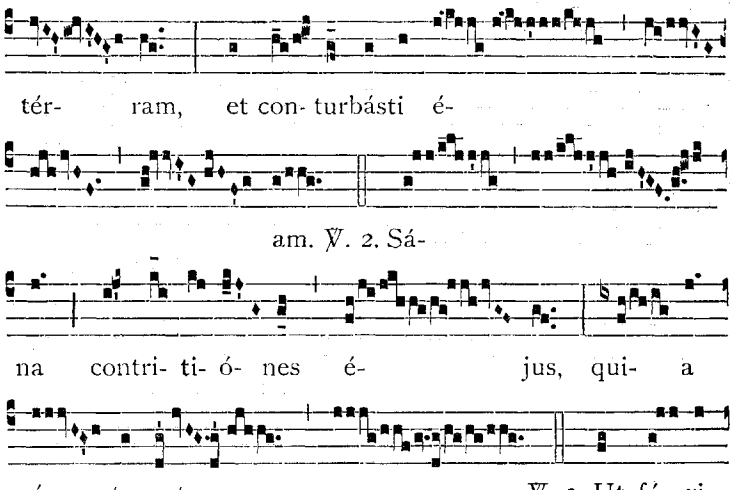

Let the gentiles know that God is thy name: thou alone art the Most High over all the earth. ℣. O my God, make them like a wheel, and as stubble before the face of the wind. *Ps. 82, 19 and 14.*

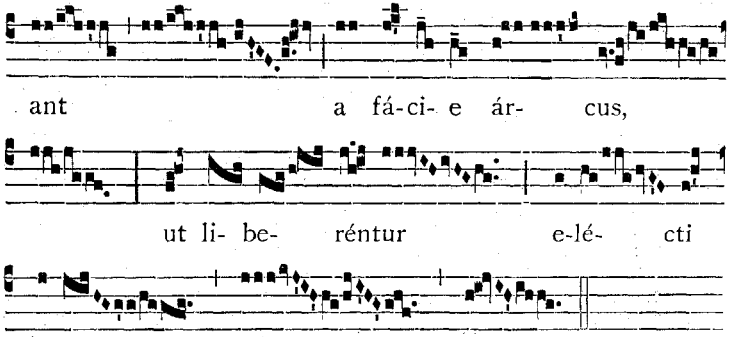



Tract. VIII




Thou hast moved the earth, O Lord, and hast troubled it. ℣. 2. Heal thou the breaches thereof, for it hath been moved. ℣. 3. That thy elect may flee from before the bow: that they may be delivered. *Ps. 59, 4 and 6.*






* tu- i.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*Parable of the sower. Luke 8, 4-15.*

IN illo témpore : Cum turba plúrima convenírent, et de civitátibus properárent ad Jesum, dixit per similitúdinem : Exiit, qui séminat, seminare semen suum : et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres caeli comedérunt illud. Et áliud cécidit supra petram : et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtae spinae suffocavérunt illud. Et áliud cécidit in terram bonam : et ortum fecit fructum céntuplum. Haec dicens, clamábat : Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quae esset haec parábola. Quibus ipse dixit : Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis : ut vidéntes non vídeant, et audiéntes non intélligant. Est autem haec parábola : Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt : deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram : qui cum

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,

audíerint, cum gáudio suscípiunt verbum : et hi radíces non habent : qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit : hi sunt, qui audiérunt, et a sollicitudínibus, et divítiis, et voluptátibus vitae, eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram : hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in patiéntia.

Credo.

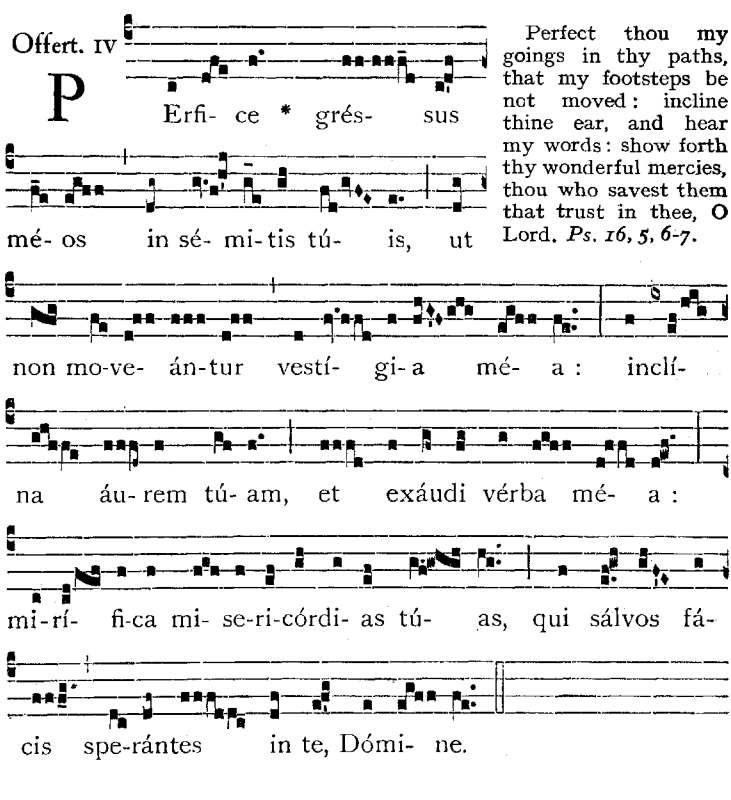
and taketh the word out of their heart, lest believing they should be saved.

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.

Offert. IV




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.*

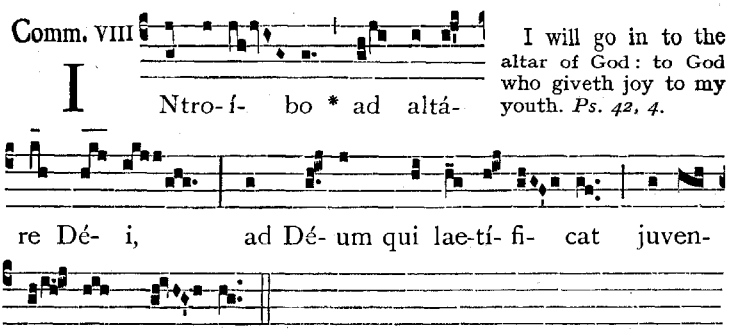
### Secret.

OBlátum tibi, Dómine, sacrifícium, vivíficet 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, omnípotens 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.
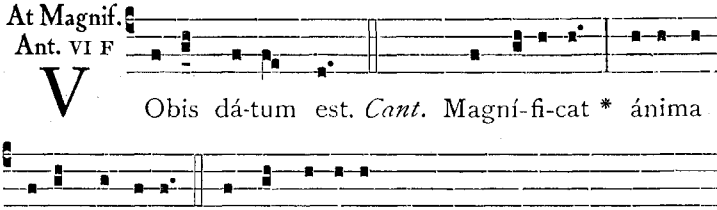
*Antiphons and Psalms for Sundays, p.* 110.

### Chapter.

FRatres : Libénter suffértis insipiéntes cum sitis ipsi sapiéntes : † sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si *quis ext*óllitur, * si quis in fáciem vos caedit.

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.
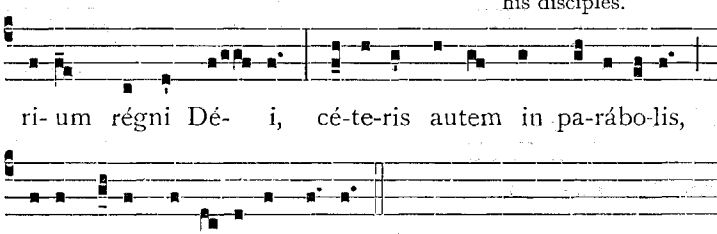
*Hymn.* Lúcis Creátor. *p.* 119. ℣. Dirigátur.







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.
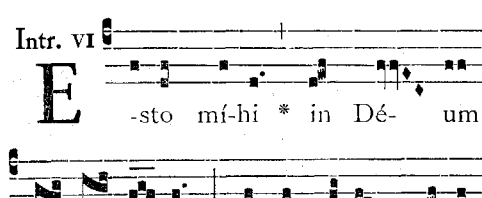



*Prayer.* Deus, qui cónspicis. *p.* 437. — *Suffrage of all the Saints, p.* 122. Benedicámus Dómino V. *p.* 140.

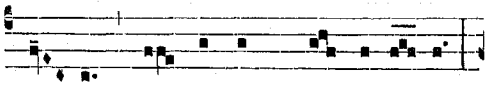
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# Quinquagesima Sunday.

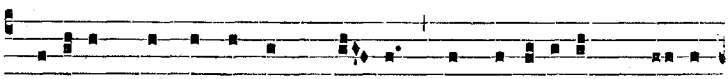
*Sunday of the 2nd Class. Station at St Peter's.*



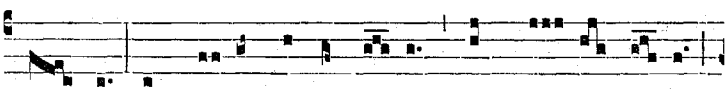

Be thou unto me a God, a protector, and a place of refuge, to save me: for thou art my strength, and my refuge; and for thy name's sake thou wilt be my leader, and wilt nourish me. *Ps.* In thee, O Lord, have I



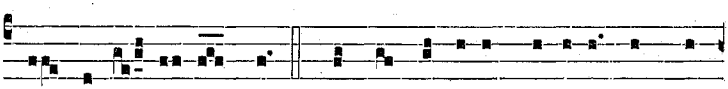
gi- i, ut sálvum me fá-ci- as : hoped, let me never be confounded : deliver me in thy justice. *Ps. 30, 3-4 and 2.*



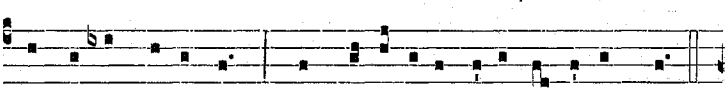
quóni-am firmaméntum mé- um, et re-fúgi-um mé- um



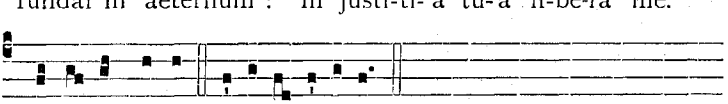
es tu : et propter nómen tú- um dux mí- hi é- ris,



et enú- tri- es me. *Ps.* In te Dómine spe-rávi, non con-



fúndar in aetérnum : * in justí-ti-a tú-a lí-be-ra me.



Gló-ri- a Pátri. E u o u a e. Glória Patri. 6th tone. *p.* 30.

## Collect.

PReces nostras, quaésumus Dómine, cleménter exáudi : † atque a peccatórum vínculis absolútos, * ab omni nos adversitáte custódi. Per Dóminum.

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.

*Hymn to Charity. 1 Cor. 13, 1-13.*

FRatres : Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut aes sonans, aut cým-

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-
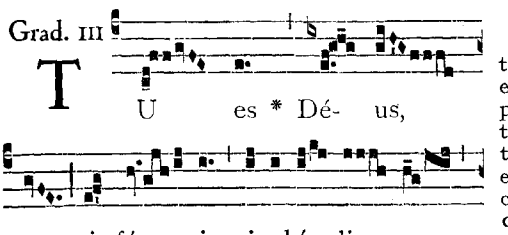
balum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia, et omnem sciéntiam : et si habúero omnem fidem, ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est : cáritas non aemulátur, non agit pérperam, non inflátur, non est ambitiósa, non quaerit quae sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti : ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit : sive prophetíae evacuabúntur, sive linguae cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in aenígmate : tunc autem fácie ad fáciem. Nunc cognósco ex parte : tunc cognóscam sicut et cógnitus sum. Nunc autem manent fides, spes, cáritas, tria hæc : major autem horum est cáritas.

bal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

Charity is patient, is kind : charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

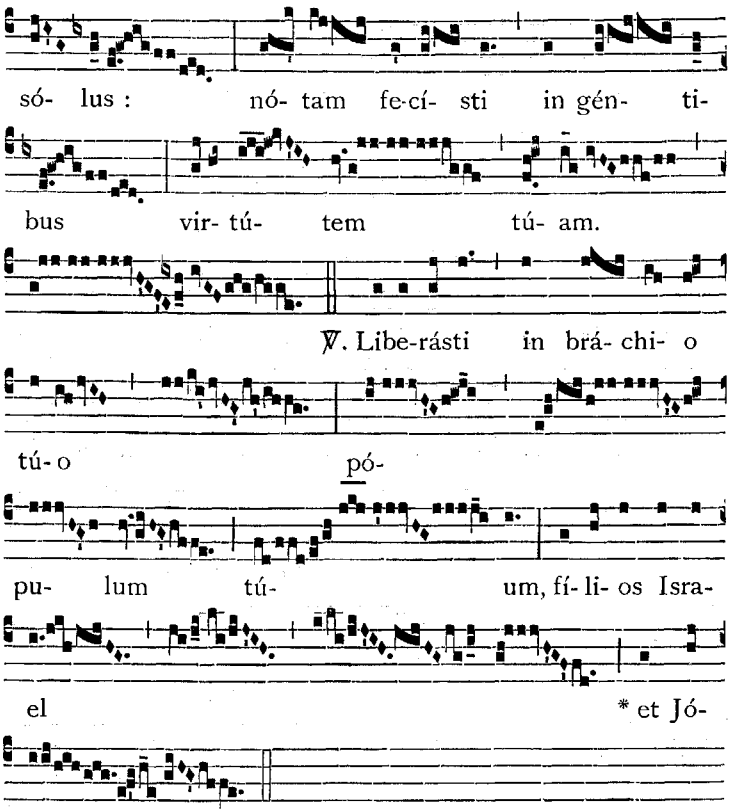
Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood 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.

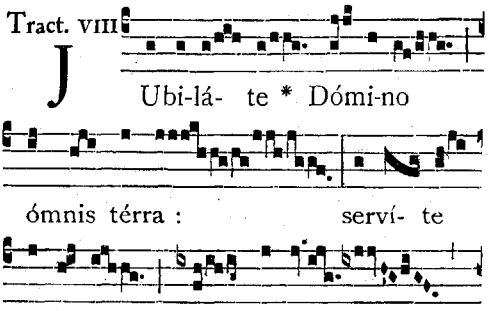



Thou art the God that alone dost wonders: thou hast made thy power known among the nations. ℣. With thy arm thou hast redeemed thy people, the children of Israel and of Joseph.

*Ps. 76, 15 and 16.*

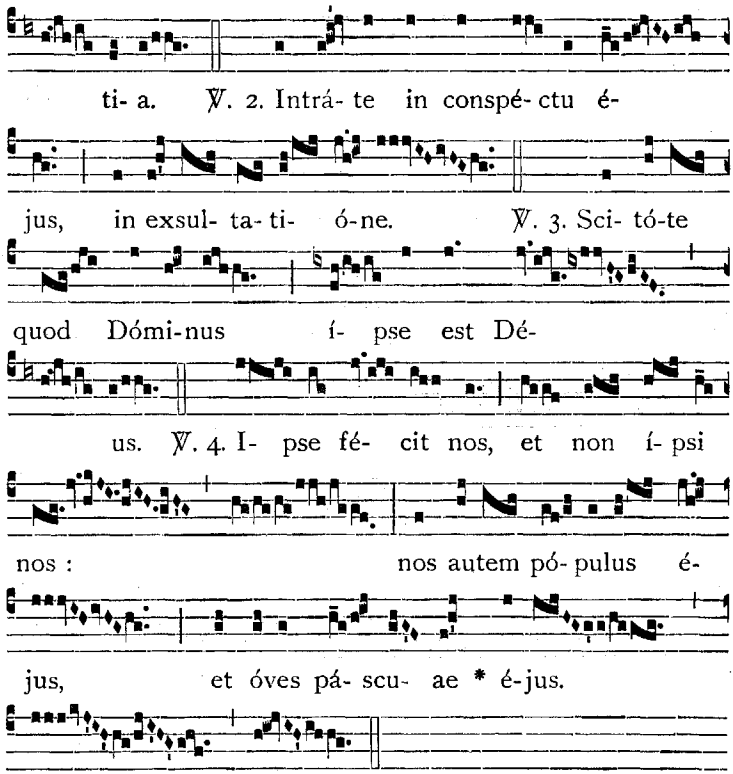



Tract. VIII




Sing joyfully to God all the earth: serve ye the Lord with gladness. ℣. 2. Come in before his presence with exceeding great joy. ℣. 3. Know ye that the Lord he is God. ℣. 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.

*The Passion foretold. The blind man of Jericho. Luke 18, 31-43.*

IN illo témpore : Assúmpsit Jesus duódecim, et ait illis : Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quae scripta sunt per prophétas de Fílio hóminis. Tradétur enim géntibus, et illudétur, et flagellábitur, et conspuétur : et postquam flagelláverint, occídent eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscónditum ab eis, et non intelligébant

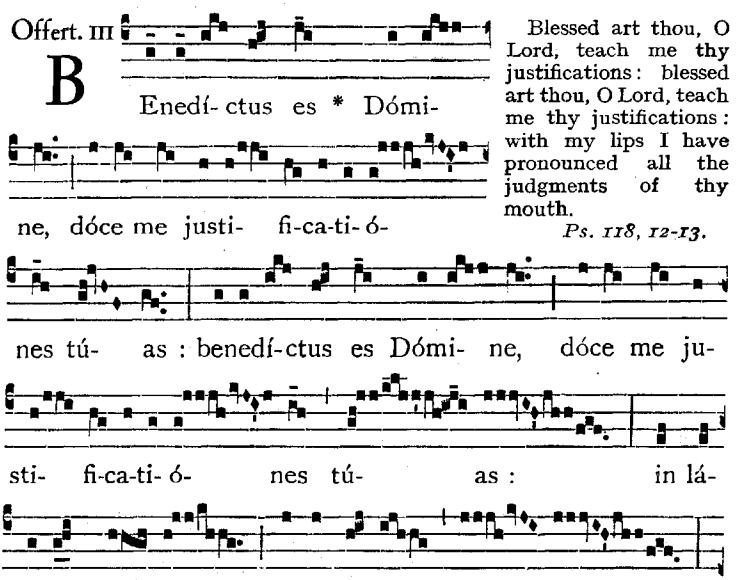
AT that time, Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man: for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon; and after they 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

quæ dicebántur. Factum est autem, cum appropinquáret Jéricho, caecus quidam sedébat secus viam, mendícans. Et cum audíret turbam praetereúntem, interrogábat quid hoc esset? Dixérunt autem ei, quod Jesus Nazarénus transíret. Et clamávit dicens: Jesu, fili David, miserére mei. Et qui praeíbant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine, ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et confestim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

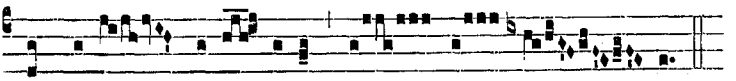
Credo.

them, and they understood not the things that were said.

Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people when they saw it, gave praise to God.



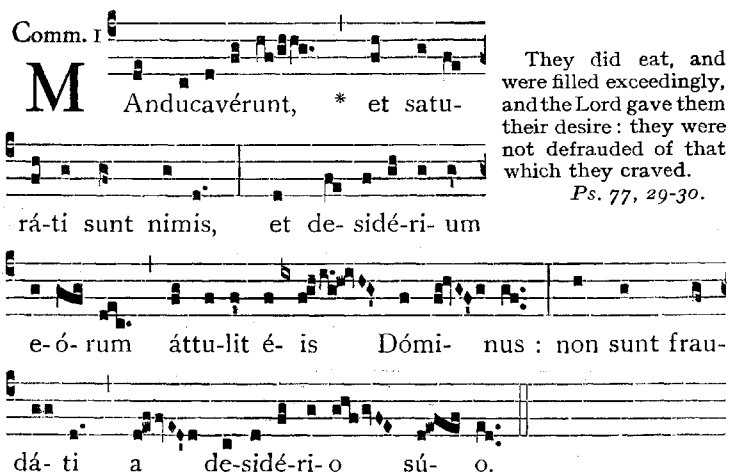

Blessed art thou, O Lord, teach me thy justifications: blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth. *Ps. 118, 12-13.*




*Secret :* Haec hóstia, Dómine. *p.* 418.

*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.




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, omnípotens Deus: ut, qui caeléstia aliménta percépimus, per haec contra ómnia advérsa muniámur. Per Dóminum.

WE beseech thee, O Lord, that we who have tasted of the bread of angels, may by it be safeguarded from all things hurtful to us. 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.
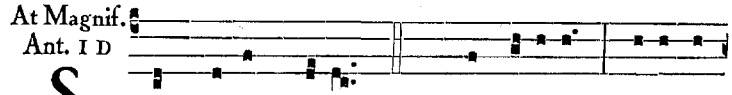
## Chapter.

FRatres : Si linguis hóminum loquar, et Angelórum, † caritátem au*tem non* **hábeam**, * factus sum velut aes sonans, aut cýmbalum **tínniens**.

BRethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cymbal.

*Hymn.* Lúcis Creátor. *p.* 119. ℣. Dirigátur.

At Magnif. Ant. I D

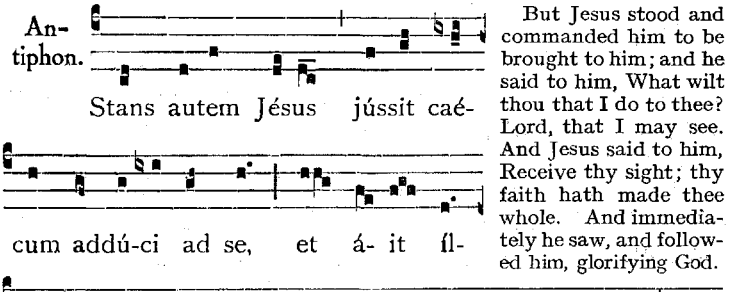






*Cant.* Magníficat. I D. *p.* 212.

Antiphon.




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.

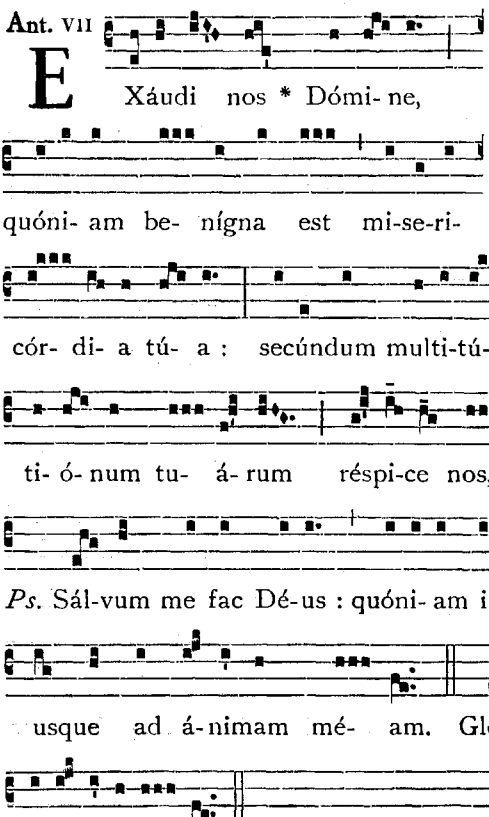
*Prayer.* Preces nostras. *p.* 445. — *Suffrage of all the Saints, p.* 122.

# 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 :*




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.*

Glória Patri. 7th tone. *p.* 30.

*Repeat :* Exáudi nos.

*The Priest then says:*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

OMnípotens sempitérne Deus, parce paeniténtibus, propitiáre supplicántibus: et míttere dignéris sanctum Angelum tuum de caelis, qui benedí ✠ cat, et sanctí ✠ ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínae cleméntiae tuae facínora sua deplorántibus, vel serenissimam pietátem tuam supplíciter obnixéque flagitántibus: et praesta per invocatiónem sanctíssimi nóminis tui; ut quicúmque per eos aspérsi fúerint, pro redemptióne peccatórum suórum, córporis sanitátem, et ánimae tutélam percípiant. Per Christum Dóminum nostrum. ℟. Amen.

℣. The Lord be with you.
℟. 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 sanc✠tify 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. ℟. Amen.

Orémus.

DEus, qui non mortem, sed paeniténtiam desíderas peccatórum: fragilitátem conditiónis humánae benignissime réspice; et hos cíneres, quos causa proferéndæ humilitátis, atque promeréndae véniae, capítibus nostris impóni decérnimus, bene ✠ dícere pro tua pietáte dignáre; ut, qui nos cínerem esse, et ob pravitátis nostrae deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et praémia paeniténtibus repromíssa misericórditer cónsequi mereámur. Per Christum Dóminum nostrum. ℟. Amen.

O God, who desirest not the death of the sinner but rather that he do penance, of thy goodness bear with the weakness of our human nature, and vouchsafe to bless ✠ these ashes which, in sign that with humbled heart we crave forgiveness from thee, we are about to put upon our heads. Bestow too upon us, who confess that we are but dust, and for our deserts unto dust have to return, together with thy forgiveness for our past trespasses, the grace and favour which thou hast graciously promised to every repentant sinner. Through Christ our Lord. ℟. Amen.

Orémus.

DEus, qui humiliatióne flécteris, et satisfactióne placáris: aurem tuae pietátis inclína précibus nostris; et capítibus ser-

O God who art moved by the humbling of man's heart and appeased by penance; bow down in mercy thine ears to our prayers; on

vórum tuórum, horum cínerum aspersióne contáctis, effúnde propítius grátiam tuae benedictiónis : ut eos et spíritu compunctiónis répleas, et quae juste postuláverint, efficáciter tríbuas; et concéssa perpétuo stabilíta, et intácta manére decérnas. Per Christum Dóminum nostrum. ℟. Amen.

the heads of thy servants, besprinkled with ashes, pour out the grace of thy blessing; fill us with the spirit of sorrow for sin; bestow on us abundantly all that we rightly ask; and so order our lives that, steadfast in thy grace, we may nevermore forfeit thy favour. Through Christ our Lord. ℟. Amen.

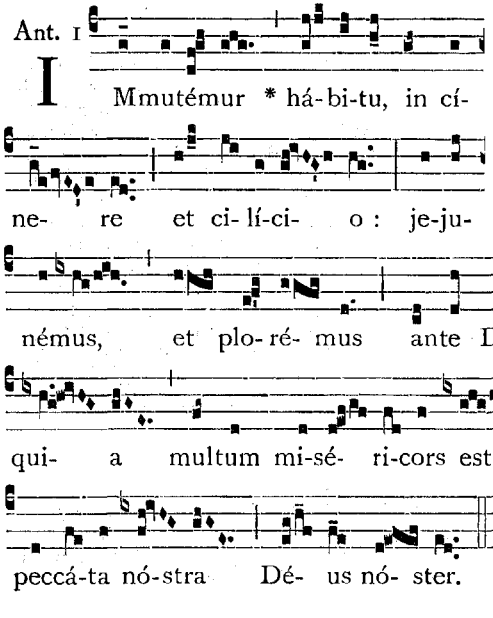
Orémus.

OMnípotens sempitérne Deus, qui Ninivítis in cínere et cilício paeniténtibus indulgéntiae tuae remédia praestitísti : concéde propítius; ut sic eos imitémur hábitu, quátenus véniae prosequámur obténtu. Per Dóminum nostrum Jesum Christum Fílium tuum.

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. ℟. Amen.

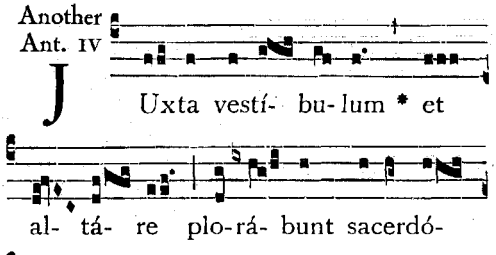
*Having put incense into the thurible, the Celebrant sprinkles the ashes three times with holy water, while saying recto tono the Antiphon* Aspérges me, *to which the psalm is not added. He then incenses the ashes three times.*

*During the imposition of the ashes, the Choir sings :*
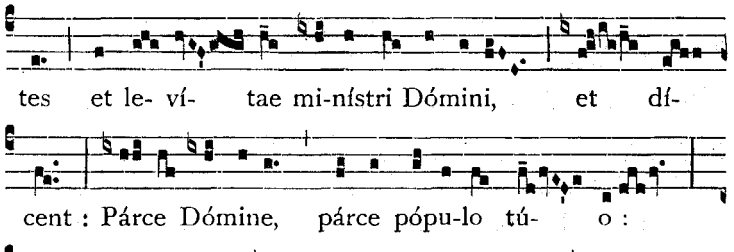



Let us change our garments for ashes and sackcloth : let us fast and lament before the Lord : for our God is plenteous in mercy to forgive our sins. *Joel 2, 13.*

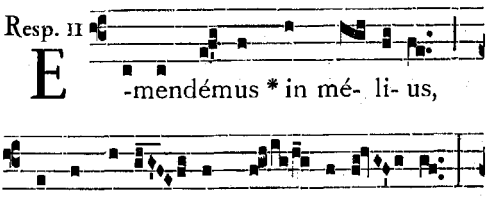
Another Ant. IV



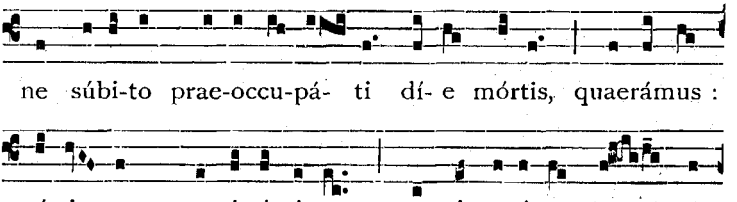

Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people; and shut not the mouths of them that sing to thee, O Lord. *Joel 2, 17; Esth. 13, 17.*

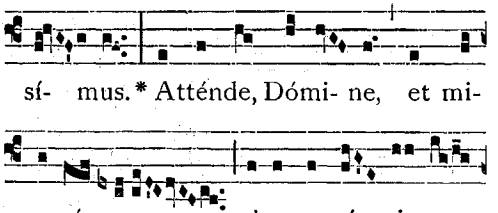



Resp. II

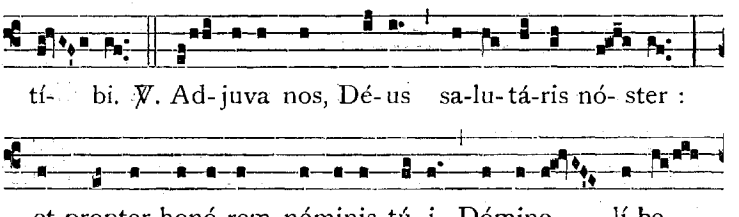



Let us amend and do better for those things in which we have sinned through ignorance: lest suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for






we have sinned against thee. ℣. Help us, O God, our Saviour: and for the honour of thy name, O Lord, deliver us. Attend, O Lord. *Esth. 13; Joel 2; Ps. 78, 9.*




*While placing the ashes on the foreheads of the faithful, the Celebrant says :*

℣. Meménto homo, quia pulvis es, et in púlverem revertéris.

℣. Remember, man, that thou art dust and unto dust thou shalt return. *Gen. 3, 19.*

*After the distribution of the ashes, the Celebrant says:*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

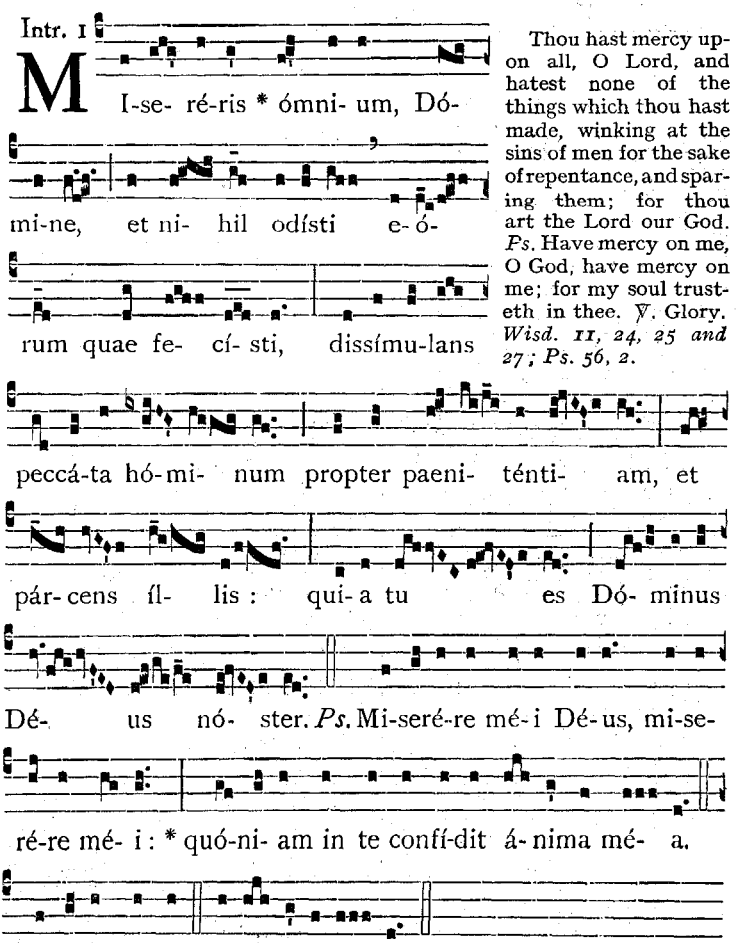
COncéde nobis, Dómine, praesídia milítiae christiánae sanctis inchoáre jejúniis : ut contra spirituáles nequítias pugnatúri continéntiae muniámur auxíliis. Per Christum Dóminum nostrum.

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.*

## AT MASS.

*Station at St Sabina.*




Thou hast mercy upon all, O Lord, and hatest none of the things which thou hast made, winking at the sins of men for the sake of repentance, and sparing them; for thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. ℣. Glory. *Wisd. 11, 24, 25 and 27; Ps. 56, 2.*

Kýrie XVIII, *p.* 79.

### Collect.

PRaestaDómine fidélibus tuis: † ut jejuniórum veneránda solémnia, et cóngrua pietáte

GRant, we beseech thee, O Lord, that thy faithful people may, with seemly devotion, enter upon

suscípiant, * et secúra devotióne percúrrant. Per Dóminum nostrum.

this solemn season of fasting, and in austere discipline piously persevere to the end thereof. Through Jesus.

2. *To implore the intercession of the Saints, p.* 429.

3. *For the living and the dead, p.* 464.

## Lectio Joelis Prophetae.

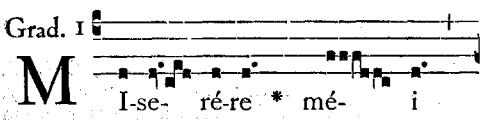
*By penance, God can still be moved to mercy.*
*Joel 2, 12-19.*

HÆC dicit Dóminus : Convertímini ad me in toto corde vestro, in jejúnio, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertímini ad Dóminum Deum vestrum : quia benígnus et miséricors est, pátiens, et multae misericórdiae, et praestábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrifícium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte caetum, congregáte pópulum, sanctificáte ecclésiam, coadunáte senes, congregáte párvulos, et sugéntes úbera : egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestíbulum et altáre plorábunt sacerdótes minístri Dómini, et dicent : Parce, Dómine, parce pópulo tuo : et ne des haereditátem tuam in oppróbrium, ut dominéntur eis natiónes. Quare dicunt in pópulis : Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo : Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímini eis : et non dabo vos ultra oppróbrium in géntibus : dicit Dóminus omnípotens.

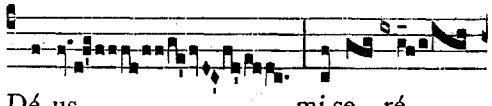
THus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, 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.

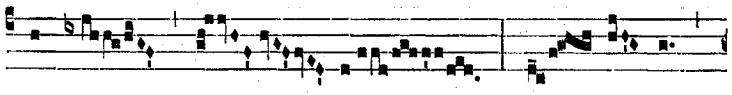



Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. ℣. He hath



Dé-us, mi-se- ré-
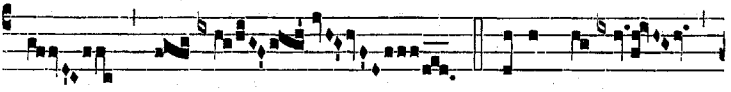
sent from heaven, and delivered me; he hath made them a reproach that trod upon me. *Ps. 56, 2 and 4.*



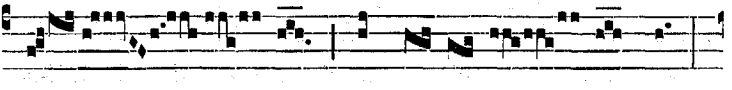
re mé- i : quó- ni- am



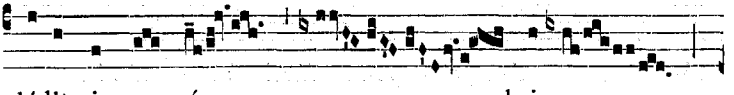
in te con- fí- dit á- ni- ma



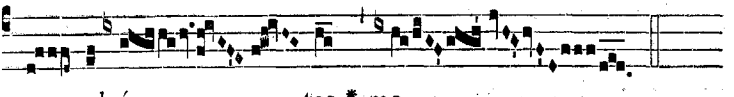
mé- a. ℣. Mí-sit de caé-



lo, et li- be- rá- vit me :

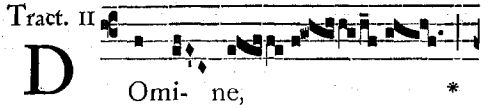


dédit in oppró- bri- um



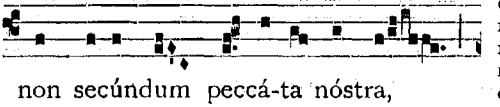
con- culcán- tes * me.

Tract. II

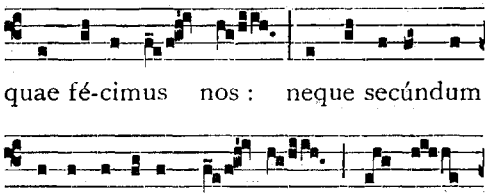


D Omi- ne, *

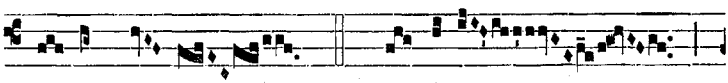
O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. 2. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are
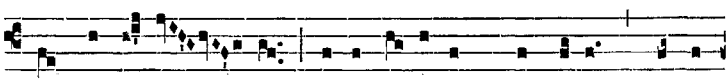


non secúndum peccá-ta nóstra,

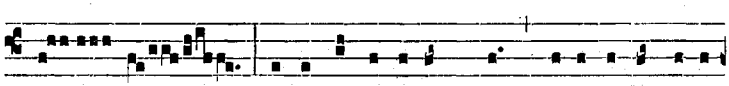


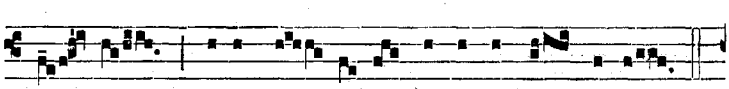

become exceeding poor. ℣. 3. Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us : and forgive us our sins for thy name's sake. *Ps. 102, 10 ; ℣. Ps. 78, 8-9.*





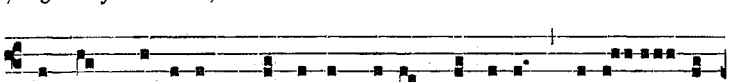


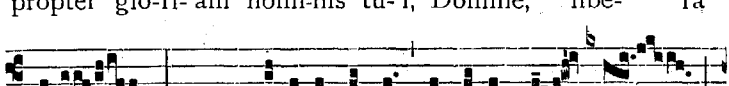


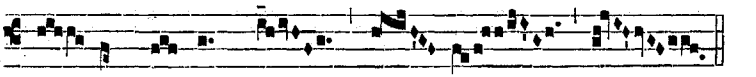




*Here all kneel down.*





pro- ter nó-men * tú- um.

**✠ Sequentia sancti Evangelii secundum Matthaeum.**

*Fasting, and indifference to riches. Matth. 6, 16-21.*

IN illo témpore : Dixit Jesus discípulis suis : Cum jejunátis, nolíte fíeri sicut hypócritae, tristes. Extérminant enim fácies suas, ut appáreant homínibus jejunántes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum jejúnas, unge caput tuum, et fáciem tuam lava, ne videáris homínibus jejúnans, sed Patri tuo, qui est in abscóndito : et Pater tuus, qui videt in abscóndito, reddet tibi. Nolíte thezaurizáre vobis thesáuros in terra : ubi aerúgo, et tínea demolítur : et ubi fures effódiunt, et furántur. Thesaurizáte autem vobis thesáuros in caelo : ubi neque aerúgo, neque tínea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

AT that time. Jesus said to his disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret will repay thee.

Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal.

For where thy treasure is, there is thy heart also.

*The* Credo *is not said.*

*Offertory.* Exaltábo te. *p.* 891.

**Secret.**

FAC nos, quaésumus Dómine, his munéribus offeréndis convenién ter aptári : quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum nostrum.

MAke us worthy, we beseech thee, O Lord, to place upon thine altar these offerings, and by so doing to commemorate the institution of thy venerable sacrament. Through Jesus Christ.

**2.** Exáudi. *p.* 434. — **3.** Deus, cui soli. *p.* 471.

*Preface of Lent, p.* 471.

Comm. III



QUI medi-tábi-tur * in lége

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.*



Dó- mi-ni dí- e ac nó- cte, dábit frúctum sú-



um in témpo-re sú- o.

### Postcommunion.

PErcépta nobis, Dómine, praébeant sacraménta subsídium: ut tibi grata sint nostra jejúnia, et nobis proficiant ad medélam. Per Dóminum nostrum.

MAY 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.

**2.** Mundet et múniat. *p.* 435. — **3.** Purificent nos. *p.* 472.

### Prayer over the people.

*The Priest :* Orémus. *The Deacon :*

Humiliáte cápita vestra Deo.

Bow down your heads before God.

INclinántes se, Dómine, majestáti tuae, propitiátus inténde: ut qui divíno múnere sunt refécti, caeléstibus semper nutriántur auxíliis. Per Dóminum nostrum Jesum Christum Fílium tuum.

LOok with favour, O Lord, on thy servants bowed down before thee; thou hast quickened them with thy divine gift; make them ever to grow in thy grace. Through Jesus Christ, thy Son, our Lord.

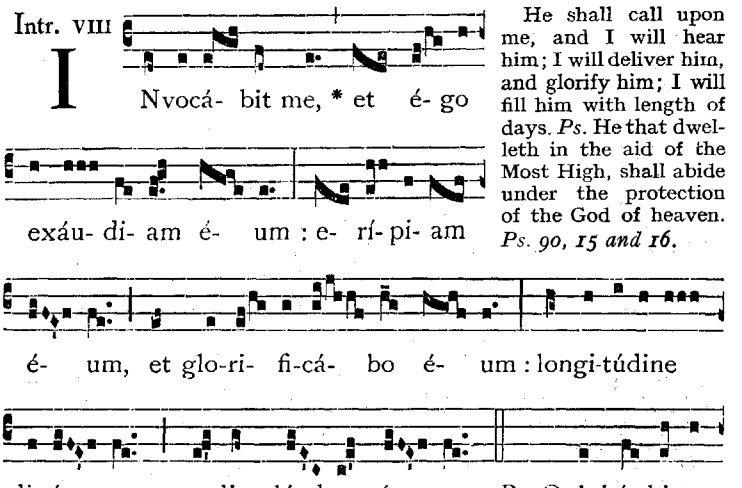
# LENT.

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.
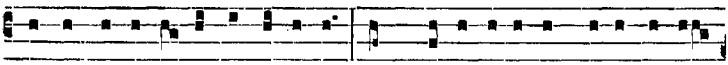
In early days, Lent was the immediate preparation for Baptism, and for the readmission into the Church of public penitents. Many passages of the liturgy allude to this twofold discipline. They have still a lesson for us. On Ash Wednesday we all become penitents, on account of our own sins and those of 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.

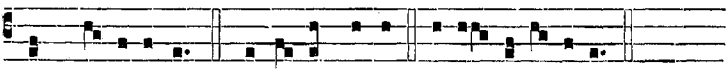
*I Class. — Station at St. John Lateran.*




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.*



in adju-tó-ri- o Altíssimi, * in pro-tecti-óne Dé- i caéli



commo-rábi-tur. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 8th tone. *p.* 30. — Kýrie XVII. *p.* 76.

## Collect.

DEus, qui Ecclésiam tuam ánnua Quadragesimáli observatióne purificas : † praesta famíliae tuae; ut quod a te obtinére abstinéndo nítitur, * hoc bonis opéribus exsequátur. Per Dóminum.

O 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.

OMnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis : te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia, ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum.

ALmighty 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.*

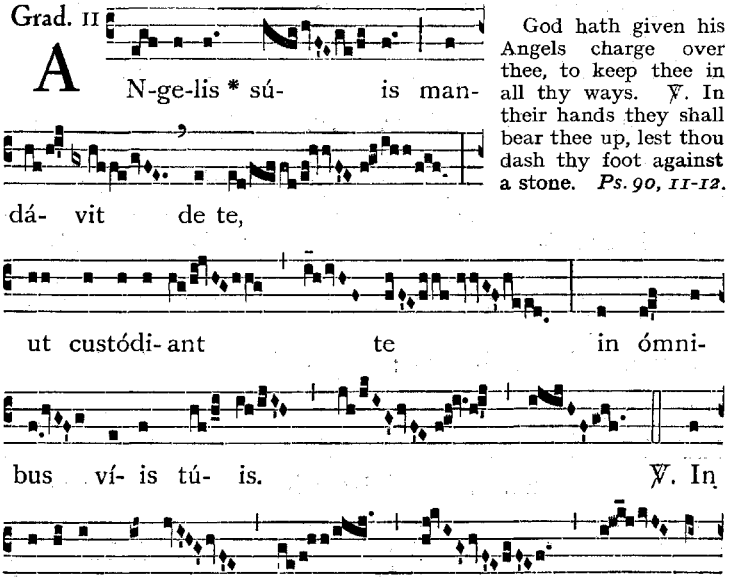
FRatres : Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim : Témpore accépto exaudívi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábile, ecce nunc dies salú-

BRethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time,

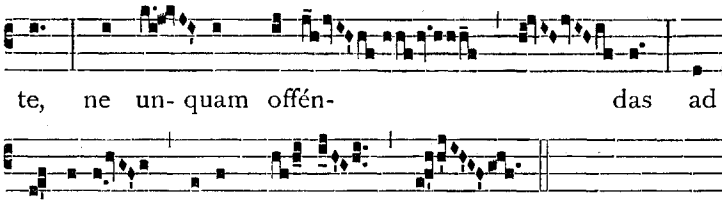
tis. Némini dantes ullam offensiónem, ut non vituperétur ministérium nostrum : sed in ómnibus exhibeámus nosmetípsos sicut Dei minístros, in multa patiéntia, in tribulatiónibus, in necessitátibus, in angústiis, in plagis, in carcéribus, in seditiónibus, in labóribus, in vigíliis, in jejúniis, in castitáte, in sciéntia, in longanimitáte, in suavitáte, in Spíritu Sancto, in caritáte non ficta, in verbo veritátis, in virtúte Dei, per arma justítiae a dextris, et a sinístris : per glóriam, et ignobilitátem : per infámiam, et bonam famam : ut seductóres, et veráces : sicut qui ignóti, et cógniti : quasi moriéntes, et ecce vívimus : ut castigáti, et non mortificáti : quasi tristes, semper autem gaudéntes : sicut egéntes, multos autem locupletántes : tamquam nihil habéntes, et ómnia possidéntes.

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 chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

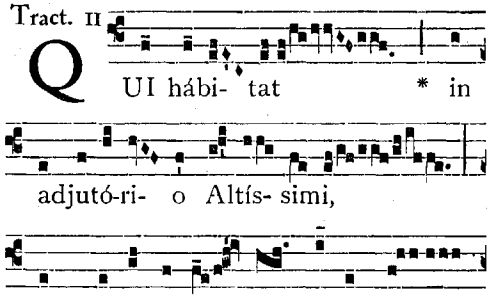
Grad. II




God 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. *Ps. 90, 11-12.*



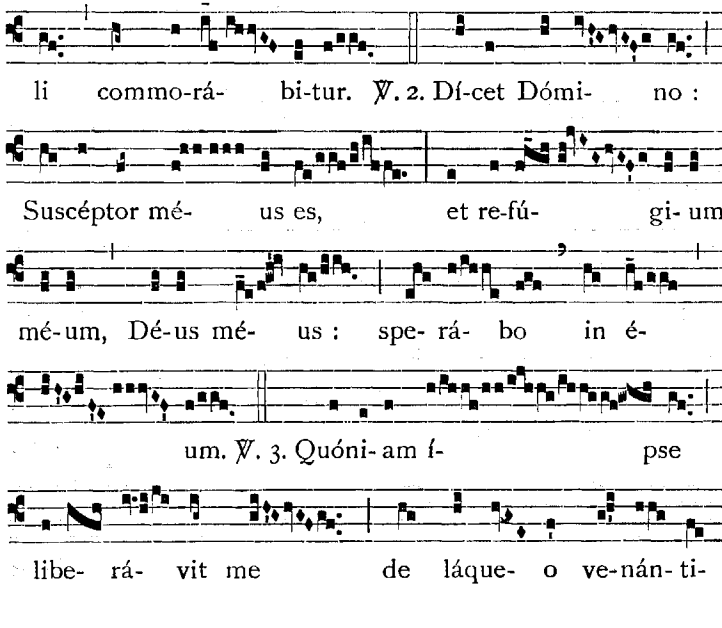

Tract. II

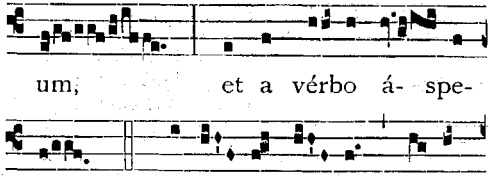



℣. 1. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

℣. 2. He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

℣. 3. For he hath delivered me from the snare of the hunters,



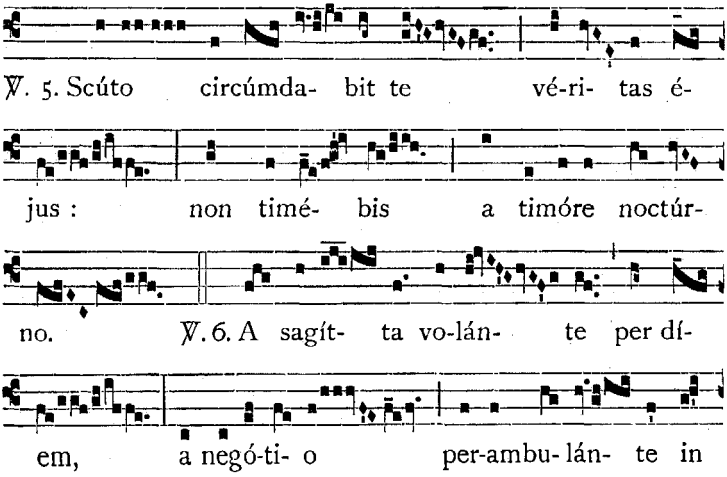


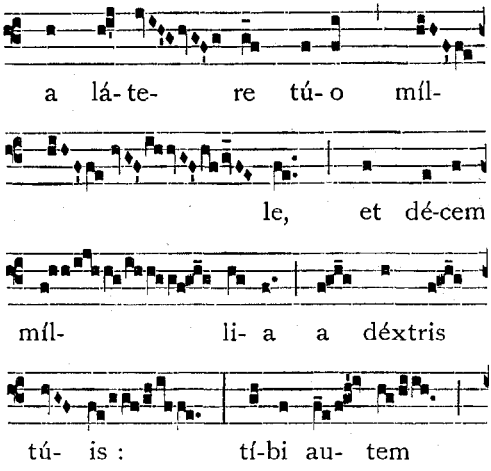

and from the sharp word.

℣. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

℣. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

℣. 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.
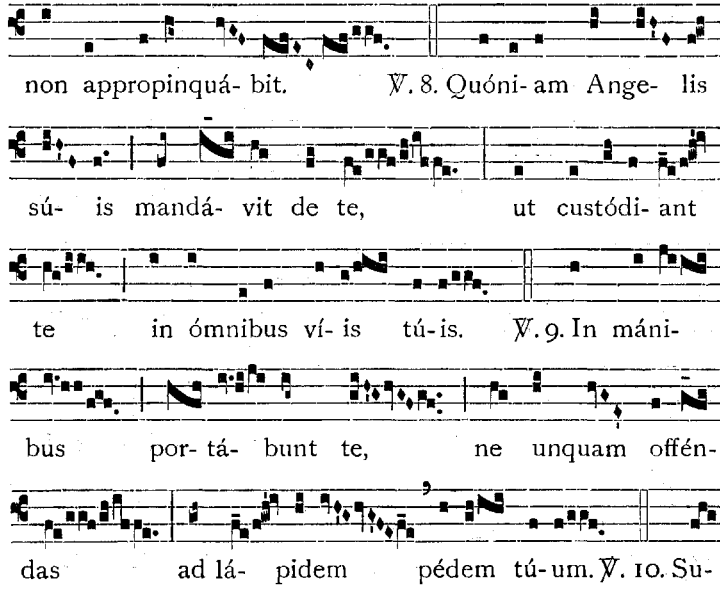




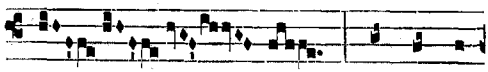

℣. 7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

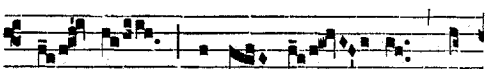
℣. 8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

℣. 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.

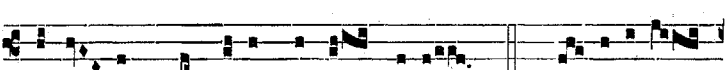
℣. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

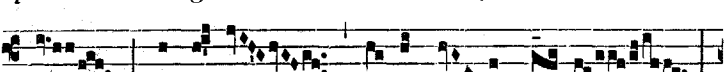
℣. 12. He shall call upon me, and I will hear him; I am with him in tribulation.

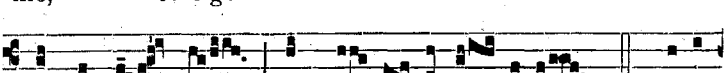
℣. 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation.

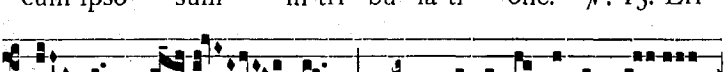
*Ps. 90, 1-7 and 11-16.*

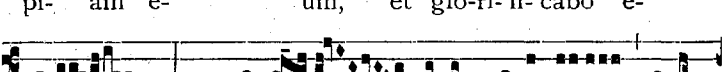


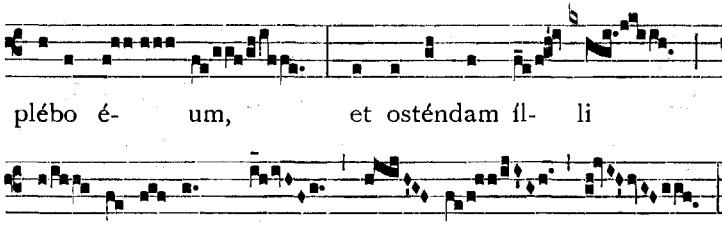






## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Temptation in the wilderness. Matth. 4, 1-11.*

IN illo témpore : Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejunásset quadragínta diébus, et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei : Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit : Scriptum est : Non in solo pane vivit homo, sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei : Si Fílius Dei es, mitte te deórsum. Scriptum est enim : Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus : Rursum scriptum est : Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde : et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei : Haec ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus : Vade, Sátana : scriptum est enim : Dóminum Deum tuum adorábis : et illi soli sérvies. Tunc relíquit eum diábolus : et ecce Angeli accessérunt, et minístrábant ei. Credo.

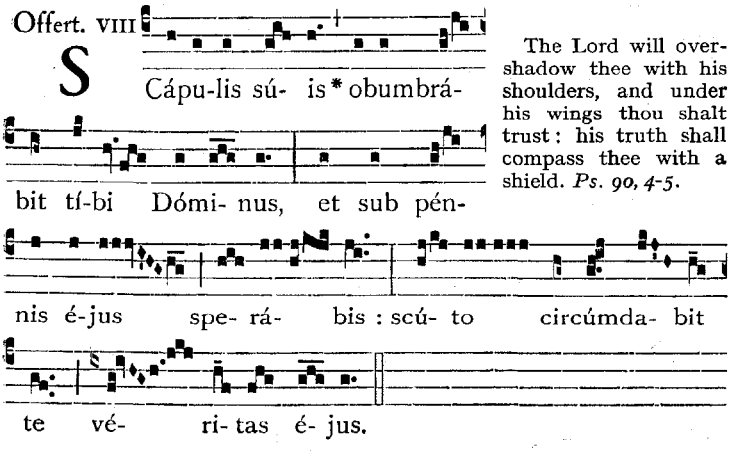
AT that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, 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.

Offert. VIII




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.

SAcrifícium quadragesimális inítii solémniter immolámus, te, Dómine, deprecántes : ut cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

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.

2. *To implore the intercession of the Saints p.* 434.

## 3. For the living and the dead.

DEus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus : tríbue, quaésumus; ut intercedéntibus ómnibus Sanctis tuis, universórum quos in oratióne commendátos suscépimus, et ómnium fidélium nómina, beátae praedestinatiónis liber adscrípta retíneat. Per Dóminum.

O 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.

VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largíris et praémia : per Christum Dóminum nostrum. Per quem Majestátem tuam laudant An-

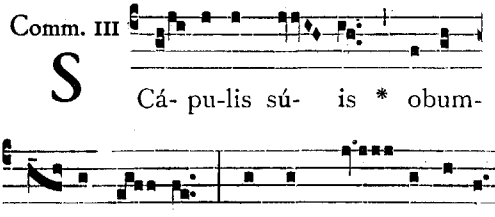
IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God : Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart and the enjoying of virtue with its reward. Through Christ our Lord.

geli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes :

Sanctus, *p.* 77.

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.

Comm. III




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.*

**Postcommunion.**

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

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.**

PURíficent nos, quaésumus omnípotens et miséricors Deus, sacraménta quae súmpsimus : et, intercedéntibus ómnibus Sanctis tuis, praesta; ut hoc tuum sacraméntum non sit nobis reátus ad poenam, sed intercéssio salutáris ad véniam : sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmaméntum : sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum nostrum.

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.

## AT VESPERS.

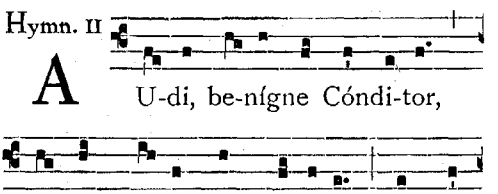
*Antiphons and Psalms for Sundays, p.* 110.

### Chapter.

FRatres : Hortámur vos, ne in vácuum grátiam Dei recipiátis. † Ait enim : Témpore accépto *exaud*ívi te, * et in die salútis adjúvi te.

BRethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee.

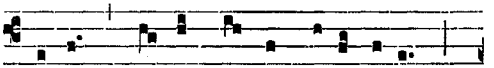
Hymn. II




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!



te-ri Córpus per abstinénti-am,



Cúlp*ae* ut re-línquant pábu-lum Jejúna



córda críminum. 5. Praésta be- á-ta
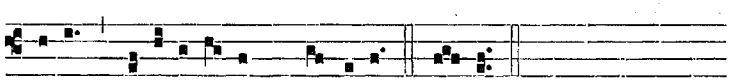
4. And grant us, while by fasts we strive this mortal body to control, to fast from all the food of sin, and so to purify the soul.

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.*



Tríni-tas, Concéde símplex Uni-tas : Ut fructu-ó-sa sint



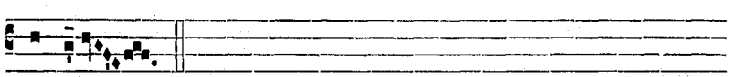
tú-is Jejuni-ó-rum mú-nera. Amen.



℣. Ange-lis sú-is Dé-us mandávit
℟. Ut custódiant te in ómnibus víis

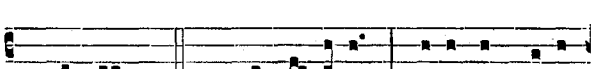
℣. God hath given his Angels charge over thee.

℟. To keep thee in all thy ways.

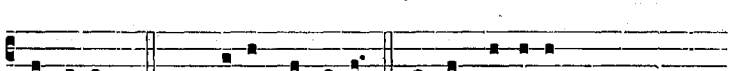


de te.
tú- is.

At Magnif.
Ant. VIII G*

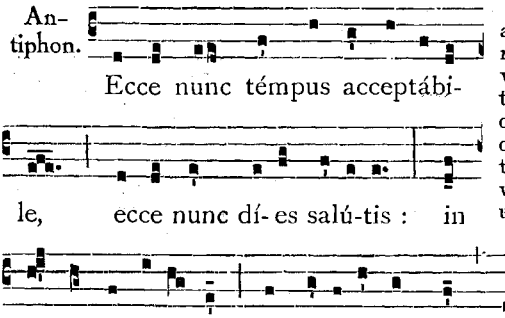


E Cce nunc. *Cant.* Magní- ficat * ánima *mé-a*



**Dó**minum. *or :* *mé-a* **Dó**minum. Et exsultávit...

*Cant.* Magníficat. VIII G*. *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.

*Epistle.*

*Prayer.* Deus, qui Ecclésiam. *p.* 464.
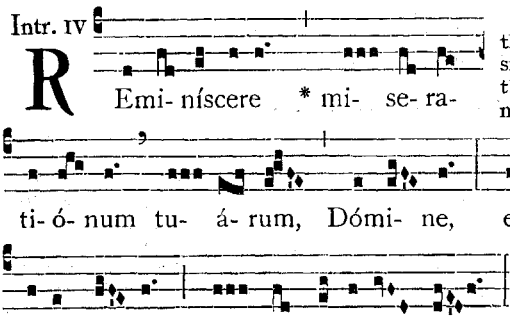
Benedicámus Dómino VI. *p.* 141. — *Ant.* Ave Regína caelórum. *p.* 240.

**At Compline,** *the Hymn is sung to the tone nº 6, p.* 250.

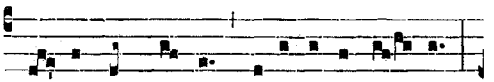
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# Second Sunday of Lent.

*I Class. — Station at St. Mary in Domnica.*



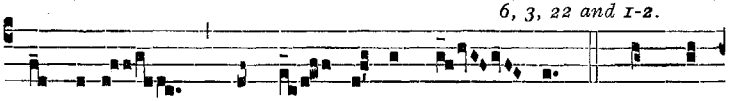

Remember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world, lest



mi- néntur nó- bis inimí-ci nó- stri :



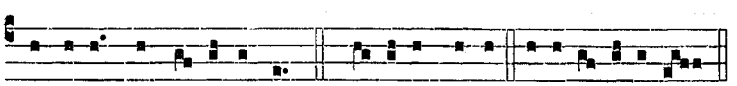
líbera nos Dé-us Is-ra- el ex



ómnibus angú- sti- is nó- stris. *Ps.* Ad te



Dómine levávi á-nimam mé-am : * Dé- us mé-us in te



confído, non e-rubéscam. Gló- ri-a Pátri. E u o u a e.

at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. *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. *Ps. 24, 6, 3, 22 and 1-2.*

Glória Patri. 7th tone. *p.* 29. — Kýrie XVII. *p.* 76.

## Collect.

DEus, qui cónspicis omni nos virtúte destítui : intérius exteriúsque custódi; † ut ab ómnibus adversitátibus muniámur in córpore, * et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

O God who seest that we of ourselves avail not at all; inwardly and outwardly hold us in thy holy keeping, that we may neither be overcome in body by adversity, nor in mind be a prey to evil thoughts. Through Jesus Christ.

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.

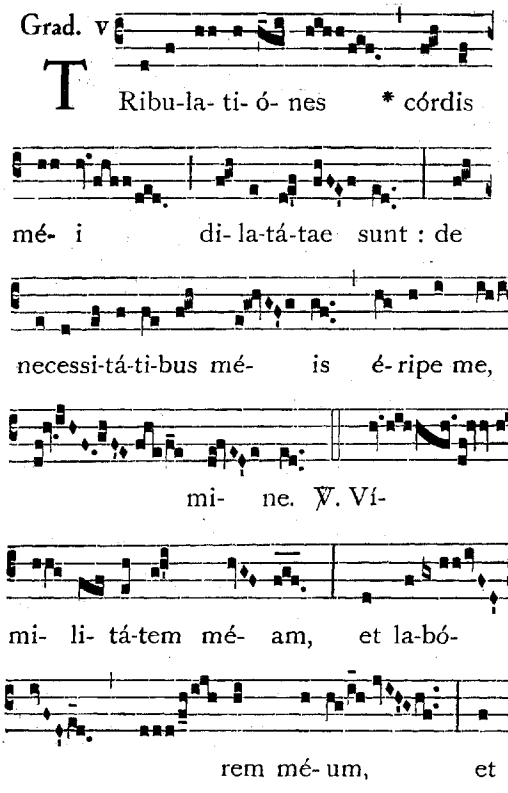
*Exhortation to purity and holiness. 1 Thess. 4, 1-7.*

FRatres : Rogámus 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 praecépta déderim vobis per Dóminum

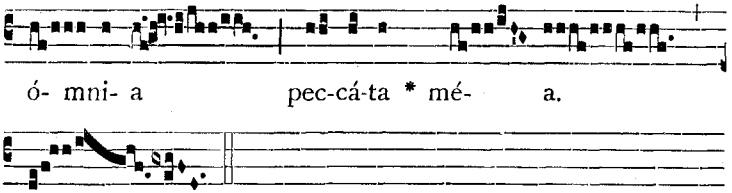
BRethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of

Jesum. Haec est enim volúntas Dei, sanctificátio vestra : ut abstineátis vos a fornicatióne, ut sciat unusquísque vestrum vas suum possidére in sanctificatióne, et honóre : non in passióne desidérii, sicut et gentes, quae ignórant Deum : et ne quis supergrediátur, neque circumvéniat in negótio fratrem suum : quóniam vindex est Dóminus de his ómnibus, sicut praedíximus vobis, et testificáti sumus. Non enim vocávit nos Deus in immundítiam, sed in sanctificatiónem : in Christo Jesu Dómino nostro.

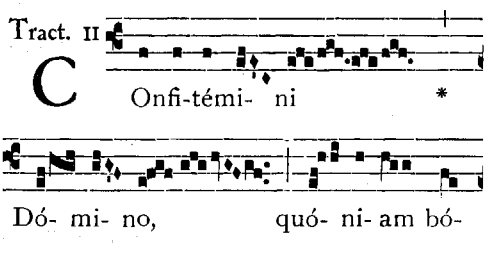
God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach, nor deceive his brother in business; because the Lord 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.



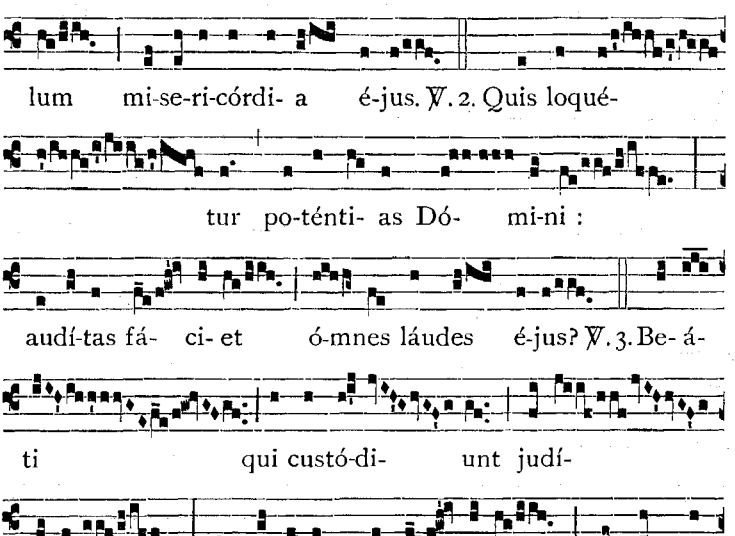

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. ℣. See my abjection and my labour, and forgive all my sins. *Ps. 24, 17-18.*

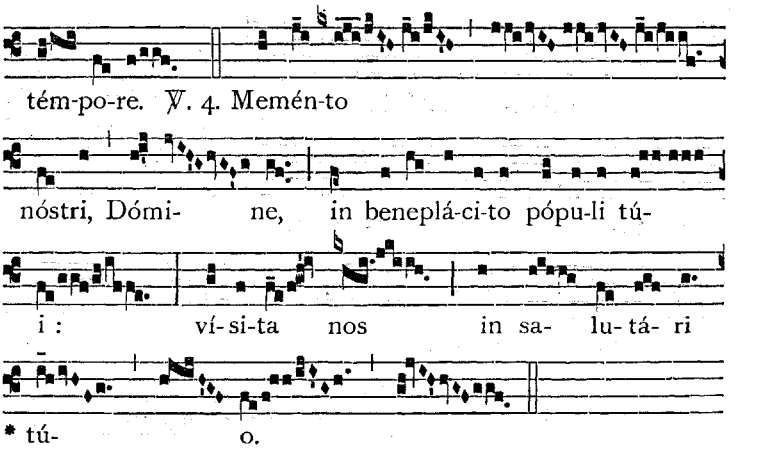



Tract. II




Give glory to the Lord, for he is good: for his mercy endureth for ever. ℣. 2. Who shall declare the powers of the Lord; who shall set forth all his praises? ℣. 3. Blessed are they that keep judgment, and do justice at all times. ℣. 4. Remember us, O Lord, in the favour of thy people: visit us with thy salvation. *Ps. 105, 1-4.*






### ✠ Sequentia sancti Evangelii secundum Matthaeum.

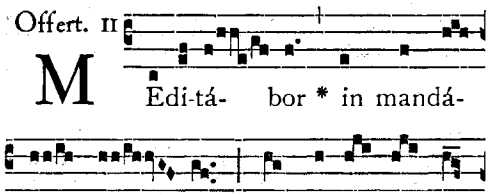
*The Transfiguration of our Lord. Matth. 17, 1-9.*

IN illo témpore : Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum : et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol : vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Repóndens autem Petrus, dixit ad Jesum : Dómine, bonum est nos hic esse : si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíae unum. Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens : Hic est Fílius meus diléctus, in quo mihi bene complácui : ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis : Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, praecépit eis Jesus, dicens : Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat. Credo.

AT that time, Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them; and lo a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And 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. And they lifting up their eyes saw no one, but only Jesus.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Offert. II




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.*

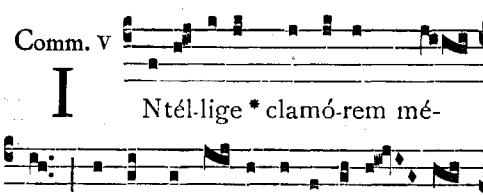
*Secret.* Sacrifíciis praeséntibus. *p.* 298.

**2.** *To implore the intercession of the Saints, p.* 434.

**3.** *For the living and the dead, p.* 471.

*Preface of Lent, p.* 471.

Comm. V




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.*

*Postcommunion.* Súpplices te rogámus. *p.* 443.

**2.** *To implore the intercession of the Saints, p.* 435.

**3.** *For the living and the dead, p.* 472.

## AT VESPERS.

*Antiphons and Psalms for Sundays, p.* 110.

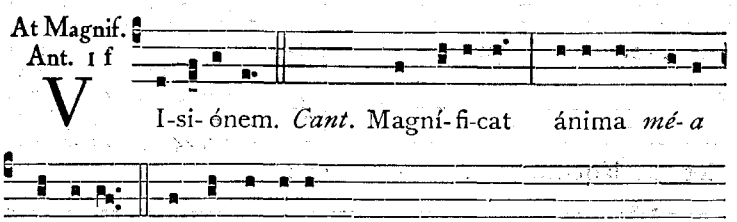
### Chapter.

FRatres : Rogámus vos, et obsecrámus in Dómino **Jesu** : † ut quemádmodum accepístis a nobis quómodo vos opórteat ambuláre, et pla*cére* **Deo** : * sic et ambulétis, ut abundétis **ma**gis.

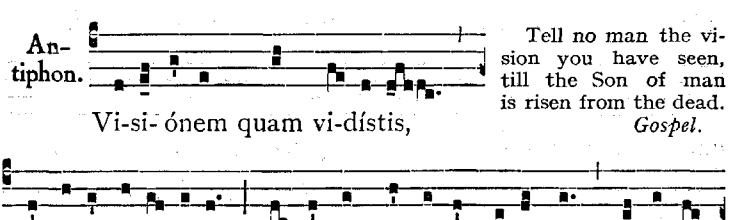
BRethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

*Hymn.* Audi benígne Cónditor. *p.* 473. ℣. Angelis súis.

At Magnif. Ant. 1 f




An- tiphon.

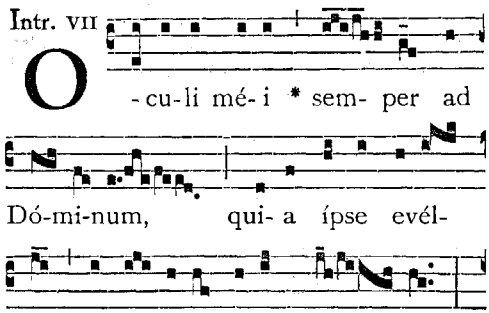



Tell no man the vision you have seen, till the Son of man is risen from the dead. *Gospel.*

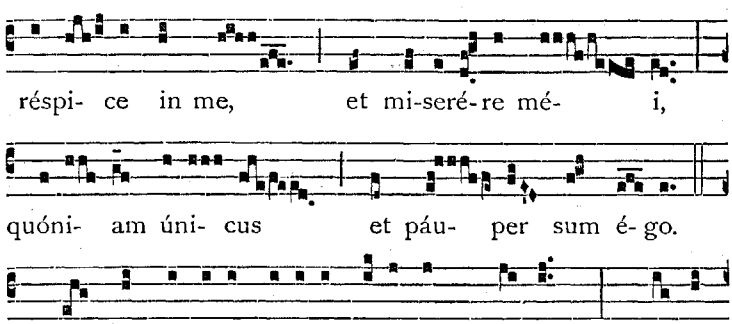
*Prayer.* Deus, qui cónspicis. *p.* 476. — *Suffrage of all the Saints, p.* 122. Benedicámus Dómino VI. *p.* 141. — *Ant.* Ave Regína caelórum. *p.* 240.

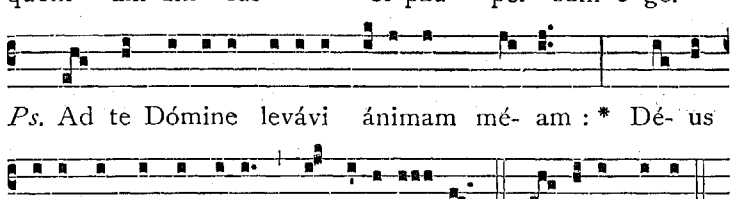
# Third Sunday of Lent.

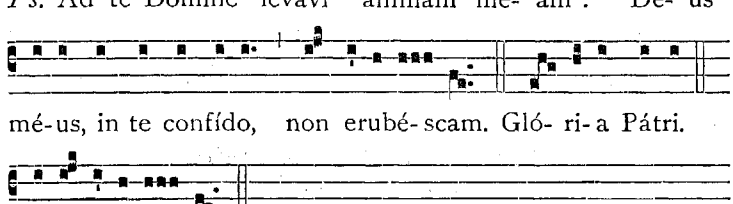
*I Class. — Station at St. Lawrence outside the Walls.*




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. ℣. **Glory.** *Ps. 24, 15-16 and 1-2.*






E u o u a e. Glória Pátri. 7th tone, *p.* 30.

Kýrie XVII, *p.* 76.

## Collect.

QUaésumus omnípotens Deus, vota humílium réspice : † atque ad defensiónem nostram, * déxteram tuae majestátis exténde. 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.

2. A cunctis. *p.* 429. — 3. Omnípotens sempitérne Deus. *p.* 464.

## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

*Imitate Christ, and shun impurity. Ephesians 5, 1-9.*

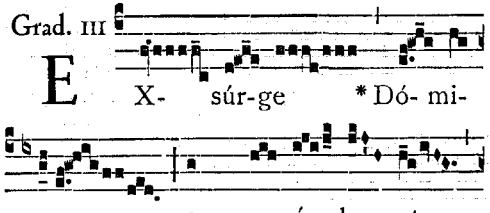
FRatres : Estóte imitatóres Dei, sicut fílii caríssimi : et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. Fornicátio autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos : aut turpitúdo, aut stultilóquium, aut scurrílitas, quae ad rem non pértinet; sed magis gratiárum áctio. Hoc enim scitóte intelligéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet haereditátem in regno Christi et Dei. Nemo vos sedúcat inánibus verbis : propter haec enim venit ira Dei in fílios diffidéntiae. Nolíte ergo éffici partícipes eórum. Erátis enim aliquándo ténebrae; nunc autem lux in Dómino. Út fílii lucis ambuláte : fructus enim lucis est in omni bonitáte, et justítia, et veritáte.

BRethren, 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.

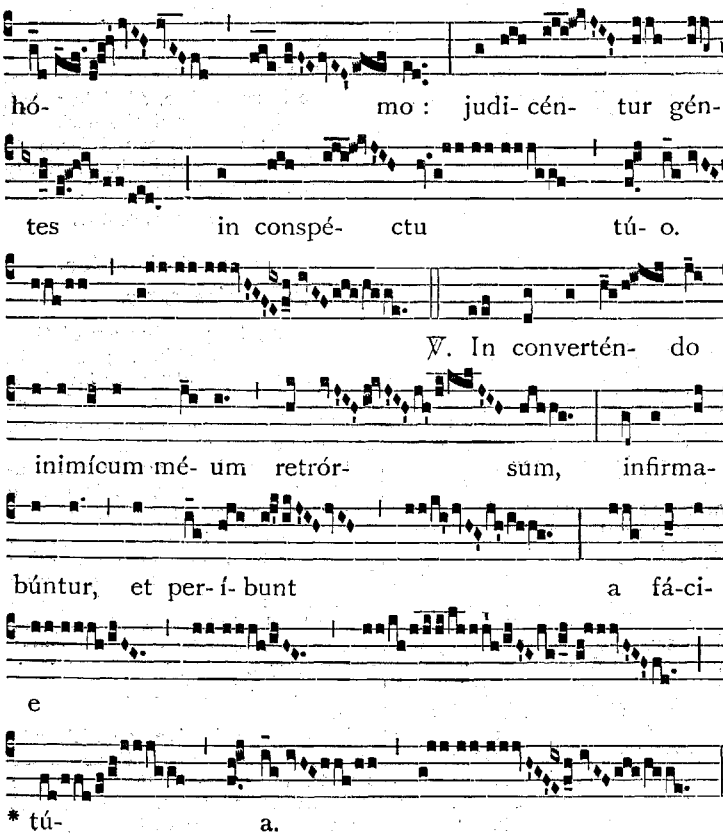
But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous 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.
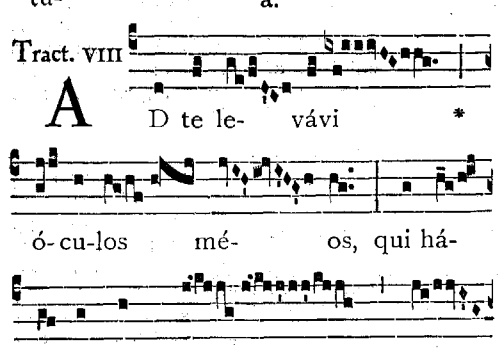
Grad. III




Arise, O Lord, let not man be strengthened; let the Gentiles be judged in thy sight. ℣. When my enemy shall be turned back, they shall be weakened and perish before thy face. *Ps. 9, 20 and 4.*

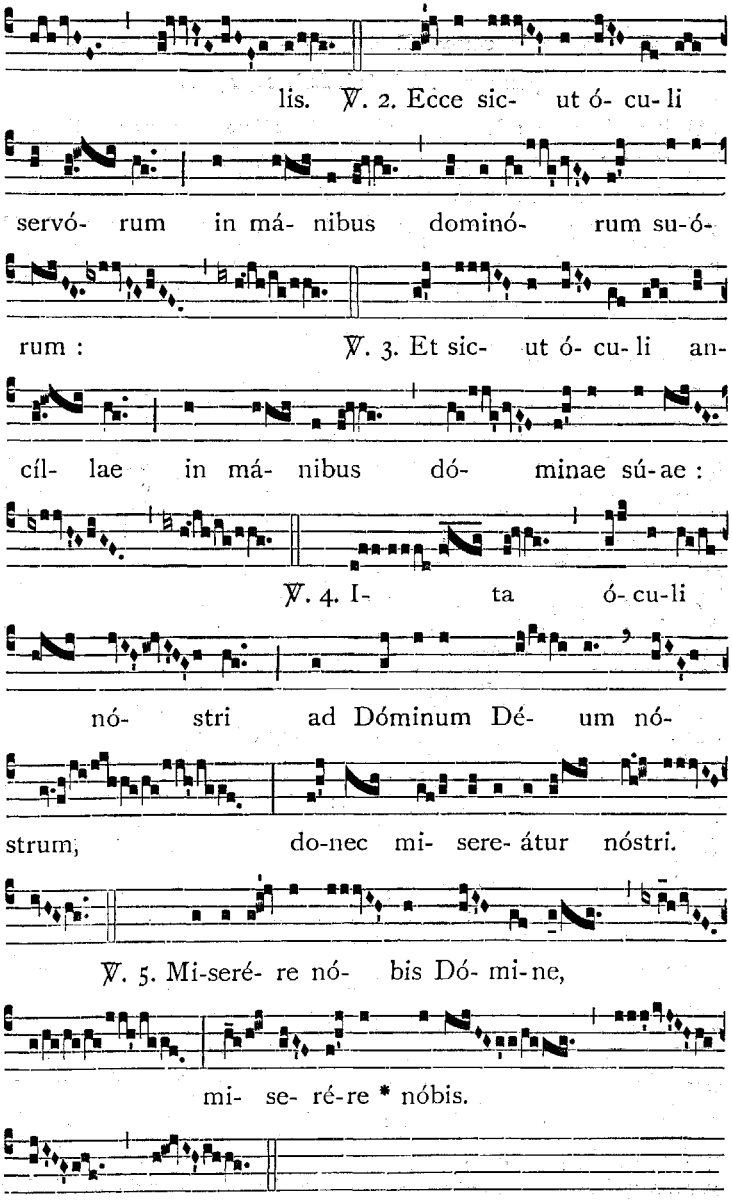



Tract. VIII




To thee have I lifted up my eyes, who dwellest in heaven. ℣. 2. Behold as the eyes of servants are on the hands of their masters, ℣. 3. And as the eyes of the handmaid are on the hands of her mistress: ℣. 4. So are our eyes unto the Lord our God, until he have mercy on us. ℣. 5. Have mercy on us, O Lord, have mercy on us.

*Ps. 122, 1-3.*


lis. ℣. 2. Ecce sic- ut ó- cu- li
servó- rum in má- nibus dominó- rum su-ó-
rum : ℣. 3. Et sic- ut ó- cu- li an-
cíl- lae in má- nibus dó- minae sú-ae :
℣. 4. I- ta ó- cu-li
nó- stri ad Dóminum Dé- um nó-
strum, do-nec mi- sere- átur nóstri.
℣. 5. Mi-seré- re nó- bis Dó- mi-ne,
mi- se- ré-re * nóbis.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*Jesus and Beelzebub. Luke 11, 14-28.*

IN illo témpore : Erat Jesus ejíciens daemónium, et illud erat mutum. Et cum ejecísset daemónium, locútus est mutus, et admirátae sunt turbae. Quidam autem ex eis dixérunt : In Beélzebub príncipe daemoniórum éjicit daemónia. Et álii tentántes, signum de caelo quaerébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis : Omne regnum in seípsum divísum desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum divísus est, quómodo stabit regnum ejus? quia dícitis, in Beélzebub me ejícere daemónia. Si autem ego in Beélzebub ejício daemónia : fílii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejício daemónia : profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea quae póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus distríbuet. Qui non est mecum, contra me est : et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quaerens réquiem : et non invéniens, dicit : Revértar in domum meam, unde exívi. Et cum vénerit, ínvenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et ingréssi hábitant ibi. Et fiunt novíssima hóminis illíus pejóra prióribus. Factum est autem, cum haec díceret : extóllens vocem quaedam múlier de turba, dixit illi : Beátus venter, qui te portávit, et úbera,

AT that time, Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil the dumb spoke, and the multitude were in admiration at it; but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace: but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

He that is not with me, is against me: and he that gathereth not with me, scattereth.
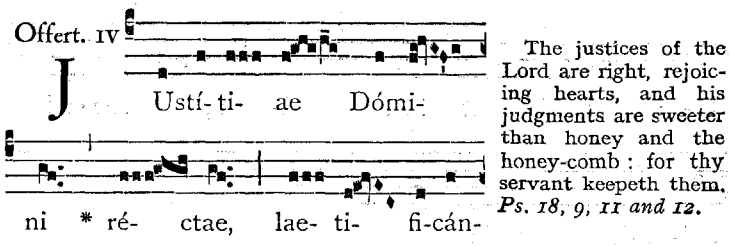
When the unclean spirit is gone out of the man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than 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 suxísti. At ille dixit : Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt 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



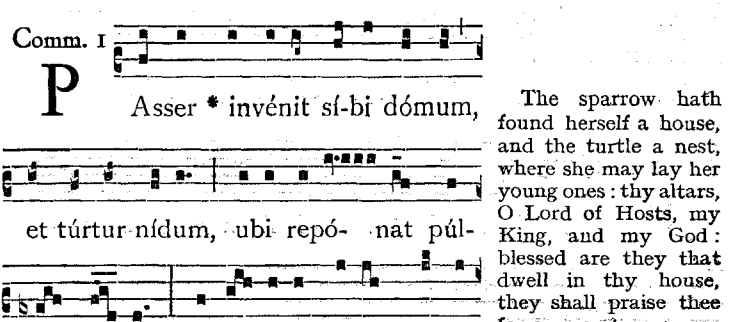

The justices of the Lord are right, rejoicing hearts, and his judgments are sweeter than honey and the honey-comb : for thy servant keepeth them. *Ps. 18, 9, 11 and 12.*

*Secret.* Haec hóstia, Dómine. *p.* 418.
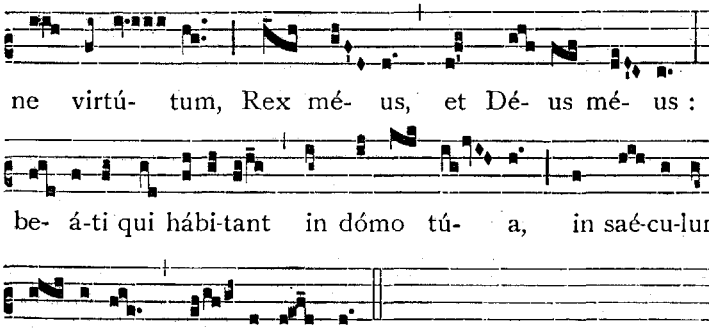
**2.** Exáudi nos. *p.* 434. — **3.** Deus, cui soli. *p.* 471.

*Preface of Lent, p.* 471.

Comm. I




The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones : thy altars, O Lord of Hosts, my King, and my God : blessed are they that dwell in thy house, they shall praise thee for ever and ever. *Ps. 83, 4-5.*




### Postcommunion.

A Cunctis nos, quaésumus Dómine, reátibus et perículis propitiátus absólve : quos tanti mystérii tríbuis esse partícipes. Per Dóminum nostrum Jesum Christum.

FRee 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.

**2.** Múndet et múniat. *p.* 435. — **3.** Purificent nos. *p.* 472.

## AT VESPERS.

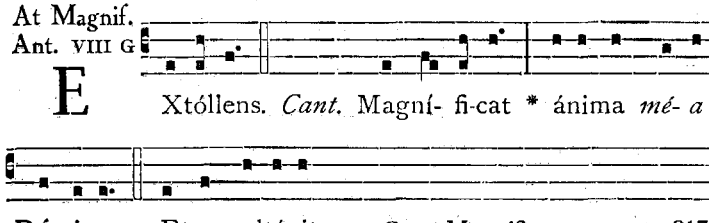
*Antiphons and Psalms for Sundays, p.* 110.

### Chapter.

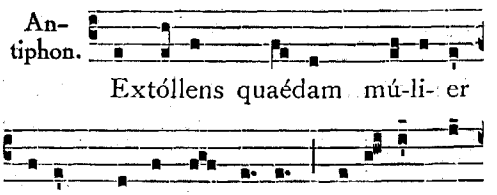
FRatres : Estóte imitatóres Dei, sicut fílii carissimi : † et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum *pro* nobis, * oblatiónem et hóstiam Deo in odórem suavitátis.

BRethren, 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.

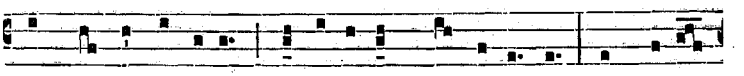
*Hymn.* Audi benígne Cónditor. *p.* 473. ℣. Angelis súis.

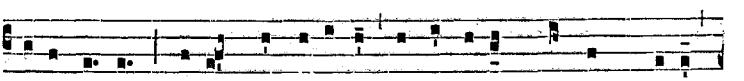


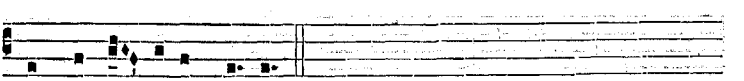

Dóminum. Et exsultávit... — *Cant.* Magníficat. VIII G. *p.* 217.




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.



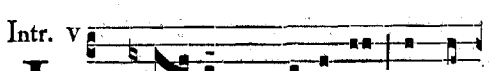




*Prayer.* Quaésumus omnípotens. *p.* 483. — *Suffrage of all the Saints, p.* 122. Benedicámus Dómino VI. *p.* 141. — *Ant.* Ave Regína caelórum. *p.* 240.

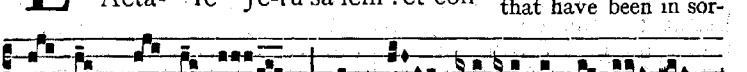
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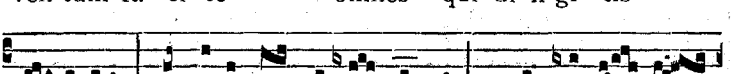
# Fourth Sunday of Lent.

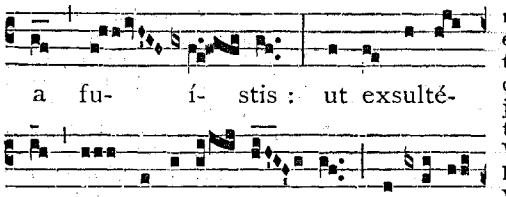
*I Class. — Station at Holy Cross in Jerusalem.*




Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sor-

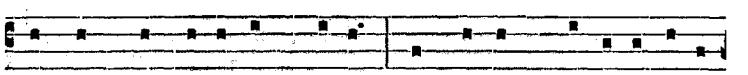


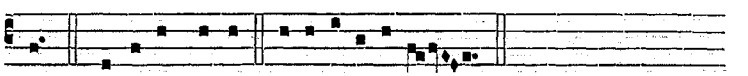






row: that you may exult, and be filled from the breasts of your consolation. *Ps.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory. *Isaias 66, 10-11; Ps. 121.*




Glória Patri. 5th tone. *p.* 29. — Kýrie XVII, *p.* 76.

## Collect.

COncéde, quaésumus omnípotens Deus : † ut, qui ex mérito nostrae actiónis afflígimur, * tuae grátiae consolatióne respirémus. Per Dóminum nostrum.

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.

**2.** A cunctis. *p.* 429. — **3.** Omnípotens. *p.* 464.

## Lectio Epistolae beati Pauli Apostoli ad Galatas.

*The allegory of Sara and Agar. Galatians, 4, 22-31.*

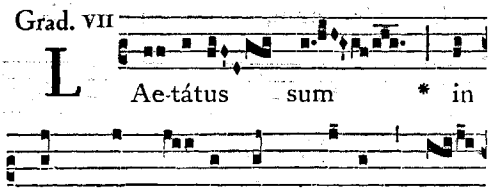
FRatres : Scriptum est : Quóniam Abraham duos fílios hábuit : unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est : qui autem de líbera, per repromissiónem : quae sunt per allegoríam dicta. Haec enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans : quae est Agar : Sina enim mons est in Arábia, qui conjúnctus est ei, quae nunc

BRethren: it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now

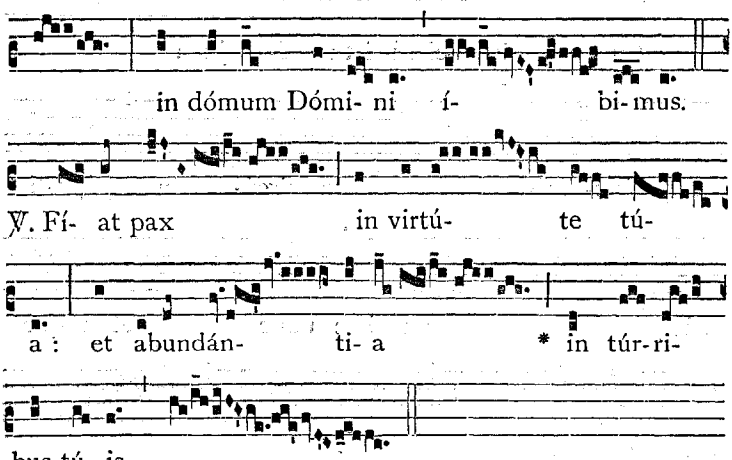
est Jerúsalem, et servit cum fíliis suis. Illa autem, quae sursum est Jerúsalem, líbera est, quae est mater nostra. Scriptum est enim : Laetáre stérilis, quae non paris : erúmpe, et clama quae non párturis : quia multi fílii desértae, magis quam ejus, quae habet virum. Nos autem, fratres, secúndum Isaac promissiónis fílii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequebátur eum, qui secúndum spíritum : ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam et fílium ejus : non enim heres erit fílius ancíllae cum fílio líberae. Itaque, fratres, non sumus ancíllae fílii, sed líberae : qua libertáte Christus nos liberávit.

is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

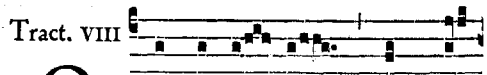
Grad. VII



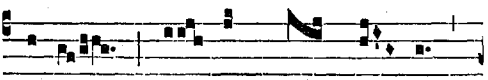

I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Let peace be in thy strength, and abundance in thy towers. *Ps. 121, 1 and 7.*
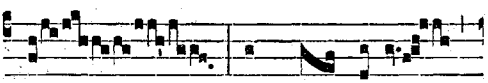


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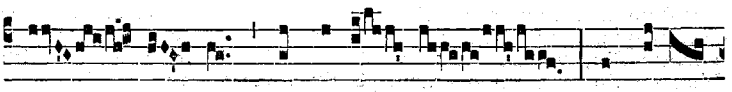


QUI confí- dunt * in Dó-



mi-no, sic- ut mons Sí- on :



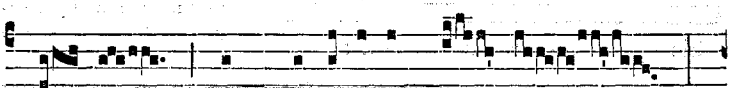
non commové-



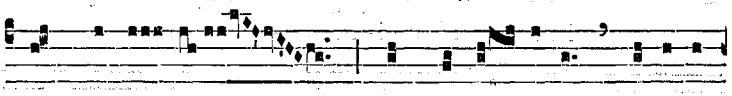
bi- tur in aetér- num, qui hábi-



tat in Je-rú- sa- lem. ℣. Món-



tes in circú- i-tu é- jus :



et Dómi- nus in circú- i-tu pópu-li



sú-i, ex hoc nunc et usque



* in saécu-lum.

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.

*First multiplication of loaves. John 6, 1-15.*

IN illo témpore : Abiit Jesus trans mare Galilaéae, quod est Tiberíadis : et sequebátur eum multitúdo magna, quia vidébant signa, quae faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus : et ibi sedébat cum discípulis suis. Erat autem próximum Pascha, dies festus Judaeórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum : Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum : ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus : Ducentórum denariórum panes non sufficiunt eis, ut unusquísque módicum quid accípiat. Dicit ei unus ex discípulis ejus, Andréas, frater Simónis Petri : Est puer unus hic, qui habet quinque panes hordeáceos, et duos pisces : sed haec quid sunt inter tantos? Dixit ergo Jesus : Fácite hómines discúmbere. Erat autem foenum multum in loco. Discubuérunt ergo viri, número quasi quinque míllia. Accépit ergo Jesus panes : et cum grátias egísset, distríbuit discumbéntibus : simíliter et ex píscibus quantum volébant. Ut autem impléti sunt, dixit discípulis suis : Collígite quae superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis quae superfuérunt his, qui manducáverant. Illi ergo hómines cum vidíssent quod Jesus fécerat signum, dicébant : Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus. Credo.

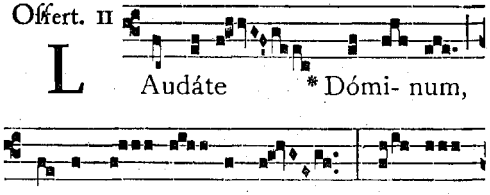
AT that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

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.
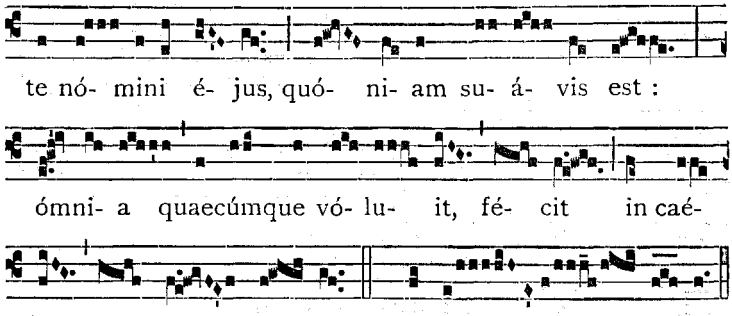
Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, 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.

Offert. II




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.*

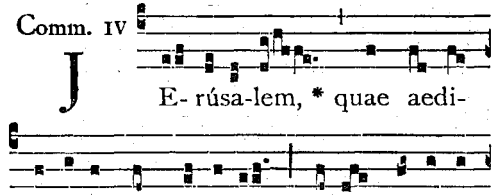



*Secret.* Sacrifíciis praeséntibus. *p.* 298.

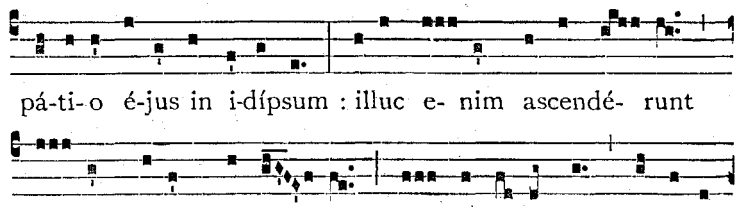
**2.** Exáudi nos. *p.* 434. — **3.** Deus, cui soli. *p.* 471.

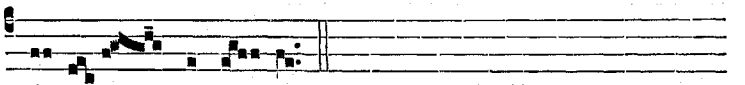
*Preface of Lent, p.* 471.

Comm. IV




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. 121, 3-4.*





tú- o, Dómi- ne.

**Postcommunion.**

DA nobis, quaésumus miséricors Deus : ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquiis, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

OMerciful God, who ceasest not to lavish upon us the riches of thy sacraments; grant that we may ever draw near to thine Altar with deepest reverence and with faith unwavering. Through Jesus Christ our Lord.

**2.** Mundet et múniat. *p.* 435. — **3.** Purificent nos. *p.* 472.

## AT VESPERS.

*Antiphons and Psalms for Sundays, p.* 110.

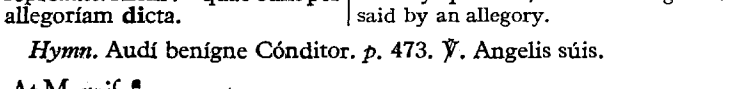
**Chapter.**

FRatres : Scriptum est quóniam Abraham duos fílios hábuit : unum de ancílla, et unum de líbera : † sed qui de ancílla, secúndum carnem natus est : qui autem de líbera, per repro*missió*nem : * quae sunt per allegoríam dicta.

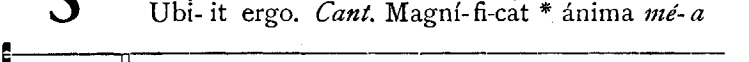
BRethren : it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise; which things are said by an allegory.

*Hymn.* Audí benígne Cónditor. *p.* 473. ℣. Angelis súis.

At Magnif. Ant. 1 g

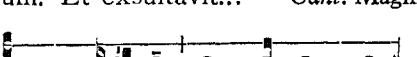


S Ubi- it ergo. *Cant.* Magní-fi-cat * ánima *mé- a*



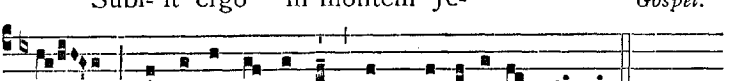
Dóminum. Et exsultávit... — *Cant.* Magníficat. 1 g. *p.* 212.

An- tiphon.



Súbi- it ergo in móntem Jé-

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.

CONcéde, quaésumus omnípotens Deus : † ut, qui ex mérito nostrae actiónis afflígimur, * tuae grátiae consolatióne respirémus. Per Dóminum nostrum.

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.

Benedicámus Dómino VI. *p.* 141.
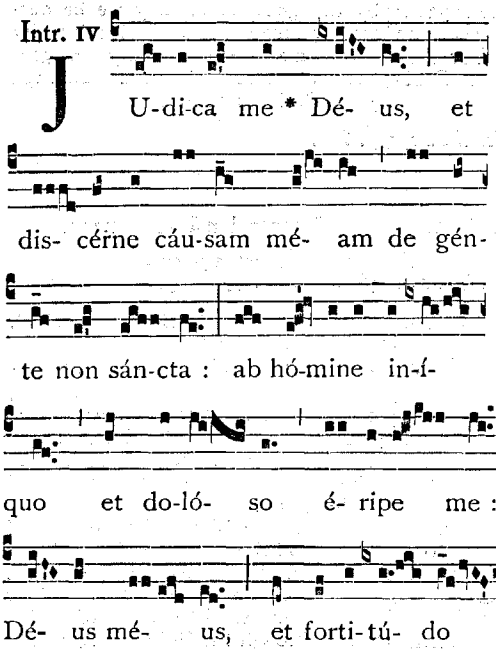
# PASSIONTIDE.

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.

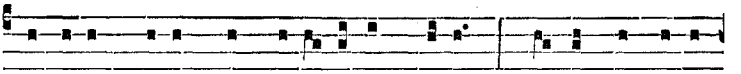
From the eve of the first Sunday of the Passion the images of the Saints and the Crucifix itself are veiled as a sign of mourning.

## First Sunday of the Passion

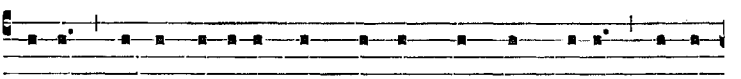
*I Class. — Station at St. Peter's.*




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.*



te lúcem tú-am, et ve-ri-tá-tem tú-am : * ípsa me dedu-



xé-runt, et adduxérunt in móntem sánctum tú-um, et in



tabernácu-la tú-a. Jú-di-ca. Kýrie XVII, *p.* 76.

*The* Glória Pátri *is not said at the Introit from this day until Easter Sunday, except on Feasts. The Introit is repeated up to the Psalm.*

## Collect.

QUaésumus omnípotens Deus, famíliam tuam propítius réspice : † ut te largiénte regátur in córpore; * et te servánte custodiátur in mente. Per Dóminum nostrum Jesum Christum Fílium tuum.

LOok down in mercy, we beseech thee, O Lord, upon thy family; by thy governance may we be outwardly protected in body; by thy favour may we be inwardly strengthened in heart and mind. Through Jesus Christ our Lord.

2. *For the Church or for the Pope, p.* 262.

*No third Collect is said.*

## Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

*Jesus has entered the heavenly sanctuary once for all by his one sacrifice. Hebrews 9, 11-15.*

FRatres : Christus assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, aetérna redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vítulae aspérsus, inquinátos sanctíficat ad emundatiónem carnis; quanto magis sanguis Christi, qui per Spíritum Sanctum semet-

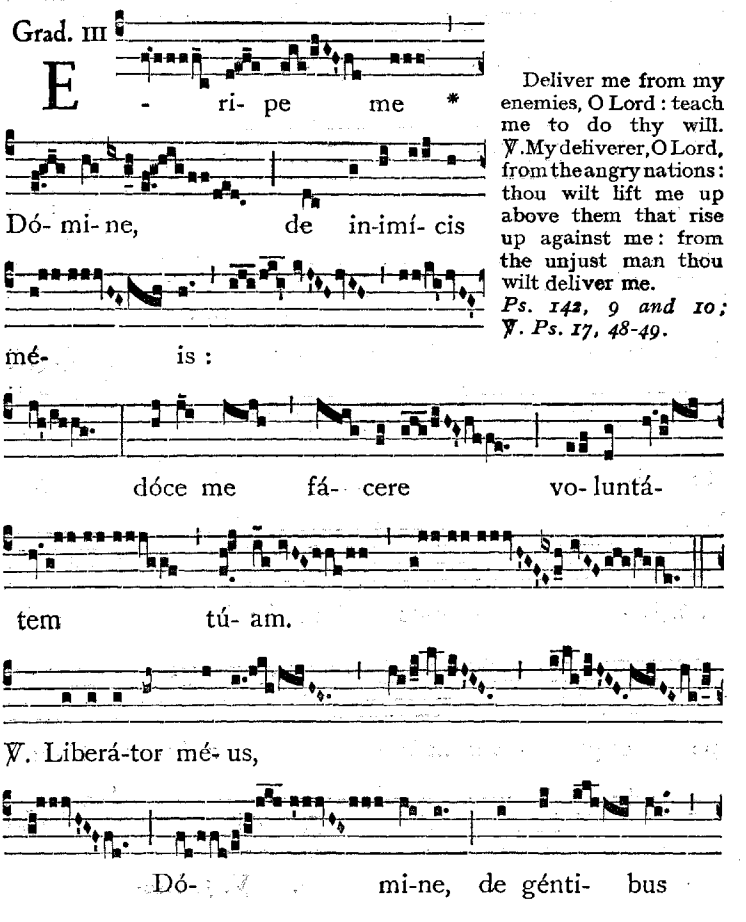
BRethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered

ípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est : ut morte intercedénte, in redemptiónem eárum praevaricatiónum, quae erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt aetérnae haereditátis, in Christo Jesu Dómino nostro.
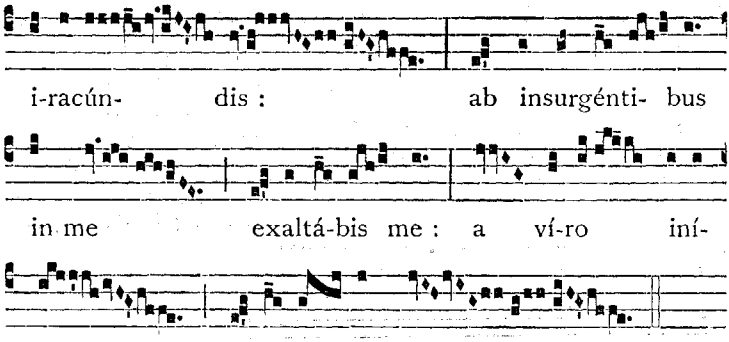
himself without spot to God, cleanse our conscience from dead works, to serve the living God?

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.

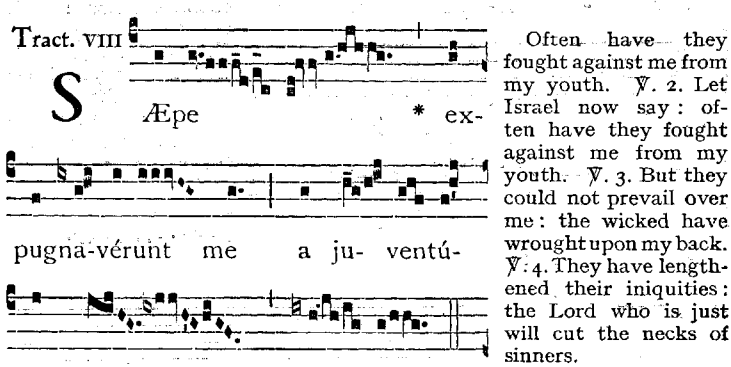



Deliver me from my enemies, O Lord: teach me to do thy will. ℣. My deliverer, O Lord, from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

*Ps. 142, 9 and 10; ℣. Ps. 17, 48-49.*

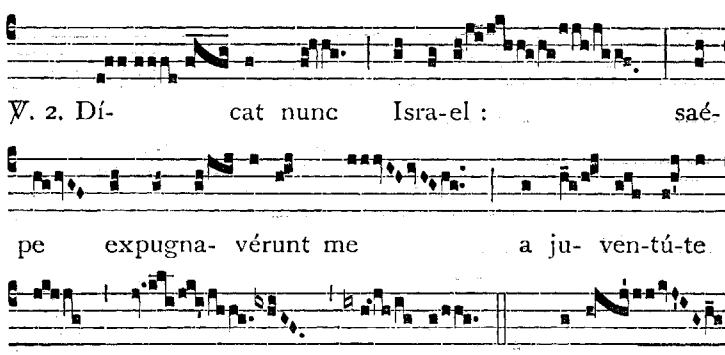


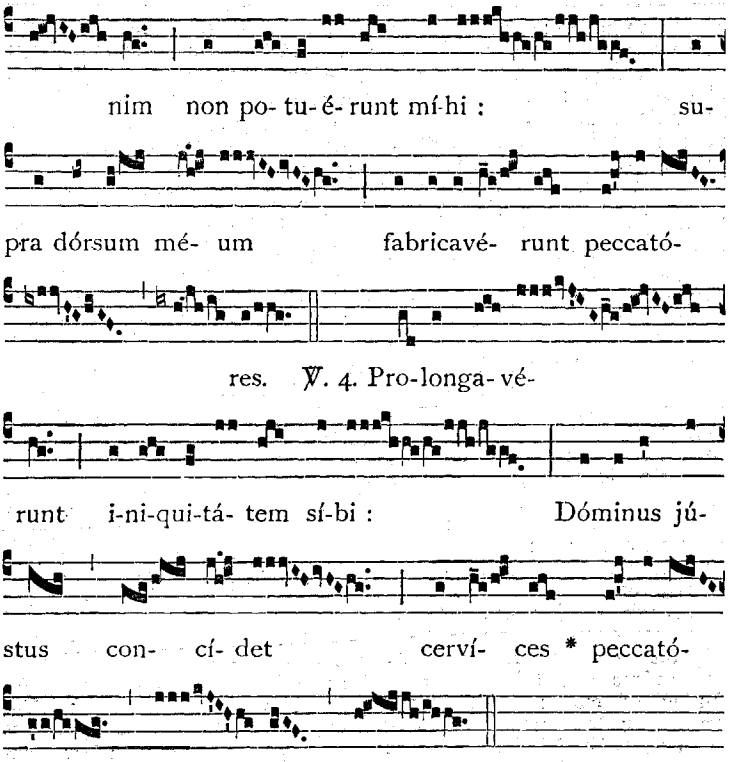

Tract. VIII




Often have they fought against me from my youth. ℣. 2. Let Israel now say: often have they fought against me from my youth. ℣. 3. But they could not prevail over me: the wicked have wrought upon my back. ℣. 4. They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

*Ps. 128, 1-4.*






### ✠ Sequentia sancti Evangelii secundum Joannem.

*Christ's pre-existence, before Abraham. John 8, 46-59.*
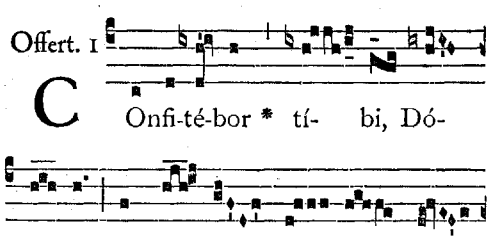
IN illo témpore : Dicébat Jesus turbis Judaeórum : Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judaéi, et dixérunt ei : Nonne bene dícimus nos quia Samaritánus es tu, et daemónium habes? Respóndit Jesus : Ego daemó-

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 hábeo : sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quaero glóriam meam : est qui quaerat, et júdicet. Amen, amen dico vobis : si quis sermónem meum serváverit, mortem non vidébit in aetérnum. Dixérunt ergo Judaéi : Nunc cognóvimus quia daemónium habes. Abraham mórtuus est, et prophétae : et tu dicis : Si quis sermónem meum serváverit, non gustábit mortem in aetérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophétae mórtui sunt. Quem teípsum facis? Respóndit Jesus : Si ego glorífico meípsum, glória mea nihil est : est Pater meus, qui glorificat me, quem vos dícitis quia Deus vester est, et non cognovístis eum : ego autem novi eum : et si díxero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem ejus servo. Abraham pater vester exsultávit, ut vidéret diem meum : vidit, et gavísus est. Dixérunt ergo Judaéi ad eum : Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Jesus : Amen, amen dico vobis, ánte quam Abraham fíeret, ego sum. Tulérunt ergo lápides, ut jácerent in eum. Jesus autem abscóndit se, et exívit de templo.

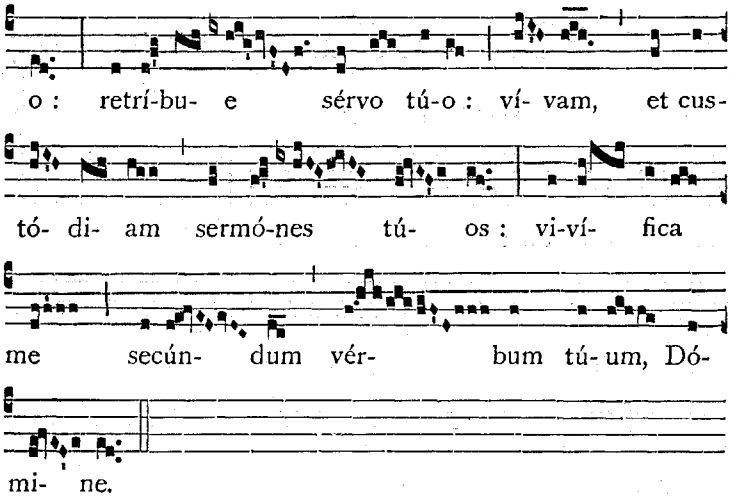
Credo.

my father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep my word, he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.




I will confess to thee, O Lord, with my whole heart: render to thy servant, I shall live and keep thy words: enliven me according to thy word, O Lord.

*Ps. 110, 1 and 118, 17, 107.*




**Secret.**

HÆC múnera, quaésumus Dómine, et víncula nostrae pravitátis absólvant, et tuae nobis misericórdiae dona concíllent. Per Dóminum nostrum.

MAY these gifts, we beseech thee, O Lord, merit for us the loosening of the bonds of our sins, and draw down upon us thy bounteous mercies. Through our Lord.

2. *For the Church or for the Pope, p.* 266.
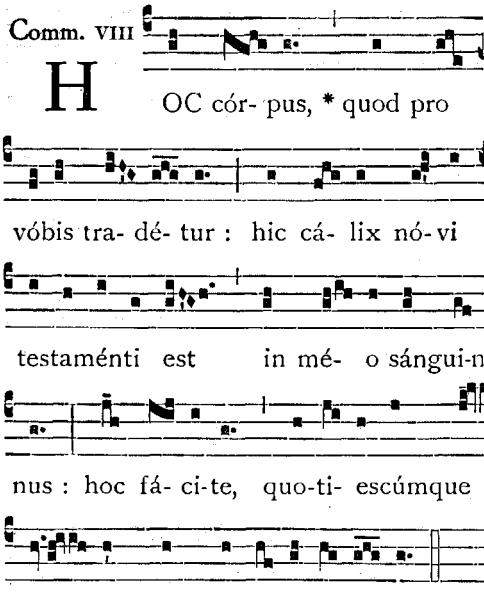
**Preface of the Cross.**

VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus. Qui salútem humáni géneris in ligno Crucis constituísti : ut unde mors oriebátur, inde vita resúrgeret : et qui in ligno vincébat, in ligno quoque vincerétur : per Christum Dóminum nostrum. Per quem Majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelorúmque Virtútes, ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes :

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 :




This is my body which shall be delivered for you: this is the chalice of the new Testament in my blood, saith the Lord: do this, as often as you receive it, in commemoration of me. *1 Cor. 11, 24-25.*

**Postcommunion.**

ADésto nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsídiis. Per Dóminum.

DRaw near to us, O Lord our God, and with everlasting succour aid those whom by thy sacrament thou hast called to newness of life. Through our Lord.

**2.** *For the Church or for the Pope, p.* 267.

## AT VESPERS.

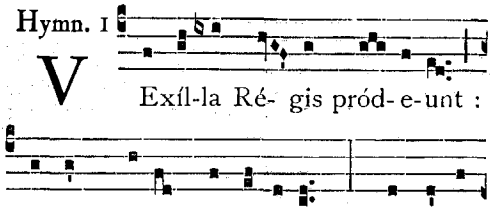
*Antiphons and Psalms for Sundays, p.* 110.

**Chapter.**

FRatres : Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis : † neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit s*emel in* **Sancta, * aetérna redemptióne 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.

Hymn. I

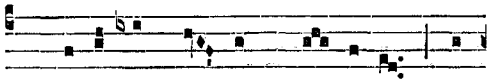



1. Forth comes the Standard of the King : all hail, the mystery adored! hail, Cross! on which the Life himself died, and by death our life restored.

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 beauteously thy stem doth shine! how glorious was its lot to touch those limbs so holy and divine!



5. Be- á- ta, cú- jus brá-chi- is Pré-

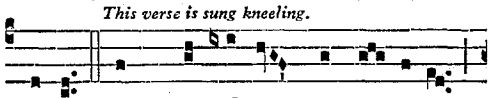


ti- um pepéndit saécu-li : Staté-ra fá-

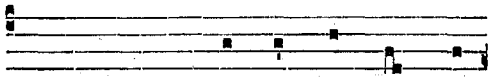


cta córpo-ris, Tu- lít-que praédam tár-

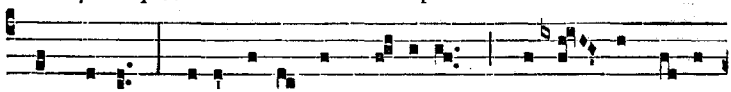
*This verse is sung kneeling.*



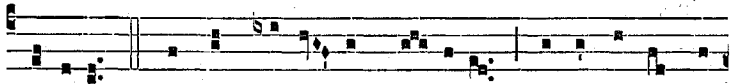
ta-ri. 6. **O Crux áve, spes ú-nica,**



Hoc Pas- si- ó- nis
*The 3rd May :* Paschá- le quae fers
*The 14th Sept. :* In hac tri- úmphi



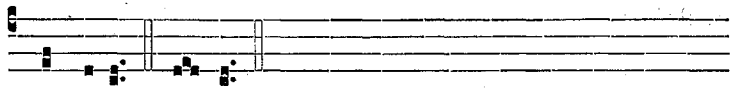
témpo-re : Pí- is adáuge grá-ti- am, Re- ís-que dé-le
gáu-di- um (1)
gló- ri- a (2)



crímina. 7. Te, fons sa-lú- tis Trí- ni-tas, Colláudet ómnis



spí-ri-tus : Quíbus Crú-cis victó- ri- am Largí- ris, ádde



praémi- um. A-men.

5. Thrice blest, upon whose arms outstretch'd the Saviour of the world reclined; balance sublime! upon whose beam was weigh'd the ransom of mankind.

6. Hail, Cross! thou only hope of man, hail on this holy Passion day! to saints increase the grace they have; from sinners purge their guilt away.

7. Salvation's fount, blest Trinity, be praise to thee through earth and skies: thou through the Cross the victory dost give; oh give us too the prize!

*(Venantius Fortunatus, Bishop of Poitiers, † 609.)*

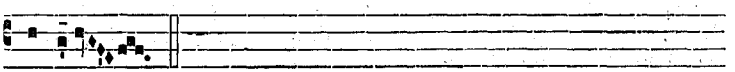
(1) That bearest Easter joy. (2) In this triumphant glory.



℣. Eripe me, Dómine, ab hómine
℟. A vi- ro in-í-quo é-ri-pe

℣. Deliver me, O Lord, from the wicked man.

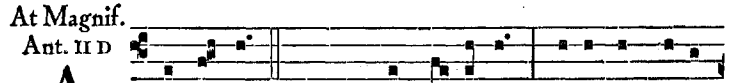
℟. And save me from the evil-doer.



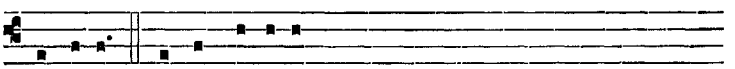
má-lo.

me.

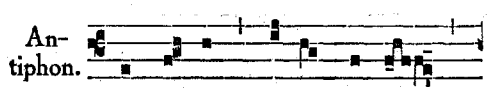
At Magnif.
Ant. II D



A -bra-ham. *Cant.* Magní- fi-cat * ánima mé-*a*



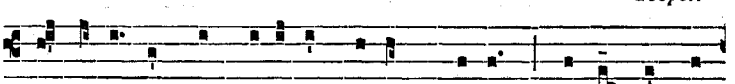
Dóminum. Et exsultávit... — *Cant.* Magníficat. II D. *p.* 213.



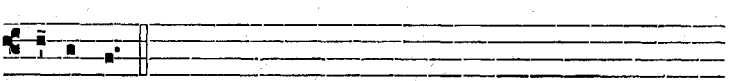
Antiphon. Abra-ham pá-ter véster

Abraham your father rejoiced that he might see my day: he saw it, and was glad.

*Gospel.*



exsultá-vit ut vidé-ret dí- em mé-um: ví-dit, et ga-



ví-sus est.

## Prayer.

QUaésumus omnípotens Deus, famíliam tuam propítius réspice: † ut te largiénte regátur in córpore; * et te servánte custodiátur in mente. Per Dóminum nostrum Jesum Christum Fílium tuum.

LOok down in mercy, we beseech thee, O Lord, upon thy family; by thy governance may we be outwardly protected in body; by thy favour may we be inwardly strengthened in heart and mind. Through Jesus Christ our Lord.

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* ℣. Glória Pátri *is not said in the Short Resp. of Compline, but the* ℟. In mánus 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.

# Second Sunday of the Passion

or

# Palm Sunday

*Double of the First Class*

## 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

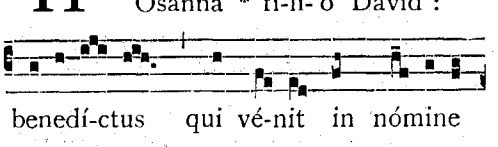
1. *At a suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The* Aspérges *is omitted.*

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).*

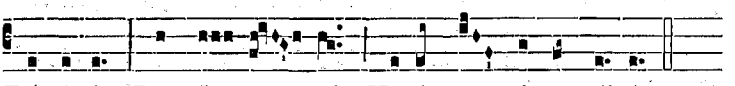
4. *If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.*

5. *When everything is ready, the celebrant and the sacred ministers [or servers]* [1] *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 :*




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. *Gospel, p.* 512.




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.

℣. Dóminus vobíscum. *All answer :* ℟. Et cum spíritu túo.

7. *In the following Collect the celebrant should say :* these branches of palms, *or* these branches of olives, *or* these branches of trees, *or* these branches of palms and olives, *or* these branches of palms (olives) and other trees.

Orémus

BEne + dic, quaésumus, Dómine, hos palmárum (*or* olivárum *or* aliárum árborum) ramos : † et praesta; ut, quod pópulus tuus in tui veneratiónem hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perfíciat, * de hoste victóriam reportándo et opus misericórdiae summópere diligéndo. Per Dóminum.

Let us pray

BLess, we beseech thee, O Lord, these branches of palms (*or* olives *or* other trees), and grant that the bodily service with which thy people honour thee to-day may be perfected in their souls by deep devotion to God, by victory over the enemy and by ardent love of works of mercy. Through Jesus Christ our Lord.

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.*

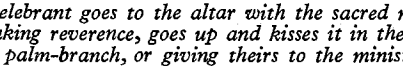
11. *An acolyte* [*or server*] *takes the celebrant's palm from the table and puts it on the credence-table; it will be given to him when the procession begins.*

*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. f



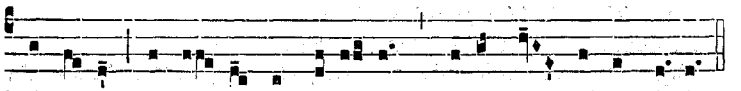
PU-e-ri Hebrae-órum, * portán-

The children of the Hebrews, carrying olive branches, went forth to



meet the Lord, crying aloud and repeating : Hosanna in the highest. *John 12 ; Mark 11.*

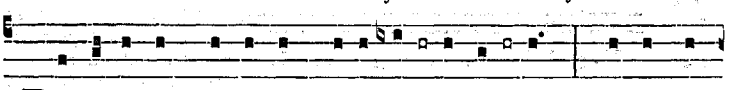
tes rámos o- livárum, obvi- avérunt



Dómi-no, clamán-tes, 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



Dómi-ni est térra, et pleni-tú- do é- jus : * órbis ter-



rárum et univérsi qui hábi-*tant in* é- o. *Flex :* príncipes,



vé-stras, † 2. Qui- a...

2. Quia ípse super mária fundávit éum : * et super flúmina praepar*ávit* éum.

*The antiphon* Púeri *is repeated, as above.*

7. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles : * et introíbit *rex* glóriae.

8. Quis est íste rex glóriae? † Dóminus fórtis et pótens : * Dóminus pótens *in* praélio.

*The antiphon* Púeri *is repeated, as above.*

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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 founded 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.

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[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.

9. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae **aeternáles** : * et introíbit *rex* **glóriae.**

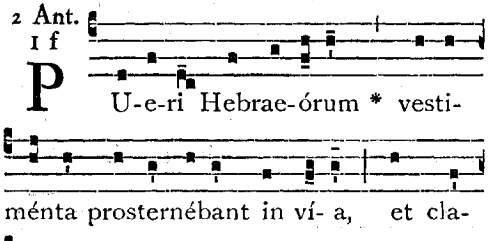
10. Quis est **íste rex glóriae?** * Dóminus virtútum ípse *est rex* **glóriae.**

*The antiphon* Púeri *is repeated, as above.*

11. Glória **Pátri,** et **Fílio,** * et **Spirítui Sáncto.**

12. Sicut érat in princípio, et **nunc,** et **sémper,** * et in saécula saecu*lórum.* **Amen.**

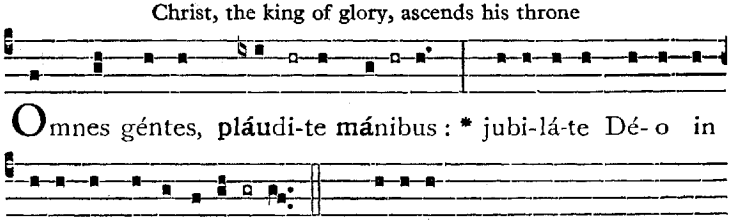
*The antiphon* Púeri *is repeated, as above.*




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. *Matth. 21, 8 and 9.*

**Psalm 46** *(New psalter, p.* 2037*)*

Christ, the king of glory, ascends his throne




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 mágnus **super** *ómnem* **térram**.

*The antiphon* Púeri *is repeated, as above.*

3. Subjécit **pópulos nóbis** : * et géntes sub **pédibus nóstris**.

4. Elégit nóbis **hereditátem súam** : * spéciem Jácob, *quam dil***éxit**.

*The antiphon* Púeri *is repeated, as above.*

5. Ascéndit **Déus** in **júbilo** : * et Dóminus in *vóce* **túbae**.

6. Psállite Déo **nóstro**, **psállite** : * psállite régi *nóstro*, **psállite**.

*The antiphon* Púeri *is repeated, as above.*

7. Quóniam rex ómnis **térrae Déus** : * psállite *sapiénter*.

8. Regnábit Déus **súper géntes** : * Déus sédet super sédem *sánctam* **súam**.

*The antiphon* Púeri *is repeated, as above.*

9. Príncipes populórum congregáti sunt cum **Déo Abraham** : * quóniam dii fórtes térrae veheménter *elevá*ti sunt.

*The antiphon* Púeri *is repeated as above.*

10. Glória **Pátri**, et **Fílio**, * et Spirítui **Sánc**to.

11. Sicut érat in princípio, et **nunc**, et **sémper**, * et in saécula saecu*lórum*. **Amen**.

*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 thuríble 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, benedícere *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*

IN illo témpore : Cum appropinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti : tunc misit duos discípulos suos, dicens eis : « Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea : sólvite, et addúcite mihi : et si quis vobis áliquid díxerit, dícite quia Dóminus his opus habet, et confestim dimíttet eos ». Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem : Dícite fíliae Sion : Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, fílium subjugális. Eúntes autem discípuli, fecérunt sicut praecépit illis Jesus. Et adduxérunt ásinam et pullum : et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt.

AT that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet; he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion : Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.

And the disciples going, did as Jesus commanded them : and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very

Plúrima autem turba stravérunt vestiménta sua in via : álii autem caedébant ramos de arbóribus, et sternébant in via : turbae autem, quae praecedébant, et quae sequebántur, clamábant, dicéntes : « Hosánna fílio David : benedíctus qui venit in nómine Dómini ».

great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way : and the multitudes that went before, and that followed, cried, saying :

Hosanna to the son of David.

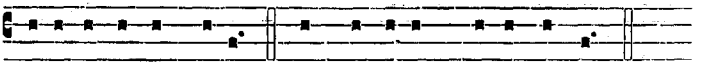
Blessed is he that cometh in the name of the Lord.

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 :*



Procedámus in páce. In nómine Chrísti. Amen.

Let us go forth in peace. In the name of Christ. Amen.

*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],*

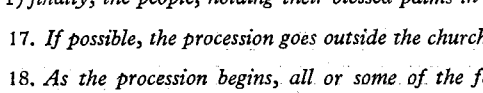
e) *after them, the celebrant, with head covered and carrying his palm-branch, accompanied by deacon and subdeacon, [or two servers] holding the corners of his cope, but without palms.*

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.*

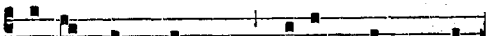
18. *As the procession begins, all or some of the following antiphons may be sung :*

1 Ant. VIII



Ccúrrunt túrbae * cum fló-

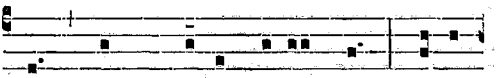
With flowers and with palms crowds come forth to welcome the Saviour. As to a conqueror, in the day



ri-bus et pálmis Redemptó-ri ób-

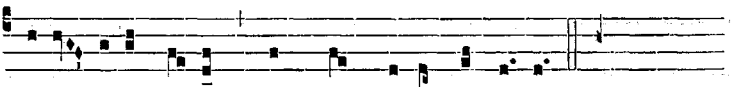
of his triumph, they offer homage worthy of him. With one voice the nations acclaim Christ the Son of God:





children winsome to thee Redeemer sing.
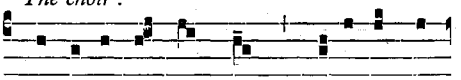
sit, Rex Chríste Redémptor : Cú- i



pu-e- rí-le dé-cus prómpsit Ho-sánna pí- um.

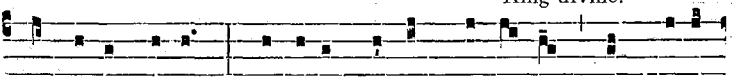
*All :* Glória, laus.

*The choir :*

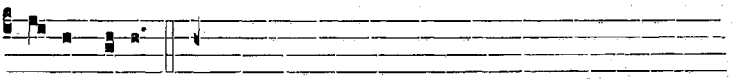


1. Isra-ël es tu Rex, Daví-dis et

1. Thou art the King of Israel, of David's glorious line, In the name of God thou comest, thou blessed King divine.



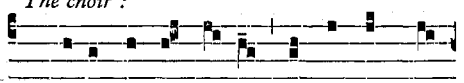
íncli-ta pró-les : Nómine qui in Dómi- ni, Rex bene-



dícte, vénis.
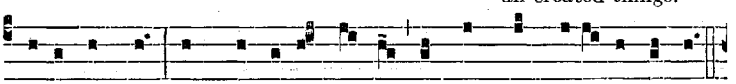
*All :* Glória, laus.

*The choir :*



2. Cœtus in excél-sis te láudat caé-

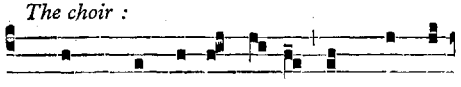
2. Thy praises loud in heaven, each host angelic sings, And mortal man in unison with all created things.
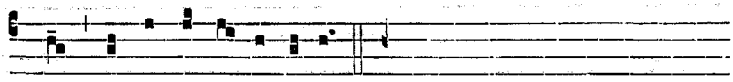


li-cus ómnis, Et mortá-lis hómo, et cúncta cre-á-ta simul.

*All :* Glória, laus.

*The choir :*
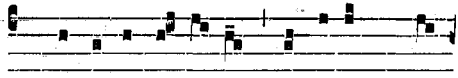


3. With palms the Hebrew people went



mnis, ádsumus ecce tí-bi.

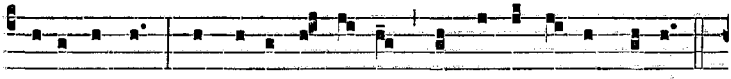
*All :* Glória laus.

*The choir :*



4. Hi tí-bi passú-ro solvébant mú-

4. To thee about to suffer, they paid their debt of praise; To thee on throne exalted we now our voices raise.



ni- a láudis : Nos tí-bi regnánti pángimus ecce mé-los.

*All :* Glória, laus.

*The choir :*



5. Hi placu-é-re tí-bi, pláce- at de-vó-

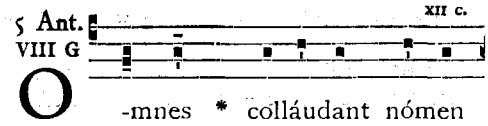
5. Their homage thou acceptedst : accept the hearts we bring, Who all that's good approvest, thou good and gracious King.



ti- o nóstra : Rex bóne, Rex clémens, cui bóna cúncta plácent.

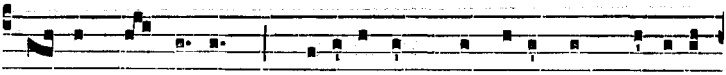
*All :* Glória, laus.

*Then the following antiphon is sung :*

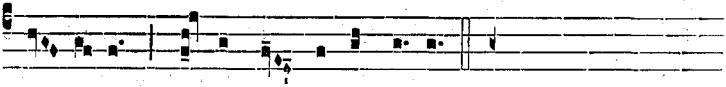



O -mnes * colláudant nómen

All praise thy name and say : Blessed is he that cometh in the name of the Lord. Hosanna in the highest.



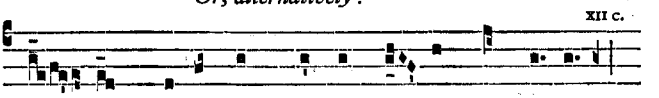
tú- um, et dí- cunt : « Benedíctus qui vénit in nómine
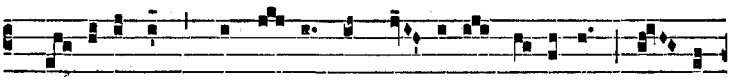


Dó- mi-ni. Ho- sánna in excél-sis ».

*Or, alternatively :*

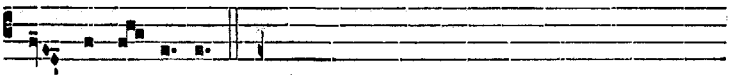
℣ Ant. VIII G




O - mnes * colláudant nómen tú- um, et dí-cunt :



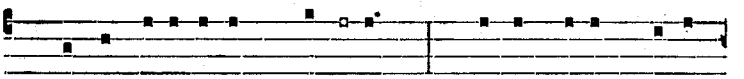
« Be- nedíctus qui vé- nit in nó-mine Dómi-ni : Ho- sán-



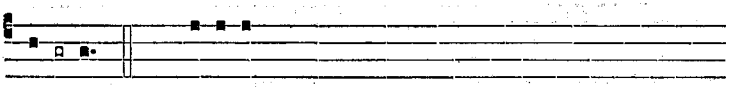
na in excél-sis ».

**Psalm 147** *(New psalter, p.* 2038*)

Let us praise the Lord who is so merciful to his people



Láuda, Jerú-sa-lem, Dóminum : * láuda Dé- um *tú- um*,



Sí- on. 2. Quóni- am...

*Each verse begins directly on the dominant.*

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis *túis* **in** te.

3. Qui pósuit fines túos **pácem** : * et ádipe fruménti *sátia***t** te.

4. Qui emíttit elóquium súum **térr**ae : * velóciter cúrrit *sérmo* **é**jus.

---

PSALM 147

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 nívem sicut lánam : * nébulam sicut *cinerem* **spárgit.**

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frígoris éjus quis *sustinébit*?

7. Emíttet vérbum súum, et liquefáciet éa : * flábit spíritus éjus, et *flúent* áquae.

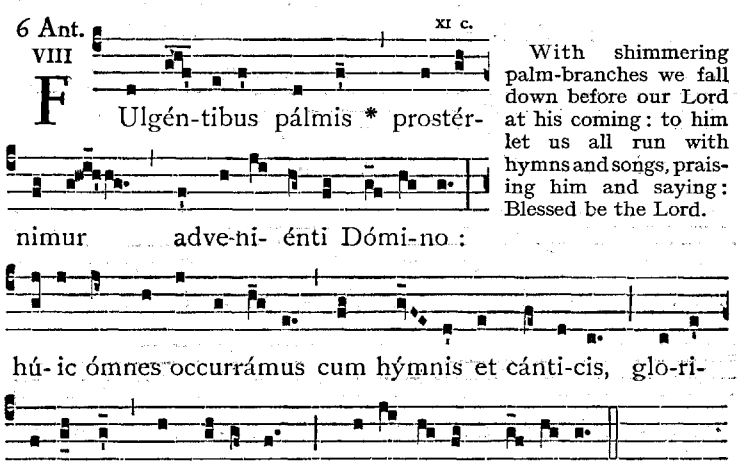
8. Qui annúntiat vérbum súum Jácob : * justítias et judícia *súa* Israël.

9. Non fécit táliter ómni natióni : * et judícia súa non mani*festávit* éis.

10. Glória Pátri, et Fílio, * et Spiritui **Sáncto.**

11. Sicut érat in princípio, et nunc, et **sémper,** * et in saécula saecu*lórum.* **Amen.**

*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.
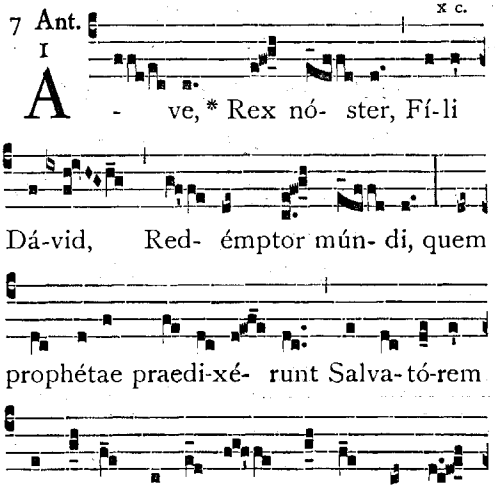
8. Who declareth his word to Jacob : his justices and his judgments to Israel.

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.
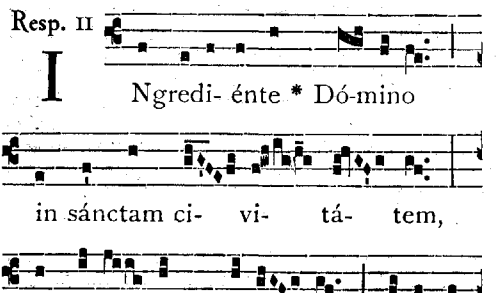
7 Ant. I




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.

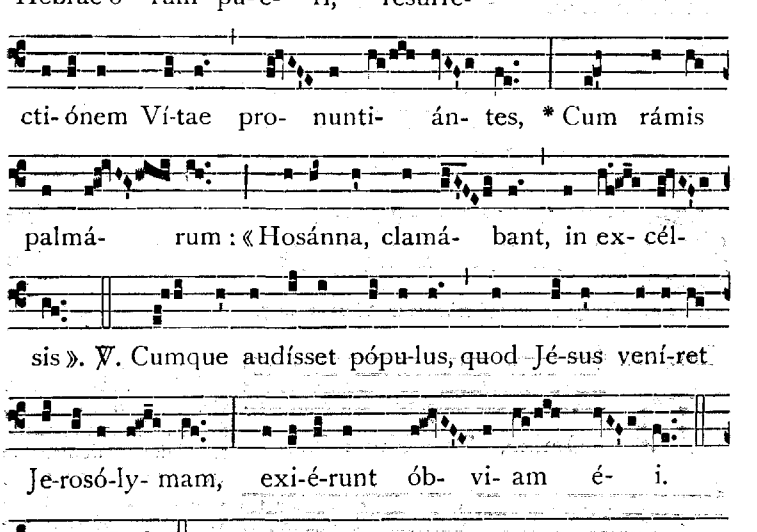
20. *The faithful may also sing the hymn* Christus víncit *or any other chant in honour of Christ the King.*

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. ℣. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Palm-branches...

*John 12.*




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.*

℣. Dóminus vobíscum.
*All.* ℟. Et cum spíritu túo.

Orémus

DOmine Jesu Christe, Rex ac Redémptor noster, in cujus honórem, hos ramos gestántes, solémnes laudes decantávimus: † concéde propítius; ut, quocúmque hi rami deportáti fúerint, ibi tuae benedictiónis grátia descéndat, * et, quavis daémonum iniquitáte vel illusióne profligáta, déxtera tua prótegat, quos redémit. Qui vivis et regnas.

℣. The Lord be with you.
*All.* ℟. And with you.

Let us pray

LOrd 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... ℟. 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.*
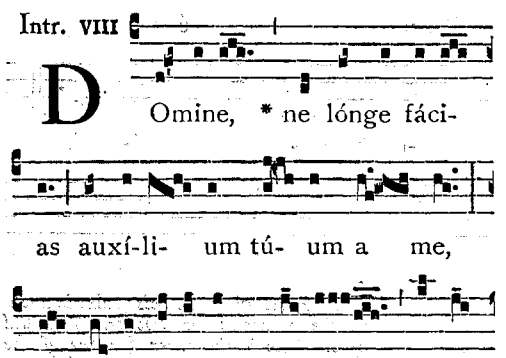
## AT MASS

### 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.*
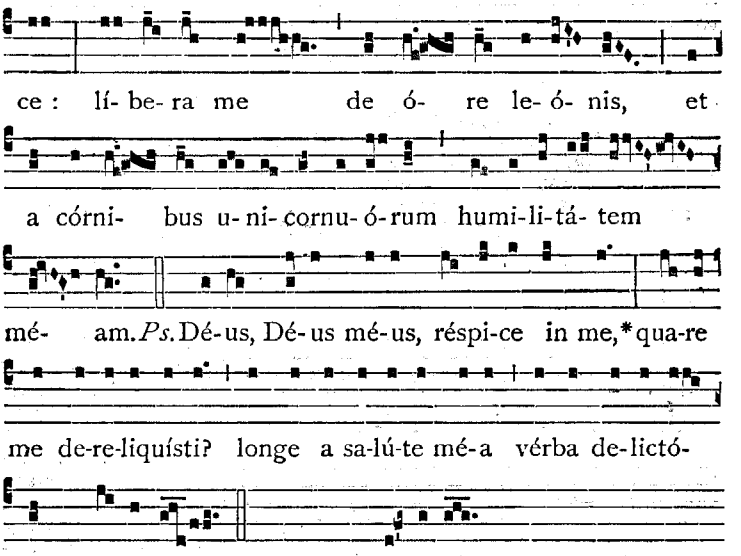
*The altar may be censed whenever Mass is sung.*

Intr. VIII




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.*




*Repeat :* Dómine, *etc.* **Kýrie XVII,** *p.* 76

## Collect

OMnípotens sempitérne Deus, qui humáno géneri, ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere et crucem subíre fecísti : † concéde propítius; ut et patiéntiae ipsíus habére documénta * et resurrectiónis consórtia mereámur. Per eúmdem Dóminum nostrum.

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.

*In the simple rite, if Mass is sung, a reader in surplice may read or sing the Epistle, the celebrant listening.*

## Lectio Epistolae beati Pauli apostoli ad Philippenses

*Christ's great humility, the cause of his triumph. Philip. 2, 5-11.*

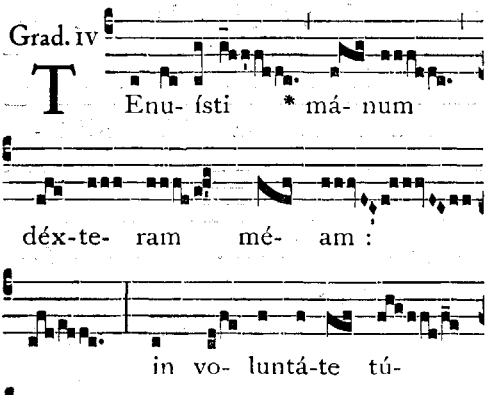
FRatres : Hoc enim sentíte in vobis, quod et in Christo Jesu : qui, cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo : sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu in-

BRethren, Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself,

véntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum : et donávit illi nomen, quod est super omne nomen : *(here all kneel)* ut in nómine Jesu omne genu flectátur caeléstium, terréstrium et infernórum : et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

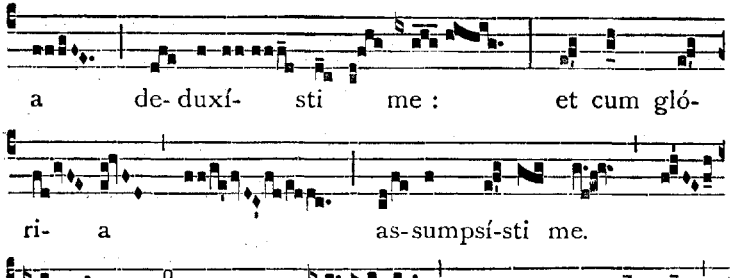
becoming obedient unto death, even the death of the cross.
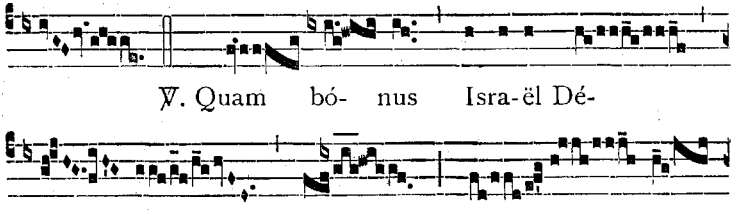
For which cause God also hath exalted him, and hath given him a name which is above all names : *(here all kneel)* that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

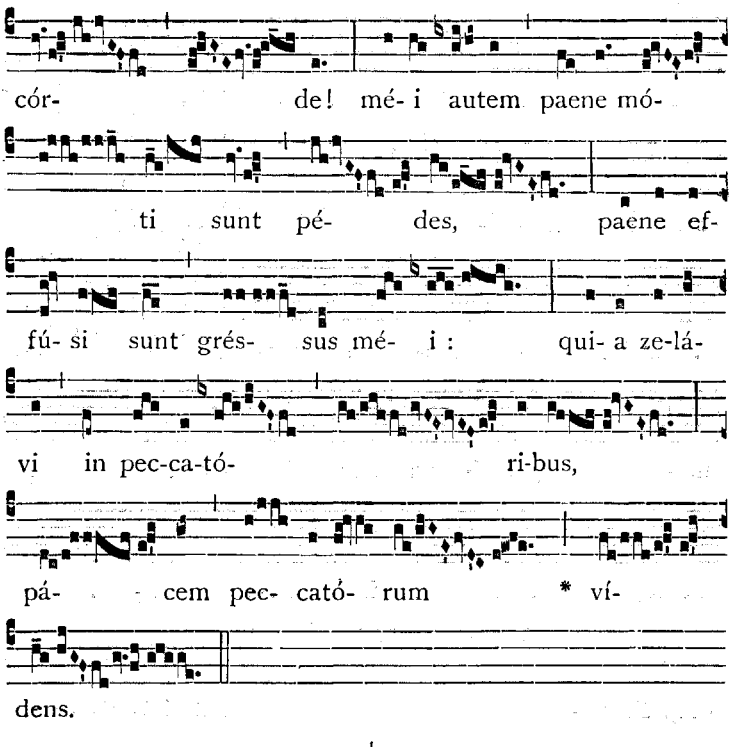



Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. ℣. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

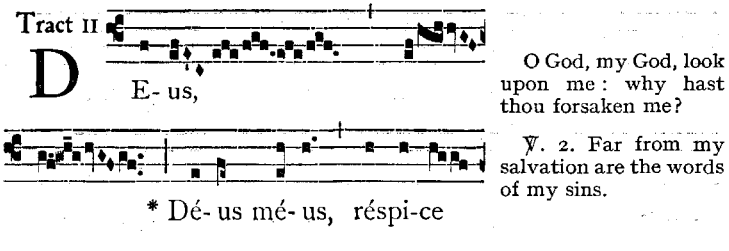
*Ps. 72, 24 and 1-3.*





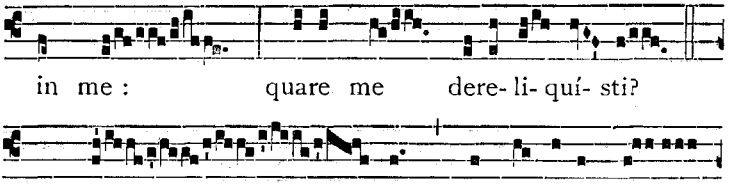



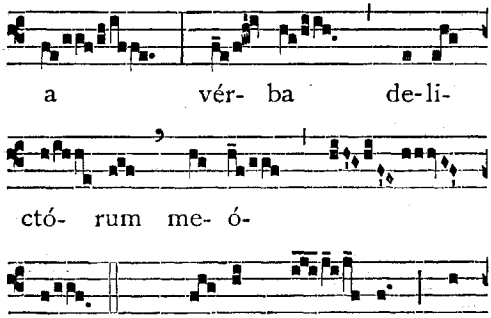

Tract II




O God, my God, look upon me: why hast thou forsaken me?

℣. 2. Far from my salvation are the words of my sins.



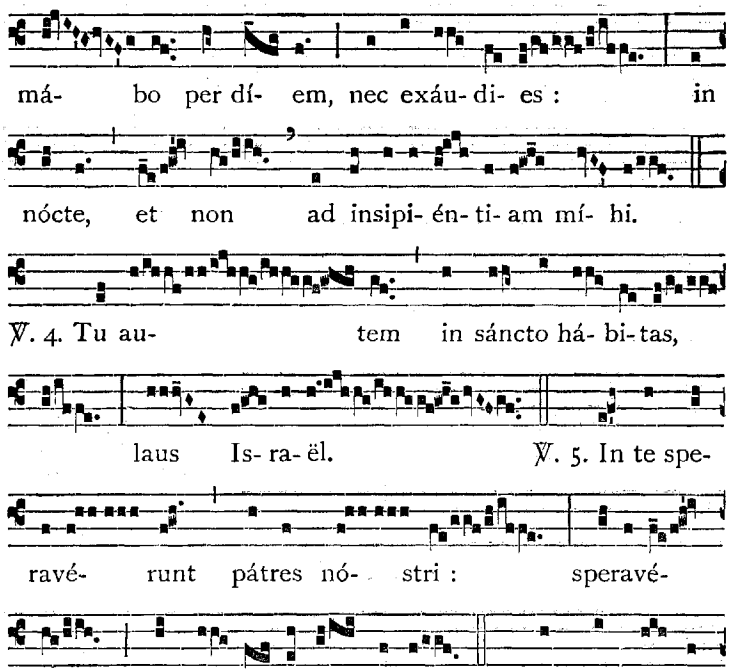


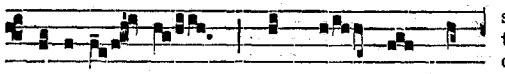

℣. 3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

℣. 4. But thou dwellest in the holy place, the Praise of Israel.

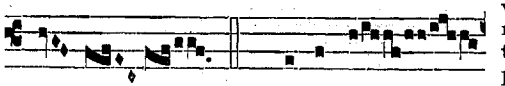
℣. 5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

℣. 6. They cried to thee, and they were





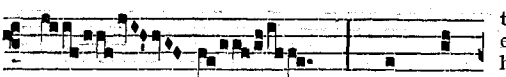
speravé- runt, et non sunt con-



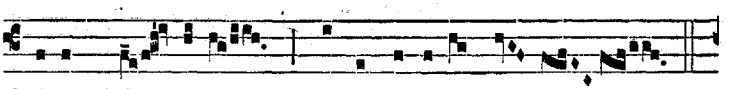
fú- si. ℣. 7. Ego au-



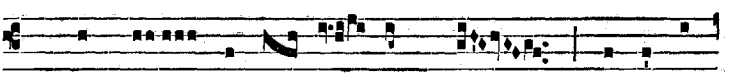
tem sum vérmis, et non



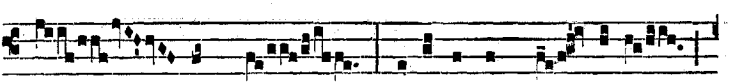
hó- mo : oppró-



bri- um hó- minum, et abjécti- o plé- bis.
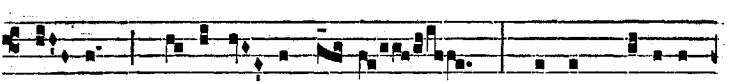


℣. 8. Omnes qui vi- dé- bant me, asperna-



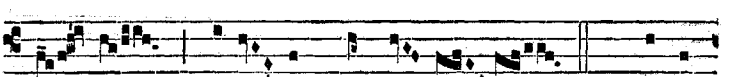
bán- tur me : locú-ti sunt lá- bi- is,



et movérunt cá- put. ℣. 9. Sperá-vit in Dó-



mi- no, e-rí-pi- at é- um : sálvum fáci- at



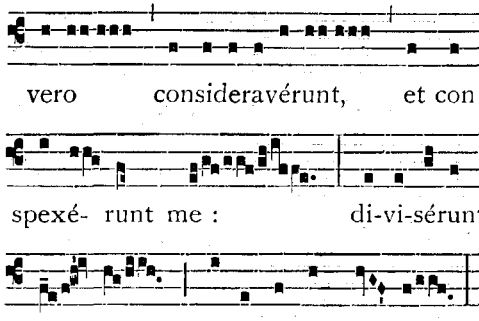
é- um, quóni- am vult é- um. ℣. 10. Ipsi

saved : they trusted in thee, and were not confounded.

℣. 7. But I am a worm and no man : the reproach of men, and the outcast of the people.

℣. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.
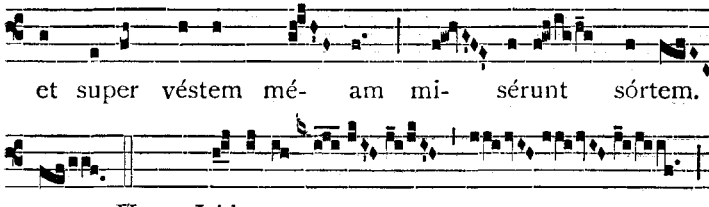
℣. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.




℣. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.
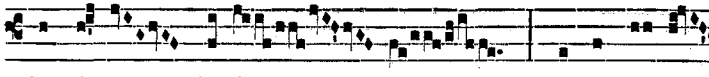
℣. 11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

℣. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.



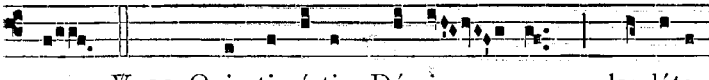


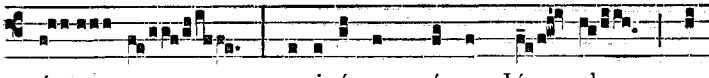

℣. 11. Lí-bera me

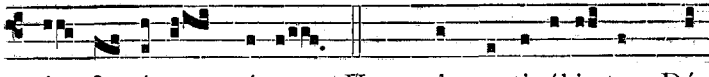


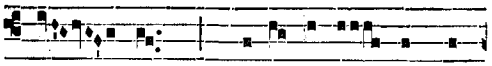








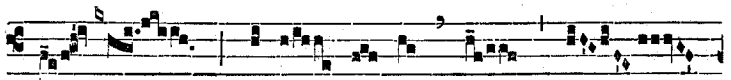
mi- no gene-rá-ti- o ven-
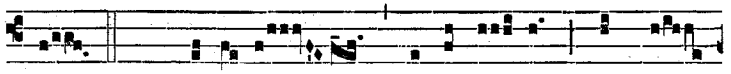


tú- ra : et annunti-ábunt

℣. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice.

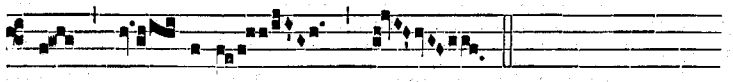
℣. 14. To a people that shall be born, which the Lord hath made. *Ps. 21, 2-9, 18, 19, 22, 24 and 32.*



caé- li justí- ti- am é-



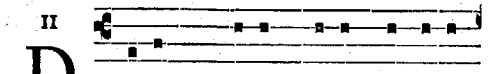
jus. ℣. 14. Pópu-lo qui nascé- tur, quem fé-



cit * Dó- minus.

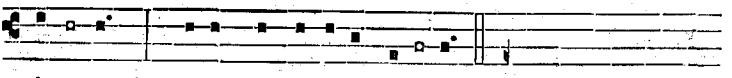
**Psalm Tone for the Tract**

II



*É-us,* * Dé-us mé-us, réspice

O God, my God, look upon me, why hast thou forsaken me?



in me : * quare me de-re-*li*quí- sti?

*The intonation is repeated for each* ℣.

℣. 2. *Lónge* a salúte **méa** * vérba delictórum *meó*rum.

℣. 3. *Déus* méus, clamábo per diem, nec exáudies : * in nócte, et non ad insipiénti*am* míhi.

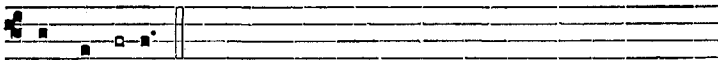
℣. 2. Far from my salvation are the words of my sins.

℣. 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.



℣. 4. *Tu au*tem in sáncto **hábi**-tas, *

℣. 4. But thou dwellest in the holy place : the praise of Israel.



*laus* Isra-ël.

℣. 5. *In te* speravérunt pátres **nóstri** : * speravérunt, et liberá*sti* éos.

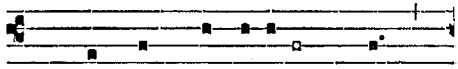
℣. 6. *Ad te* clamavérunt, et sálvi fácti sunt : * in te speravérunt, et non sunt *con*fúsi.

℣. 7. *Ego* autem sum vérmis, et non **hómo** : * oppróbrium hóminum, et abjécti*o* **plébis**.

℣. 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

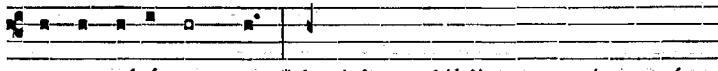
℣. 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

℣. 7. But I am a worm, and no man : the reproach of men, and the outcast of the people.



℣. 8. *Omnes* qui vidébant me, †

℣. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.



aspernabántur me : * locúti sunt lábiis, et mov*érunt* **cáput**.

℣. 9. *Sperávit* in Dómino, erípiat éum : * sálvum fáciat éum, quóniam *vult* éum.

℣. 10. *Ipsi* véro consideravérunt, et conspexérunt me : † divisérunt sibi vestiménta **méa**, * et super véstem méam mis*érunt* **sór**tem.

℣. 11. *Líbe*ra me de óre leónis : * et a córnibus unicornuórum humilitá*tem* **méam**.

℣. 12. *Qui ti*métis Dóminum, laudáte éum : * univérsum sémen Jácob, magnificá*te* éum.

℣. 13. *Annun*tiábitur Dómino generátio ventúra : * et annuntiábunt caéli justíti*am* éjus,

℣. 14. *Pópu*lo, qui nascétur, * quem fé*cit* **Dóminus**.

℣. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

℣. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

℣. 11. Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

℣. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

℣. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice,

℣. 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*

Jube, domne, benedícere. *The celebrant, turning towards them, answers aloud :*

Dóminus sit in córdibus vestris, et in lábiis vestris, ut digne et competénter annuntiétis evangélium suum : in nómine Patris, et Fílii, + et Spíritus Sancti. *They answer :* Amen.

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, benedícere *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*

In illo témpore : Venit Jesus cum discípulis suis in villam, quae dícitur Gethsémani, et dixit discípulis suis : + Sedéte hic, donec vadam illuc, et orem. *C.* Et assúmpto Petro, et duóbus fíliis Zebedaéi, cœpit contristári, et maestus esse. Tunc ait illis : + Tristis est ánima mea usque ad mortem : sustinéte hic, et vigiláte mecum. *C.* Et progréssus pusíllum, prócidit in fáciem suam, orans, et dicens : + Pater mi, si possíbile est, tránseat a me calix iste.

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

Verúmtamen non sicut ego volo, sed sicut tu. *C.* Et venit ad discípulos suos, et invénit eos dormiéntes : et dicit Petro : ✚ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infírma. *C.* Iterum secúndo ábiit, et orávit, dicens : ✚ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. *C.* Et venit íterum, et invénit eos dormiéntes : erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tértio, eúmdem sermónem dicens. Tunc venit ad discípulos suos, et dicit illis : ✚ Dormíte jam, et requiéscite : ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus : ecce appropinquávit qui me tradet.

as thou wilt. *C.* And he cometh to his disciples, and findeth them asleep : and he saith to Peter, ✚ What? Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. *C.* Again the second time, he went, and prayed, saying, ✚ My Father, if this chalice may not pass away but I must drink it, thy will be done. *C.* And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again : and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them, ✚ Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray me.

## *ARREST*

*C.* Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdótum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum, dicens : *S.* Quemcúmque osculátus fúero, ipse est, ténéte eum. *C.* Et conféstim accédens ad Jesum, dixit : *S.* Ave, Rabbi. *C.* Et osculátus est eum. Dixítque illi Jesus : ✚ Amíce, ad quid venísti? *C.* Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdótum, amputávit aurículam ejus. Tunc ait illi Jesus : ✚ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An

*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, whereto art thou come? *C.* Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, ✚ Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall

putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúrae, quia sic opórtet fíeri? *C.* In illa hora dixit Jesus turbis : + Tamquam ad latrónem exístis cum gládiis, et fústibus comprehéndere me : quotídie apud vos sedébam docens in templo, et non me tenuístis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúrae prophetárum. Tunc discípuli omnes, relícto eo, fugérunt.

the scriptures be fulfilled, that so it must be done? *C.* In that same hour Jesus said to the multitudes, + You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. *C.* Now all this was done that the scriptures of the Prophets might be fulfilled. Then the disciples, all leaving him, fled.

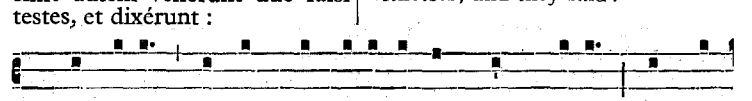
## *BEFORE CAIPHAS*

At illi ténentes Jesum, duxérunt ad Cáipham príncipem sacerdótum, ubi scribae, et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdótum. Et ingréssus intro, sedébat cum minístris ut vidéret finem.

Príncipes autem sacerdótum, et omne concílium, quaerébant falsum testimónium contra Jesum, ut eum morti tráderent : et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixérunt :

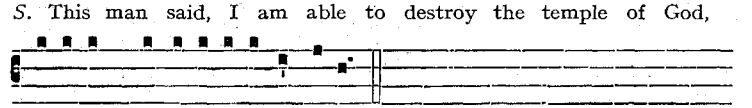
But they holding Jesus led him to Caiphas the high priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end.

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 :



*S.* Hic díxit : Póssum destrú-e-re témplum Dé-i, et post

*S.* This man said, I am able to destroy the temple of God,



trídu-um re-aedi-ficá-re íllud.

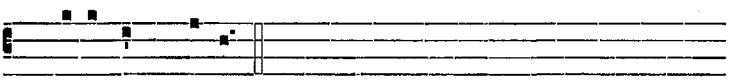
and in three days to rebuild it.

*C.* Et surgens princeps sacerdótum, ait illi : *S.* Nihil respóndes ad ea, quae isti advérsum te testificántur? *C.* Jesus autem tacébat. Et princeps sacerdótum 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 Fílius Dei. *C.* Dicit illi Jesus : + Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus caeli. *C.* Tunc princeps sacerdótum scidit vestiménta sua, dicens : *S.* Blasphemávit : quid adhuc egémus téstibus? Ecce nunc audístis blasphémiam : quid vobis vidétur? *C.* At illi respondéntes, dixérunt :

be the Christ the Son of God. *C.* Jesus saith to him, + Thou hast said it. Nevertheless I say to you, hereafter you shall see *the Son of man sitting on the right hand of the power of God,* and *coming in the clouds of heaven.* *C.* Then the high priest rent his garments, saying. *S.* He hath blasphemed, what further need have we of witnessess? Behold, now you have heard the blasphemy. What think you? *C.* But they answering, said :

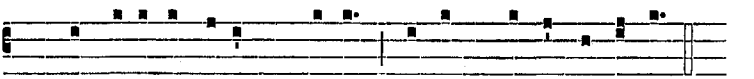


*S.* Ré- us est mórtis.

*S.* He is guilty of death.

*C.* Tunc exspuérunt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes :

*C.* Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying :



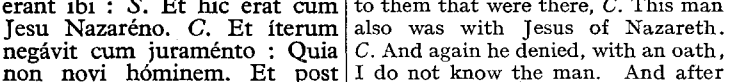
*S.* Prophe-tí-za nóbis, Chríste, quis est qui te percússit?

*S.* Prophesy unto us, O Christ, who is he that struck thee?

### *SAINT PETER'S DENIAL*

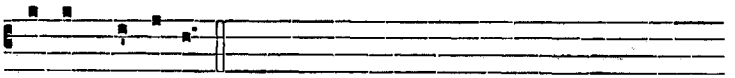
*C.* Petrus vero sedébat foris in átrio : et accéssit ad eum una ancílla, dicens : *S.* Et tu cum Jesu Galilaéo eras. *C.* At ille negávit coram ómnibus, dicens : *S.* Néscio quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi : *S.* Et hic erat cum Jesu Nazaréno. *C.* Et íterum negávit cum juraménto : Quia non novi hóminem. Et post pusíllum accessérunt qui stabant et dixérunt Petro :

*C.* But Peter sat without in the court, and there came to him a servantmaid, saying, *S.* Thou also wast with Jesus the Galilean : *C.* but he denied before them all, saying, *S.* I know not what thou sayest. *C.* And as he went out of the gate, another maid saw him, and she saith to them that were there, *C.* This man also was with Jesus of Nazareth. *C.* And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter :



*S.* Ve-re et tu ex il-lis es : nam et loqué-la tú-a mani-

*S.* Surely thou also art one of them; for even thy speech doth



féstum te fá-cit.
discover thee.

*C.* Tunc cœpit detestári, et juráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat : Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

*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*

Mane autem facto, consílium iniérunt omnes príncipes sacerdótum, et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto praésidi.

Tunc videns Judas, qui eum trádidit, quod damnátus esset, paeniténtia ductus, rétulit trigínta argénteos princípibus sacerdótum, et senióribus, dicens: *S.* Peccávi, tradens sánguinem justum. *C.* At illi dixérunt :

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.

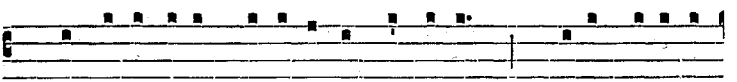
Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, *S.* I have sinned, in betraying innocent blood. *C.* But they said :



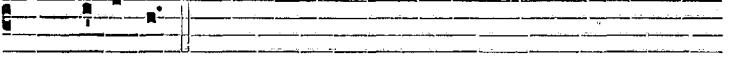
*S.* Quid ad nos? Tu víde-ris.
*S.* What is that to us? Look thou to it.

*C.* Et projéctis argénteis in templo, recéssit : et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, accéptis argénteis, dixérunt :

*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 lí-cet é-os mítte-re in córbonam : qui-a pré-ti- um
*S.* It is not lawful to put them into the corbona; because it is the



sángui-nis est.
price of blood.

*C.* Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sánguinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem : Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a fíliis Israël : et dedérunt eos in agrum fíguli, sicut constítuit mihi Dóminus.

*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*

Jesus autem stetit ante praésidem, et interrogávit eum praeses, dicens : *S.* Tu es Rex Judaeórum? *C.* Dicit illi Jesus : + Tu dicis. *C.* Et cum accusarétur a princípibus sacerdótum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus : *S.* Non audis quanta advérsum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur praeses veheménter.

Per diem autem solémnem consuéverat praeses pópulo dimíttere unum vinctum, quem voluíssent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus : *S.* Quem vultis dimíttam vobis : Barábbam, an Jesum, qui dícitur Christus? *C.* Sciébat enim quod per invídiam tradidíssent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens : *S.* Nihil tibi et justo illi : multa enim passa sum hódie per visum propter eum. *C.* Príncipes autem sacerdótum, et senióres persuasérunt pópulis, ut

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

péterent Barábbam, Jesum vero pérderent. Respóndens autem praeses, ait illis : *S.* Quem vultis vobis de duóbus dimítti? *C.* At illi dixérunt :

ask Barabbas, and make Jesus away. And the governor answering, said to them, *S.* Whether will you of the two to be released unto you? *C.* But they said :

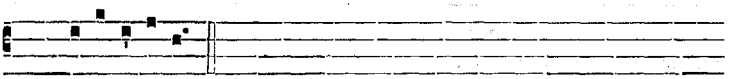


*S.* Ba-rábbam.

*S.* Barabbas.

*C.* Dicit illis Pilátus : *S.* Quid ígitur fáciam de Jesu, qui dícitur Christus? *C.* Dicunt omnes :

*C.* Pilate saith to them, *S.* What shall I do then with Jesus that is called Christ? They say all :

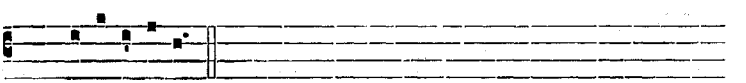


*S.* Cruci-fígátur.

*S.* Let him be crucified.

*C.* Ait illis praeses : *S.* Quid enim mali fecit? *C.* At illi magis clamábant, dicéntes :

*C.* The governor said to them, *S.* Why, what evil hath he done? *C.* But they cried out the more, saying :

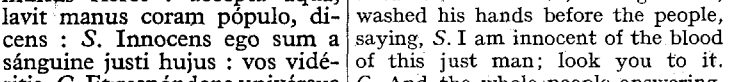


*S.* Cruci-fígátur.

*S.* Let him be crucified.

*C.* Videns autem Pilátus quia nihil proficeret, sed magis tumúltus fíeret : accépta aqua, lavit manus coram pópulo, dicens : *S.* Innocens ego sum a sánguine justi hujus : vos vidéritis. *C.* Et respóndens univérsus pópulus dixit :

*C.* And Pilate seeing that he prevailed nothing, but that, rather, a tumult was made, taking water, washed his hands before the people, saying, *S.* I am innocent of the blood of this just man; look you to it. *C.* And the whole people answering, said,



*S.* Sánguis é-ius super nos, et super fí-li- os nóstros.

*S.* His blood be upon us, and upon our children.

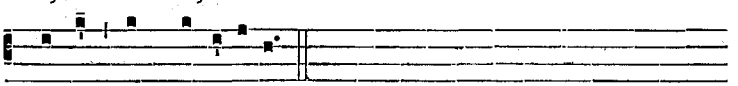
*C.* Tunc dimísit illis Barábbam : Jesum autem flagellátum trádidit eis, ut crucifigerétur.

*C.* Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified.

## *THE CROWNING WITH THORNS*

Tunc mílites praésidis suscipiéntes Jesum in praetórium, congregavérunt ad eum univérsam cohórtem : et exuéntes eum, chlámydem coccíneam circumdedérunt ei : et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in déxtera ejus. Et genu flexo ante eum, illudébant ei, dicéntes :

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying :



*S.* Ave, Rex Judaeórum.

*S.* Hail, King of the Jews.

*C.* Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifígerent.

*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*

Exeúntes autem, invenérunt hóminem Cyrenaéum, nómine Simónem : hunc angariavérunt ut tólleret crucem ejus. Et venérunt in locum, qui dícitur Gólgotha, quod est Calváriae locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixérunt eum, divisérunt vestiménta ejus, sortem mitténtes : ut implerétur quod dictum est per Prophétam, dicéntem : Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam : HIC EST JESUS REX JUDÆORUM. Tunc crucifíxi sunt cum eo duo latrónes : unus a dextris, et unus a sinístris.

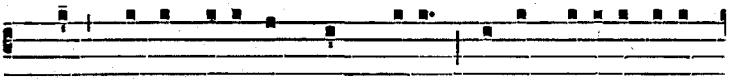
And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall : and when he had tasted he would not drink. And after they had crucified 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.

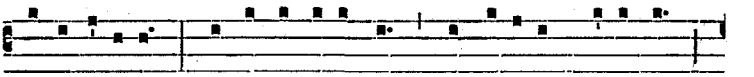
**Praetereúntes autem blasphemábant eum, movéntes cápita sua, et dicéntes :**

And they that passed by, blasphemed him, *wagging their heads,* and saying :



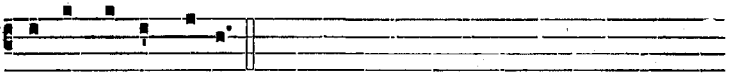
*S.* Vah, qui déstru- is témplum Dé- i, et in trídu-o íllud

*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,

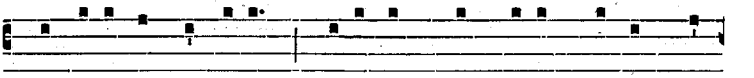


descénde de crúce.

come down from the cross.

*C.* **Simíliter et príncipes sacerdótum illudéntes cum scribis et senióribus, dicébant :**

*C.* In like manner also the chief priests with the scribes and ancients mocking, said :



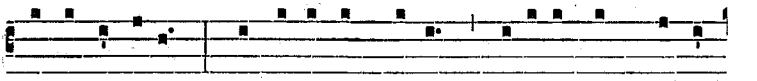
*S.* A-li-os sálvos fécit, se- ípsum non pótest sálvum fá-

*S.* He saved others, himself he cannot save : if he



cere : si Rex Isra-ël est, descéndat nunc de crúce, et

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.

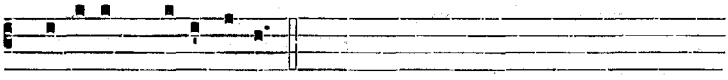
*have him;* for he said, I am the Son of God. (Ps. 21, 9).

*C.* Idípsum autem et latrónes, qui crucifíxi erant cum eo, improperábant ei.

A sexta autem hora ténebrae factae sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens : + Eli, Eli, lamma sabacthání? *C.* Hoc est : + Deus meus, Deus meus, ut quid dereliquísti me? *C.* Quidam autem illic stantes, et audiéntes, dicébant :

*C.* And the selfsame thing the thieves also, that were crucified with him, reproached him with.

Nown from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, + *Eli, Eli, lamma sabacthani?* *C.* That is, + *My God, my God, why hast thou forsaken me?* *C.* And some that stood there, and heard, said :

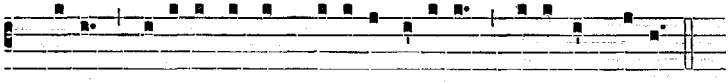


*S.* E-lí- am vócat íste.

*S.* This man calleth Elias.

*C.* Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant :

*C.* And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said :



*S.* Síne, vide-ámus an véni- at Elí- as líbe-rans é- um.

*S.* Let be, let us see whether Elias will come to deliver him.

*C.* Jesus autem íterum clamans voce magna, emísit spíritum.

*C.* And Jesus again crying with a loud voice, yielded up the ghost.

*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 monuménta apérta sunt : et multa córpora sanctórum, qui dormíerant, surrexérunt. Et exeúntes de monuméntis post resurrectiónem 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 terraemótu, et his quae fiébant, timuérunt valde, dicéntes :

the earthquake and the things that were done, were greatly afraid, saying :




*S.* Indeed this was the Son of God.

*C.* Erant autem ibi mulíeres multae a longe, quae secútae erant Jesum a Galilaéa, minístrántes ei : inter quas erat María Magdaléne, et María, Jacóbi 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*

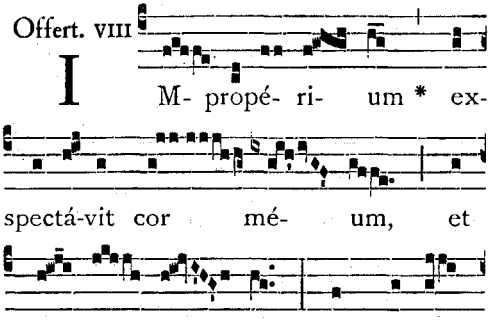
Cum autem sero factum esset, venit quidam homo dives ab Arimathaéa, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way.

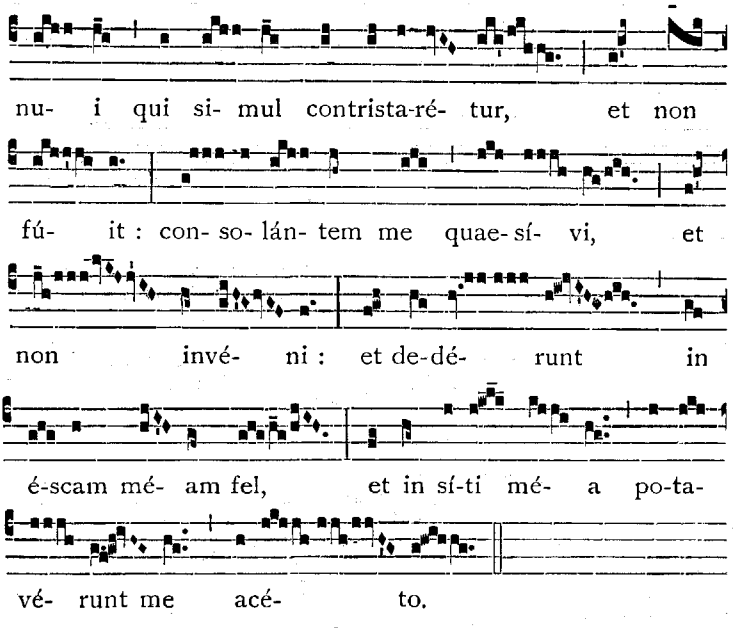
*After the singing or reading of the Passion the celebrant does not kiss the book. The answer* Laus tibi, Christe, *is not given.*

*The* Credo *is sung.*

Offert. VIII




My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none : I sought for one to comfort me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink. *Ps. 68, 21-22.*
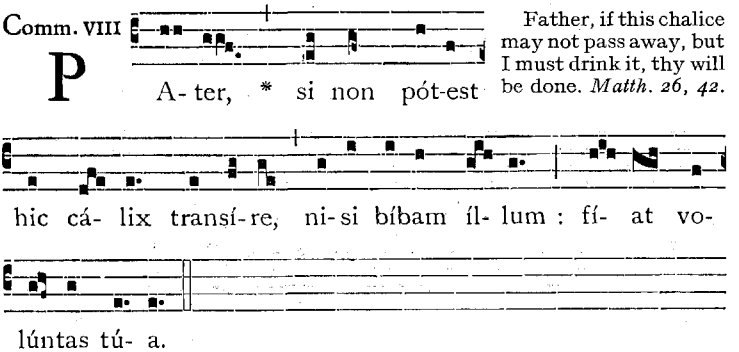



**Secret**

**COncéde, quaésumus, Dómine : ut óculis tuae majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátae perennitátis acquírat. Per Dóminum nostrum Jesum Christum.**

GRant, we beseech thee, O Lord, that the sacrifice we offer in the sight of thy divine Majesty, may draw down upon us the grace of holy fervour, and may lead us to the everlasting happiness we hope for. Through Jesus Christ our Lord.

*Preface of the Holy Cross, p.* 502.

Comm. VIII




Father, if this chalice may not pass away, but I must drink it, thy will be done. *Matth. 26, 42.*

### Postcommunion

PER hujus, Dómine, operatiónem 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

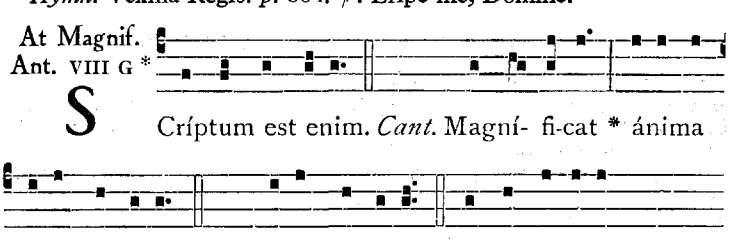
*Antiphons and Psalms of Sunday, p.* 110 *(New psalter, p.* 2031*).*

### Chapter

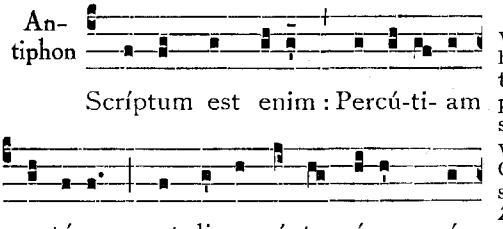
FRatres : Hoc enim sentíte in vobis quod et in Christo Jesu : qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo : † sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, * et hábitu invéntus ut homo.

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.* Vexílla Régis. *p.* 504. ℣. Eripe me, Dómine.



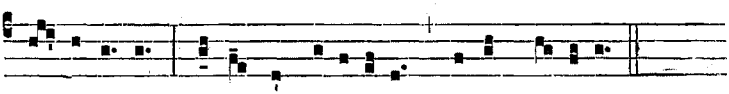

*Cant.* Magníficat. VIII G *. *p.* 217 *(New psalter, p.* 2034*).*




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.*



gis : postquàm autem resurréxe-ro, praecédam vos in



Ga- li-laé-am : i-bi me vidébi-tis, dí-cit Dóminus.

*Prayer.* Omnípotens. *p.* 523.

*No commemorations are allowed.*

Benedicámus Dómino VI. *p.* 141.

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# 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

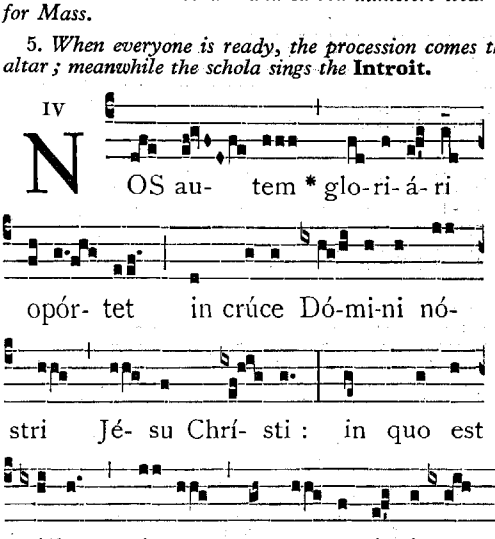
1. *If there is a tabernacle on the high altar, it must be quite empty : a ciborium (or several ciboria) containing enough hosts for the communion of the clergy and people to-day and to-morrow must be placed on the altar to be consecrated at this Mass.*

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.*

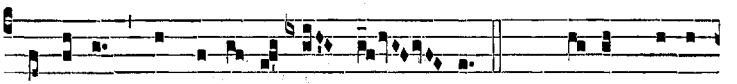
3. *If there are enough clergy, it is extremely fitting for them to assist at the solemn evening Mass in choir.*

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.*

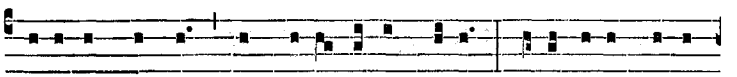
5. *When everyone is ready, the procession comes through the church to the altar ; meanwhile the schola sings the* **Introit.**



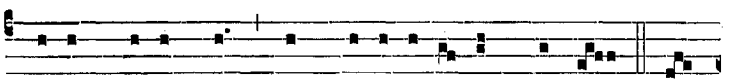

But it behoves us to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps.* May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. *Gal. 6, 14; Ps. 66, 2.*



salvá-ti, et li-be-rá-ti sú- mus. *Ps.* Dé- us mi-se-



re-á-tur nóstri, et bene-dí-cat nóbis : * illúminet vúltum

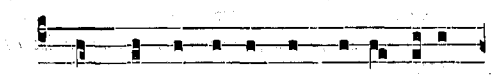


sú-um super nos, et mi-se-re-á-tur nóstri. Nos



au- tem.

*VERSES AD LIBITUM*

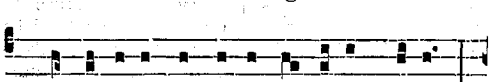


2. Ut cognoscámus in térra ví-am

2. That we may know thy way upon earth, thy salvation among all nations.

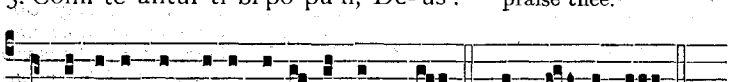


tú-am : * in ómnibus géntibus sa-lu-tá-re tú-um. Nos...



3. Confi-te-ántur tí-bi pó-pu-li, Dé-us : *

3. Let the peoples praise thee, O God; let all the peoples praise thee.



confi-te-ántur tíbi pópu-li ómnes. Nos au- tem.

*In churches where the Mass of the Holy Oils has been sung in the morning,* Kýrie 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* Confíteor, *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 censing the altar the celebrant reads the* Introit *and* Kýrie, eléison *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 reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis efféctum : ut sicut in passióne sua Jesus Christus, Dóminus noster, divérsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suae grátiam largiátur : Qui tecum vivit et regnat.

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.

*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.

FRatres : Conveniéntibus vobis in unum, jam non est domínicam cenam manducáre. Unusquísque enim suam cenam praesúmit ad manducándum. Et álius quidem ésurit : álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiam Dei contémnitis, et confúnditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

Ego enim accépi a Dómino, quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit : « Accípite, et manducáte : hoc est corpus meum, quod pro vobis tradétur : hoc fácite in meam commemoratiónem ». Simíliter et cálicem, postquam cenávit, dicens : « Hic calix novum testaméntum est in meo

BRethren, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat : and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

For I have received of the Lord, that which 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

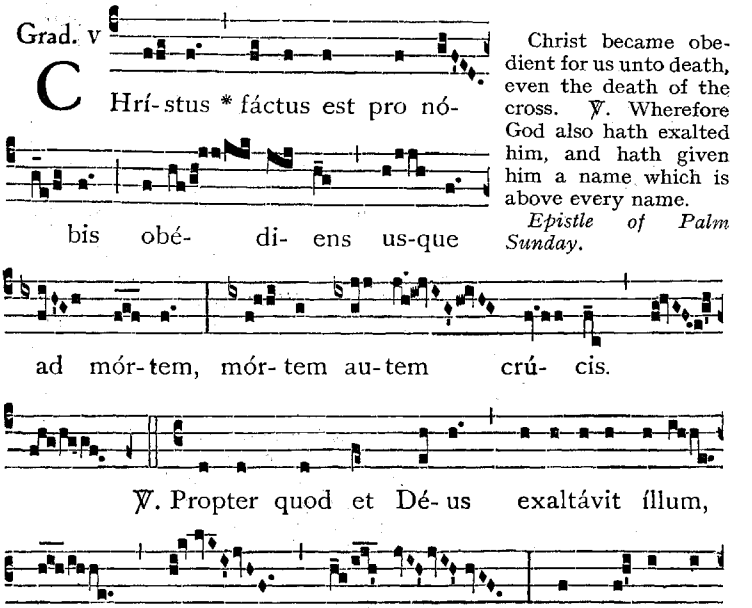
sánguine : hoc fácite, quotiescúmque bibétis, in meam commemoratiónem ». Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quícúmque manducáverit panem hunc vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini.

Probet autem seípsum homo : et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit indígne, judícium sibi mandúcat et bibit : non dijúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijudicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

drink, for the commemoration of me.

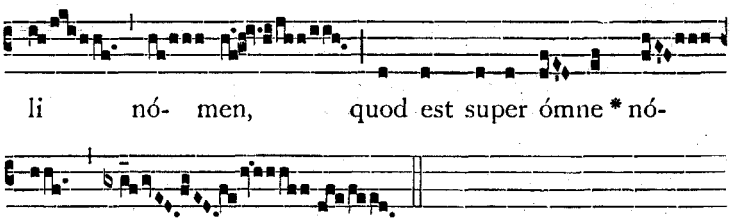
For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged : but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.




Christ became obedient for us unto death, even the death of the cross. ℣. Wherefore God also hath exalted him, and hath given him a name which is above every name.

*Epistle of Palm Sunday.*




**℣ Sequentia sancti Evangelii secundum Joannem**

*The washing of feet. John 13, 1-15.*

ANte diem festum Paschae, sciens Jesus quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem : cum dilexísset suos, qui erant in mundo, in finem diléxit eos.

Et cena facta, cum diábolus jam misísset in cor, ut tráderet eum Judas Simónis Iscariótae : sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit et ad Deum vadit : surgit a cena, et ponit vestiménta sua : et cum accepísset línteum, praecínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat praecínctus.

Venit ergo ad Simónem Petrum. Et dicit ei Petrus : « Dómine, tu mihi lavas pedes? » Respóndit Jesus et dixit ei : « Quod ego fácio, tu nescis modo, scies autem póstea ». Dicit ei Petrus : « Non lavábis mihi pedes in aetérnum ». Respóndit ei Jesus : « Si non lávero te, non habébis partem mecum ». Dicit ei Simon Petrus : « Dómine, non tantum pedes meos, sed et manus, et caput ». Dicit ei Jesus : « Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes ». Sciébat

BEfore the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end.

And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, he girdeth himself; and after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would

enim quisnam esset qui tráderet eum : proptérea dixit : Non estis mundi omnes.

Postquam ergo lavit pedes eórum, et accépit vestiménta sua, cum recubuísset íterum, dixit eis : « Scitis quid fécerim vobis ? Vos vocátis me Magíster et Dómine, et bene dícitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster : et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut, quemádmodum ego feci vobis, ita et vos faciátis ».

betray him : therefore he said, You are not all clean.

Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye what I have done to you? You call me Master and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

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, shewn 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.*

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## 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.*

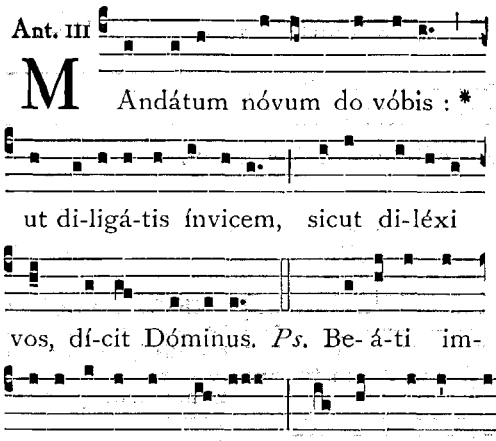
17. *Meanwhile the deacon and subdeacon* [*or the two principal servers*] *bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.*

*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 cáritas *with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon* Ubi cáritas.

18. *The antiphons, psalms and verses to be sung or recited are these.*

I
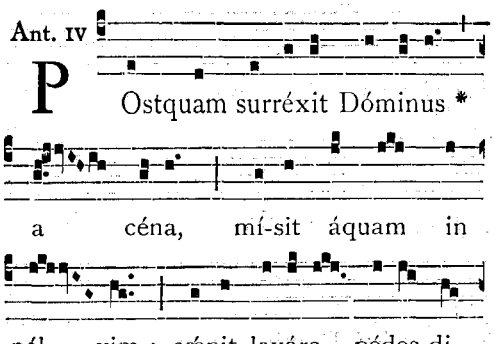



A new commandment I give unto you: That you love one another as I have loved you, saith the Lord. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *John 13, 34 and Ps. 118, 1.*

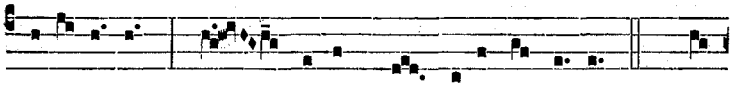
*The antiphon* Mandátum nóvum *is repeated.*

*The following seven Antiphons are each repeated after the Psalm or Versicle. Only the first verse of the Psalm is said in each case.*

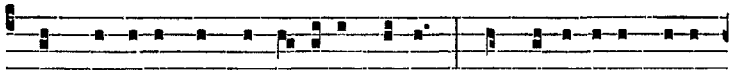
II
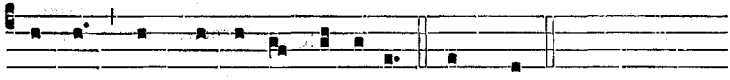



When the Lord rose from supper he poured water into a basin and began to wash the feet of his disciples: this was the example he gave unto them. *Ps.* Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain. *John 13, 4, 5 and 15, and Ps. 47, 2.*



scipu-ló-rum : hoc exémplum re-líquit é- is. *Ps.* Má-



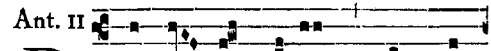
gnus Dóminus, et laudá-bi-lis nimis : * in ci-vi-táte Dé- i



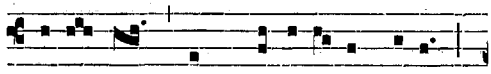
nóstri, in mónte sáncto é-jus. Postquam.

## III
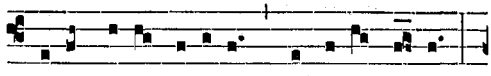
Ant. II



D Omi- nus Jésus, * postquam

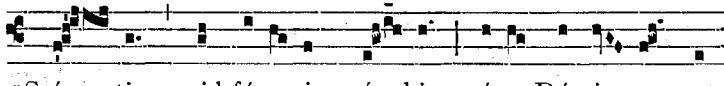


cená- vit cum discípu- lis sú- is,

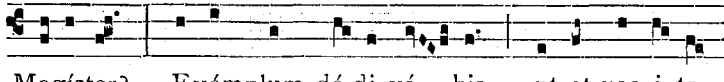


lávit pédes e- órum, et á- it íl-lis :

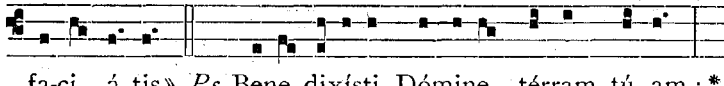
The Lord Jesus, after he had supped with his disciples, washed their feet and said unto them : Know ye what I have done unto you, your Lord and Master? I have given you an example that so you do also. *Ps.* Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob. *John 13, 12, 13 and 15, and Ps. 84, 2.*



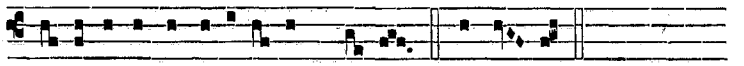
«Scí- tis quid féce- rim vó- bis, égo Dómi- nus et



Magíster? Exémplum dé-di vó- bis, ut et vos i- ta



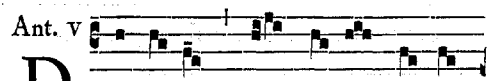
fa-ci- á-tis». *Ps.* Bene- dixísti, Dómine, térram tú- am : *



a-vertísti captivi-tá-tem Já-cob. Dómi- nus.

## IV

Ant. v



D Omi-ne, * tu mí-hi lá-vas

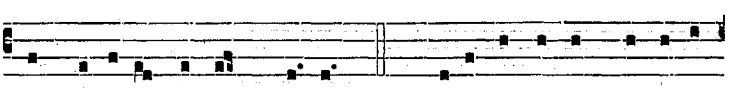


pé-des? » Respóndit Jésus et dí-xit

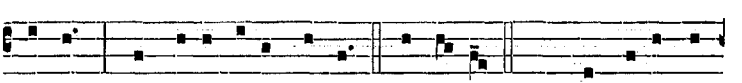


é- i : « Si non lávero tí-bi pé-des,

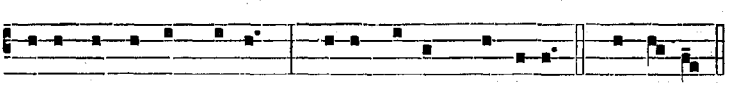
Lord, dost thou wash my feet? Jesus answered and said to him : If I wash not thy feet, thou shalt have no part with me. ℣. He cometh therefore to Simon Peter : and Peter saith to him. Lord... ℣. What I do, thou knowest not now; but thou shalt know hereafter. *John 13, 6-7 and 8.*



non habébis pártem mé-cum ». ℣. Vénit ergo ad Simónem



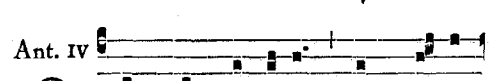
Pétrum, * et díxit é- i Pétrus. Dómi-ne. ℣. « Quod égo fá-



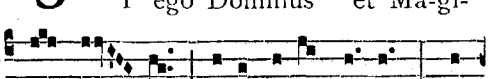
ci- o, tu néscis modo : * scí- es autem póste- a ». Dómi-ne.

## V

Ant. IV

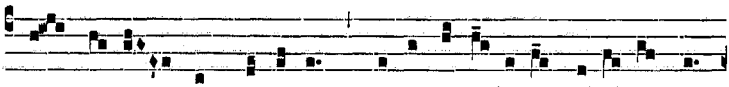


S I égo Dóminus * et Ma-gí-

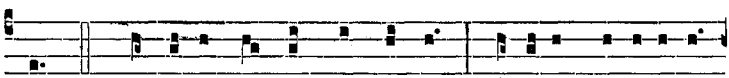


ster vé- ster lávi vóbis pé-des : quan-

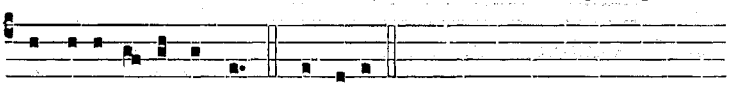
If I, being your Lord and Master, have washed your feet : how much the more ought you to wash one another's feet? *Ps.* Hear these things, all ye nations : give ear, all ye inhabitants of the world. *John 13, 14 and Ps. 48, 2.*



to ma-gis vos debé-tis álter alté-ri- us lavá-re pé-

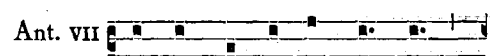


des? *Ps.* Audí-te haec, ómnes géntes : * áuribus percípi-te,

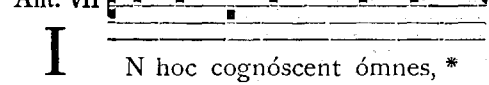


qui habi-tá-tis órbem. Si égo.

## VI



Ant. VII

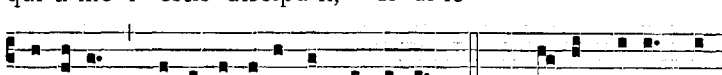


I N hoc cognóscent ómnes, *

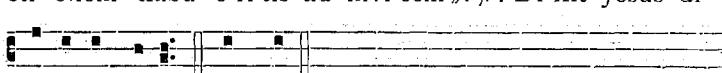


qui-a mé- i éstis discípu-li, si di-le-

By this shall all men know that ye are my disciples, if you have love one for another. ℣. Jesus said unto his disciples : By this shall.. *John 13, 35.*

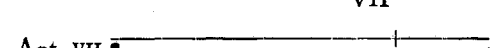


cti- ónem habu- é-ri-tis ad ínvi-cem ». ℣. Dí-xit Jésus di-

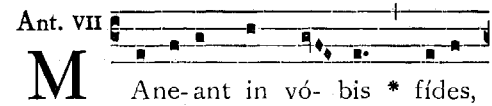


scí-pu-lis sú-is. In hoc.

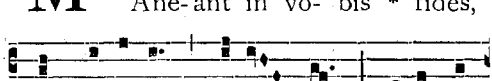
## VII



Ant. VII



M Ane-ant in vó- bis * fídes,



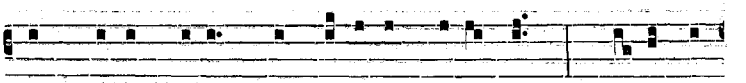
spes, cá-ri-tas, trí- a haec : májor au-

May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. ℣. And now there remain faith, hope, charity, these



three things; but the greatest of these is charity. *I Cor. 13, 13.*

tem hó-rum est cá-ri-tas. ℣. Nunc au-



tem mánent fídes, spes, cá-ri-tas, trí- a haec : * má-jor au-

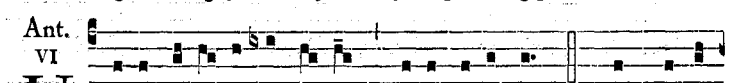


tem hórum est cá-ri- tas. Máne-ant in vó- bis.

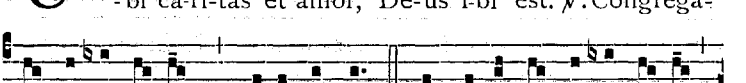
## VIII

*The following must never be omitted. It is begun towards the end of the Feet-washing, omitting if necessary some of the preceding pieces.*

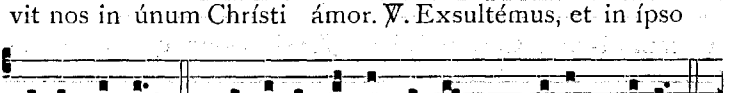
Ant. VI



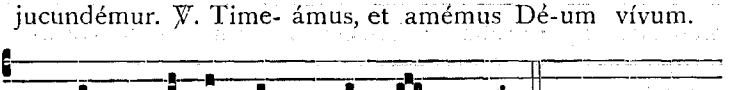
U -bi cá-ri-tas et ámor, Dé-us i-bi est. ℣. Congregá-



vit nos in únum Chrísti ámor. ℣. Exsultémus, et in ípso



jucundémur. ℣. Time- ámus, et amémus Dé-um vívum.



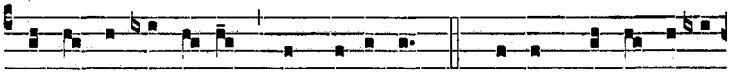
℣. Et ex córde di-ligámus nos sin-cé- ro.

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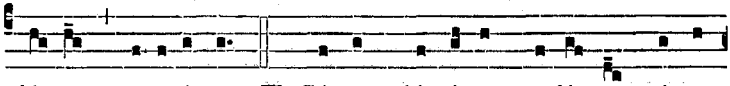
*Ant.* Where are charity and love, God is there.
℣. It is Christ's love that has gathered us together.
℣. In him let us rejoice and be glad.
℣. Fearing and loving the living God.
℣. In sincerity of heart let us also love one another.



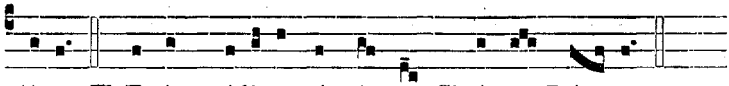
*Ant.* Ubi cá-ri-tas et ámor, Dé-us ibi est. ℣. Simul



ergo cum in ú-num congregámur: ℣. Ne nos ménte di-vi-



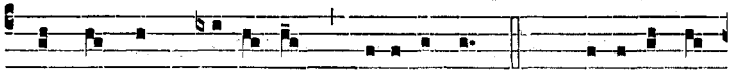
dámur, cave-ámus. ℣. Céssent júrgi-a ma-lígna, céssent



lí-tes. ℣. Et in médi-o nóstri sit Chrístus Dé-us.



*Ant.* Ubi cá-ri-tas et ámor, Dé-us ibi est. ℣. Simul



quoque cum be-á-tis vide-ámus. ℣. Glo-ri-ánter



vúltum tú-um, Chríste Dé-us. ℣. Gáudi-um quod est im-

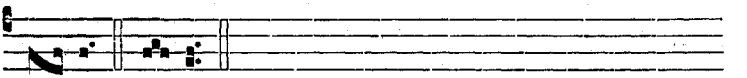


ménsum, atque próbum: ℣. Saécu-la per infiní-ta saecu-

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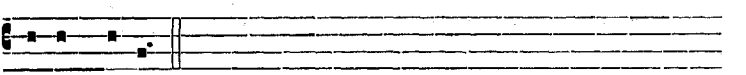
*Ant.* Where are charity and love, God is there.
℣. Wherefore when we gather together in one place.
℣. We must heed lest in heart we be sundered one from the other.
℣. May ill-feeling and all strife pass away.
℣. So that in our midst be Christ who is God.

*Ant.* Where are charity and love, God is there.
℣. With the blessed in joy may we one day see.
℣. Thy countenance, O Christ our God.
℣. Happiness measureless yet most sure.
℣. Knowing no end for evermore. Amen.



ló- rum. 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.*



℣. Et ne nos indúcas in tenta-ti- ó- nem.
℟. Sed líbera nos a má- lo.

℣. Tu mandásti mandáta túa, **Dómine.**
℟. Custodíri **nimis.**

℣. Tu lavásti pédes discipulórum tuórum.
℟. Opera mánuum tuárum ne despícias.

℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. O Lord, thou hast commanded of thy commandments.
℟. That they be kept exceeding strictly.

℣. Thou didst wash the feet of thy disciples.
℟. Despise not the work of thy hands.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.
℟. And with you.

Orémus

ADésto, Dómine, quaésumus, offício servitútis nostrae : † et quia tu discípulis tuis pedes laváre dignátus es, ne despícias ópera mánuum tuárum, quae nobis retinénda mandásti : * ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; † sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse praestáre dignéris, qui vivis et regnas Deus : * per ómnia saécula saeculórum. ℟. Amen.

Let us pray

FAvourably 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. ℟. Amen.

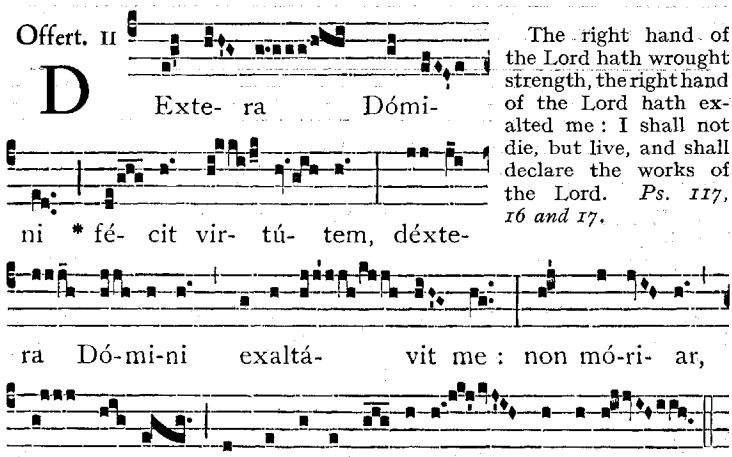
*After the prayer, the twelve men, first genuflecting to the altar and bowing to the celebrant, are conducted back to their places, either in choir, if they are clergy, or to the special places assigned them, if laity.*

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.*

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Offert. II




The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me : I shall not die, but live, and shall declare the works of the Lord. *Ps. 117, 16 and 17.*

## Secret

IPse tibi, quaésumus, Dómine, sancte Pater, omnípotens aetérne Deus, sacrifícium nostrum reddat accéptum, qui discípulis suis in sui commemoratiónem hoc fíeri hodiérna traditióne monstrávit, Jesus Christus, Fílius tuus, Dóminus noster : Qui tecum vivit.

WE beseech thee, O Lord, the Holy One, the Father Almighty, the everlasting God, that this our sacrifice may be made well-pleasing to thee, by him who this day declared unto his disciples, that what we are about to do, is done in memory of himself, Jesus Christ thy Son our Lord. Who lives and reigns.

*Preface of the Holy Cross, p.* 502.

¶ *For certains dioceses, special preface, p.* 801.

## *IN THE CANON*

*The Canon of the Mass is said with the modifications customary on this day.*

COmmunicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus : sed et memóriam veneréntes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Chrísti : sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaéi, Matthaéi, Simónis et Thaddaéi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium Sanctórum tuórum : quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

HAving communion in and celebrating the most sacred day on which Jesus Christ, our Lord, was delivered up for us : likewise 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 the same Christ our Lord. Amen.

HAnc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discípulis suis Córporis et Sánguinis sui mystéria celebránda : quaésumus, Dómine, ut placátus accípias ; diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum 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.

QUam oblatiónem tu, Deus, in ómnibus, quaésumus, bene + dictam, adscrí + ptam, ra + tam, rationábilem, acceptabilémque fácere dignéris : ut nobis Cor + pus, et San- + guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

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 prídie, quam pro nostra omniúmque salúte paterétur, hoc est, hódie, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens : Accípite, et manducáte 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 :* miserére nobis.

*The kiss of peace is omitted to-day, as well as the first of the three prayers :* Dómine Jesu Christe, qui dixísti.

*The* Confíteor *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.*

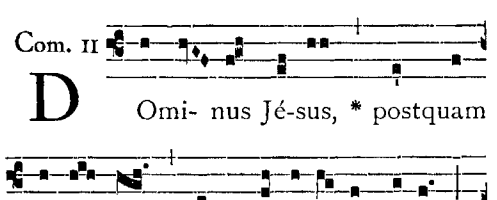
*All come to the foot of the altar, two or four at a time ; and, having genuflected, go to the top step, and kneeling, receive Christ's Body with all reverence ; then they return to their place in the same order.*

*The faithful receive at the communion-rail.*
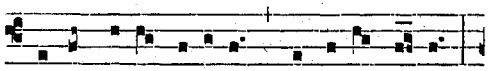
*But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place ; taking care, however, that the good order and devotion of the faithful is not disturbed.*

*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.*



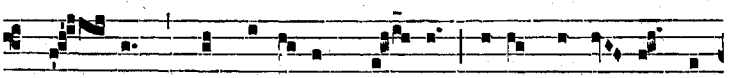

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Do you know what I, your Lord and Master, have done for you? I have given you



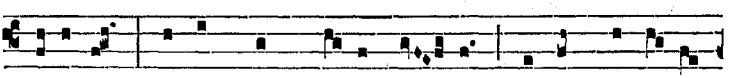
an example, that so you do also.

*Gospel.*

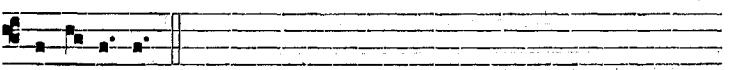
lá-vit pédes e-órum, et á-it íl-lis :



«Scí- tis quid fé-ce-rim vó- bis, égo Dómi- nus et



Magíster? Exémplum dé-di vó- bis, ut et vos i- ta

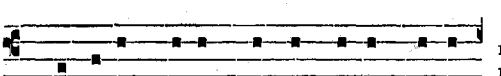


fa-ci- á-tis».

*During the distribution of holy Communion the following Psalms may be sung :*

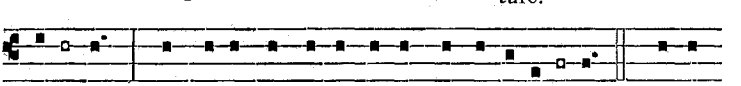
**Psalm 22** *(New psalter, p.* 2038*)*

Our Lord is the good Shepherd



1. The Lord ruleth me : and I shall want nothing. He hath set me in a place of pasture.

1. Dóminus régit me, et ni-hil mí-hi



**dé**-e-rit : * in lóco páscu- ae i-bi me col*lo***cá**- vit. 2. Super...

2. Super áquam refectiónis educávit me : * ánimam méam *con*vértit.

3. Dedúxit me super sémitas justítiae, * propter nó*men* súum.

4. Nam et si ambulávero in médio úmbrae mórtis non timébo **mála** : * quóniam *tu* **mécum** es.

5. Vírga túa et báculus **túus** : * ípsa me cons*o*láta sunt.

6. Parásti in conspéctu méo **ménsam**, * advérsus éos qui tri*bu*lant me.

2. He hath brought me up on the water of refreshment; he hath converted my soul.

3. He hath led me on the paths of justice, for his own name's sake.

4. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

5. Thy rod and thy staff : they have comforted me.

6. Thou hast prepared a table before me, against them that afflict me.

7. Impinguásti in óleo cáput **méum** : * et cálix méus inébrians quam *praeclárus* est!

8. Et misericórdia túa subsequétur me * ómnibus diébus *vítae* **méae** :

9. Et ut inhábitem in dómo **Dómini,** * in longitúdinem *diérum.*

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 Jésus *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 **ré**gi da : * et justí-ti-am tú-am fí-li-*o* **ré**-gis : *Flex :* Arábi-ae, †

1. Give to the king thy judgment, O God : and to the king's son thy justice :

2. Judicáre pópulum túum in **justítia,** * et páuperes túos in *ju***dício.**

3. Suscípiant móntes pácem **pópulo** : * et cólles *ju***stítiam.**

4. Judicábit páuperes pópuli, et sálvos fáciet fílios **páu**perum : * et humiliábit calumni*a***tórem.**

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. Et permanébit cum sóle, et ante **lúnam,** * in generatióne et *generatió***nem.**

6. Descéndet sicut plúvia in **véllus** : * et sicut stillicídia stillántia *super* **térram.**

7. Oriétur in diébus éjus justítia, et abundántia **pácis** : * donec *auferátur* **lúna.**

8. Et dominábitur a *mári* usque ad **máre** : * et a flúmine usque ad términos órbis *ter***rárum.**

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. Coram íllo prócident Æthíopes : * et inimíci éjus térram língent.

9. Before him the Ethiopians shall fall down : and his enemies shall lick the ground.

10. Réges Thársis, et ínsulae múnera ófferent : * réges Arabum et Sába dóna *addúcent*.

10. The kings of Tharsis and the islands shall offer presents : the kings of the Arabians and of Saba shall bring gifts.

11. Et adorábunt éum ómnes réges térrae : * ómnes géntes sérvient éi :

11. And all kings of the earth shall adore him : all nations shall serve him.

IV. SAVIOUR OF THE POOR

12. Quia liberábit páuperem a poténte : * et páuperem, cui non erat *adjútor*.

12. For he shall deliver the poor from the mighty : and the needy that had no helper.

13. Párcet páuperi et ínopi : * et ánimas páuperum sálvas fáciet.

13. He shall spare the poor and needy : and he shall save the souls of the poor.

14. Ex usúris et iniquitáte rédimet ánimas eórum : * et honorábile nomen eórum co*ram* íllo.

14. He shall redeem their souls from usuries and iniquity : and their names shall be honourable in his sight.

15. Et vívet, et dábitur éi de áuro Arábiae, † et adorábunt de ípso sémper : * tóta die benedí*cent* éi.

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. Et érit firmaméntum in térra in súmmis móntium, † superextollétur super Líbanum fructus éjus : * et florébunt de civitáte sicut fé*num* térrae.

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. Sit nómen éjus benedíctum in saécula : * ante sólem permánet nó*men* éjus.

17. Let his name be blessed for evermore : his name continueth before the sun.

18. Et benedicéntur in ípso ómnes tríbus térrae : * ómnes géntes magnifi*cábunt* éum.

18. And in him shall all the tribes of the earth be blessed : all nations shall magnify him.

VI. DOXOLOGY

19. Benedíctus Dóminus, Déus Israël, * qui fácit mirabília sólus.

19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.

20. Et benedíctum nómen majestátis éjus in aetérnum : † et replébitur majestáte éjus ómnis térra : * fí*at*, fí*at*.

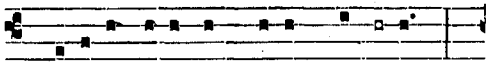
20. And blessed be the name of his majesty for ever : and the whole earth shall be filled with his majesty. So be it. So be it.

*The antiphon* Dóminus Jésus *is repeated, as above.*

## Psalm 103 *(New psalter, p. 2040)*

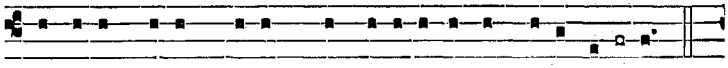
Hymn to our Creator

### I. THE SKY



1. Bénedic, ánima mé-a, **Dó**mino : *

1. Bless the Lord, O my soul : O Lord my God, thou art exceedingly great.



Dómine, Dé-us mé-us, magni-ficá-tus es ve*he***mén**-ter.



*Flex :* dux est e-ó- rum : †

2. Confessiónem et decórem indúsi : * amíctus lúmine sicut ves*timén*to :

3. Exténdens caélum sicut **pél**lem : * qui tégis aquis superió*ra* éjus.

4. Qui pónis núbem ascénsum **tú**um : * qui ámbulas super pénnas *ven*tórum.

5. Qui fácis ángelos túos, **spí**ritus, * et minístros túos ígnem *u*rén**tem.**

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.

### II. THE EARTH

6. Qui fundásti térram super stabilitátem **sú**am : * non inclinábitur in saécu*lum* **saé**culi.

7. Abýssus, sicut vestiméntum, amíctus éjus : * super móntes stá*bunt* **á**quae.

8. Ab increpatióne túa **fú**gient : * a vóce tonítrui túi for*mi***dá**bunt.

9. Ascéndunt mónte*s*, et descéndunt **cám**pi * in lócum, quem fundá*sti* **éis.**

6. Who hast founded the earth upon its own bases : it shall not be moved for ever and ever.

7. The deep like a garment is its clothing : above the mountains shall the waters stand.

8. At thy rebuke they shall flee : at the voice of thy thunder they shall fear.

9. The mountains ascend, and the plains descend into the place which thou hast founded for them.

10. Términum posuísti, quem non transgrediéntur : * neque converténtur operíre térram.

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 emíttis fóntes in convállibus : * inter médium móntium pertransíbunt áquae.

12. Potábunt ómnes béstiae ágri : * exspectábunt ónagri in síti súa.

13. Super éa vólucres caéli habitábunt : * de médio petrárum dábunt vóces.

11. Thou sendest forth springs in the vales : between the midst of the hills the waters shall pass.

12. All the beasts of the field shall drink : the wild asses shall expect in their thirst.

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 móntes de superióribus súis : * de fructu óperum tuórum satiábitur térra :

15. Prodúcens fénum juméntis, * et hérbam servitúti hóminum :

16. Ut edúcas pánem de térra : * et vínum laetíficet cor hóminis :

17. Ut exhílaret fáciem in óleo : * et pánis cor hóminis confírmet.

18. Saturabúntur lígna cámpi, et cédri Líbani, quas plantávit : * illic pásseres nidificábunt.

19. Heródii dómus dux est eórum : † móntes excélsi cérvis : * pétra refúgium herináciis.

14. Thou waterest the hills from thy upper rooms : the earth shall be filled with the fruit of thy works :

15. Bringing forth grass for cattle, and herb for the service of men.

16. That thou mayst bring bread out of the earth : and that wine may cheer the heart of man.

17. That he may make the face cheerful with oil : and that bread may strengthen man's heart.

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. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the irchins.

### V. SEASONS AND DAYS

20. Fécit lúnam in témpora : * sol cognóvit occásum súum.

21. Posuísti ténebras, et fácta est nox : * in ípsa pertransíbunt ómnes béstiae sílvae.

22. Cátuli leónum rugiéntes, ut rápiant, * et quaérant a Déo éscam síbi.

23. Ortus est sol, et congregáti sunt : * et in cubílibus súis collocabúntur.

20. He hath made the moon for seasons : the sun knoweth his going down.

21. Thou hast appointed darkness, and it is night : in it shall all the beasts of the woods go about :

22. The young lions roaring after their prey, and seeking their meat from God.

23. The sun ariseth, and they are gathered together : and they shall lie down in their dens.

24. Exíbit hómo ad ópus **súum** : * et ad operatiónem súam usque *ad* **vésperum.**

24. Man shall go forth to his work, and to his labour until the evening.

VI. WONDERS OF THE SEA

25. Quam magnificáta sunt ópera túa, Dómine! † ómnia in sapiéntia fecísti : * impléta est térra possessió*ne* **túa.**

25. How great are thy works, O Lord! Thou hast made all things in wisdom : the earth is filled with thy riches.

26. Hoc máre mágnum, et spatiósum **mánibus** : * illic reptília, quórum non *est* **número**rus.

26. So is this great sea, which stretcheth wide its arms : there are creeping things without number.

27. Animália pusílla cum **mágnis** : * illic náves per*trans*íbunt.

27. Creatures little and great. There the ships shall go.

VII. THE GIFT OF LIFE

28. Dráco íste, quem formásti ad illudéndum **éi** : * ómnia a te exspéctant ut des íllis éscam *in* **tém**pore.

28. This sea dragon which thou hast formed to play therein. All expect of thee that thou give them food in season.

29. Dánte te íllis, **cólligent** : * aperiénte te mánum túam, ómnia implebúntur bo*ni*tá**te.**

29. What thou givest to them they shall gather up : when thou openest thy hand, they shall all be filled with good.

30. Averténte autem te fáciem, turbabúntur : † áuferes spíritum eórum, et **defícient,** * et in púlverem súum re**verténtur.**

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. Emíttes spíritum túum, et crea**búntur** : * et renovábis fáci*em* **térrae.**

31. Thou shalt send forth thy spirit, and they shall be created : and thou shalt renew the face of the earth.

32. Sit glória Dómini in **saéculum** : * laetábitur Dóminus in opéri*bus* **súis** :

32. May the glory of the Lord endure for ever : the Lord shall rejoice in his works.

33. Qui réspicit térram, et fácit éam **trémere** : * qui tángit móntes, *et* **fúmigant.**

33. He looketh upon the earth, and maketh it tremble : he toucheth the moutains, and they smoke.

34. Cantábo Dómino in víta **méa** : * psállam Déo méo quám*diu* sum.

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. Jucúndum sit éi elóquium **méum** : * égo vero delectábor *in* **Dómino.**

35. Let my speech be acceptable to him : but I will take delight in the Lord.

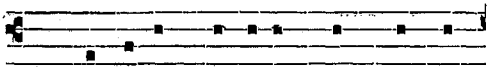
36. Defíciant peccatóres a térra, et iníqui ita ut **non** sint : * bénedic, ánima *méa,* **Dómino.**

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.

*The antiphon* Dóminus Jésus *is repeated, as above.*

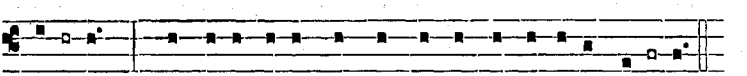
**Psalm 150** *(New psalter, p. 2041)*

A solemn chorus of the praise of God

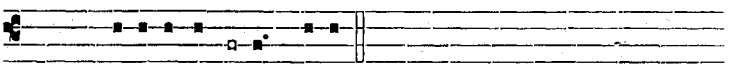


1. Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

1. 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 magnitúdi*nis* **éjus.**

3. Laudáte éum in sóno **túbae** : * 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 : * ómnis spíritus láu*det* **Dóminum.**

2. Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet: praise him with psaltery and harp.

4. Praise him with timbrel and choir: praise him with strings and organs.

5. Praise him on high sounding cymbals: praise him on cymbals of joy. Let every spirit praise the Lord.

*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 vobíscum *he turns to the people, not from the middle but from the Gospel side, to avoid turning his back on the Blessed Sacrament.*

## Postcommunion

REfécti vitálibus aliméntis, quaésumus, Dómine Deus noster : ut, quod témpore nostrae mortalitátis exséquimur, immortalitátis tuae múnere consequámur. Per Dóminum.

STrengthened 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* Benedicámus Dómino *is sung; the celebrant says* Pláceat tibi, sancta Trínitas, *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* Pánge, língua, 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.*

**Hymn.** Pánge, língua. *p.* 818.

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* Tántum 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 mea : 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 dereliquísti?

*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 salúte mea verba delictórum meórum.

℣. 2 *and foll., p.* 613.

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*Or, according to the new psalter :*

*Ant.* Dívidunt sibi vestiménta mea, et de veste mea mittunt sortem.

*Ps.* Deus meus, Deus meus, quare me dereliquísti?

---

*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*[1].

*After stripping the altars they return to the high altar, and the celebrant repeats the antiphon :*

Divisérunt sibi vestiménta mea : et super vestem meam misérunt sortem.

*They return to the sacristy.*

*To-day Vespers 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 Dómini. *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* ℣. Adjutórium, *and the* Pater noster *are all omitted. Compline begins with the* Confíteor, Misereátur *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 dimíttis, *p.* 234 *(new psalter, p.* 2036*).*

*Then, all kneeling, is said:*

Christus factus est pro nobis obédiens usque ad mórtem. *On Good Friday is added:* Mortem autem crucis.

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, habitatiónem istam, et omnes insídias inimíci ab ea longe repélle : Angeli tui sancti hábitent in ea, qui nos in pace custódiant; et benedíctio tua sit super nos semper. *but* Per Dóminum. *is said in silence and all retire.*

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.*

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# 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 afternoom, 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 véteris heréditáriam mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvísti : † da, ut, confórmes eídem facti; sicut imáginem terrénae natúrae necessitáte portávimus, * ita imáginem caeléstis grátiae sanctificatióne portémus. Per eúmdem Christum Dóminum nostrum.

O God, who by the passion of thy Christ our Lord hast conquered death, the legacy of original sin, incurred by all succeeding generations; grant that as we have borne the image of the earthly man by a law of nature, so, becoming like him in everything we may bear the image of the heavenly man by the sanctifying power of grace. Through the same Christ our Lord.

*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 *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.

HÆC dicit Dóminus : In tribulatióne sua mane consúrgent ad me : Veníte, et revertámur ad Dóminum : quia ipse cepit, et sanábit nos : percútiet, et curábit nos. Vivificábit nos post duos dies : in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque ut cognoscámus Dóminum : quasi dilúculum praeparátus est egréssus ejus, et véniet quasi imber nobis temporáneus et serótinus terrae.

Quid fáciam tibi, Ephraïm? quid fáciam tibi, Juda? Misericórdia vestra quasi nubes matutína : et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei : et judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrifícium, et sciéntiam Dei, plus quam holocáusta.

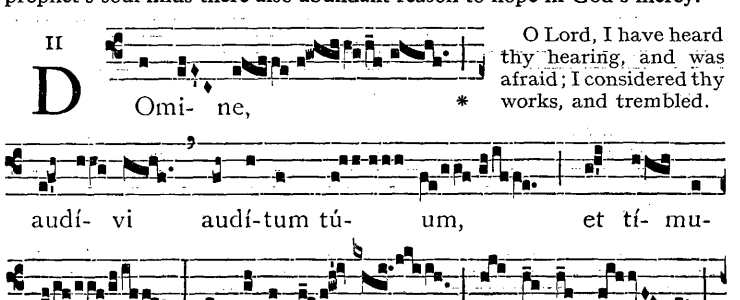
THus saith the Lord, In their affliction they will rise early to me : Come, and let us return to the Lord; for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth : and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

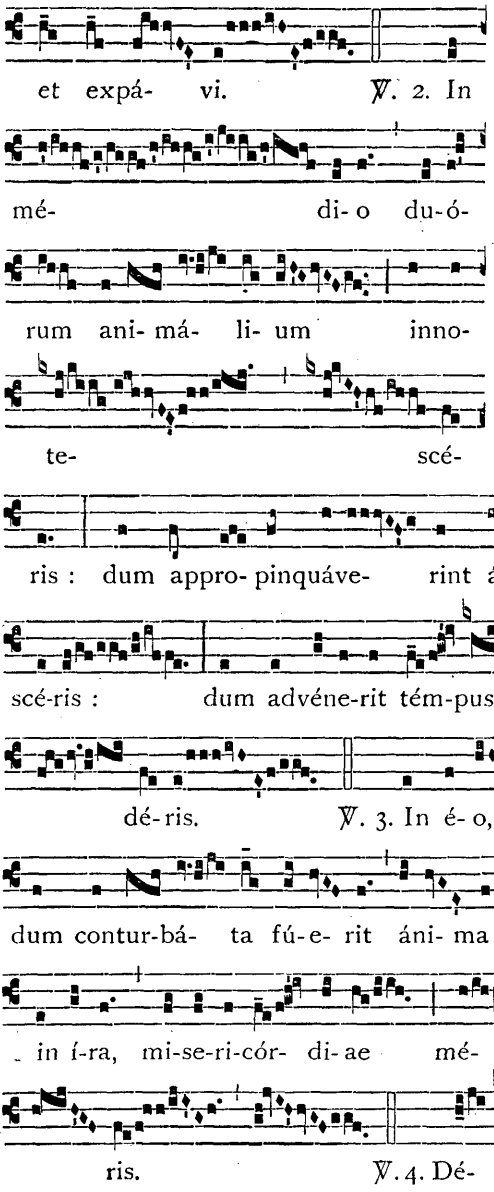
*The following Responsory is sung by the schola and clergy, or recited by the celebrant with the servers :*

**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 clearly 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.



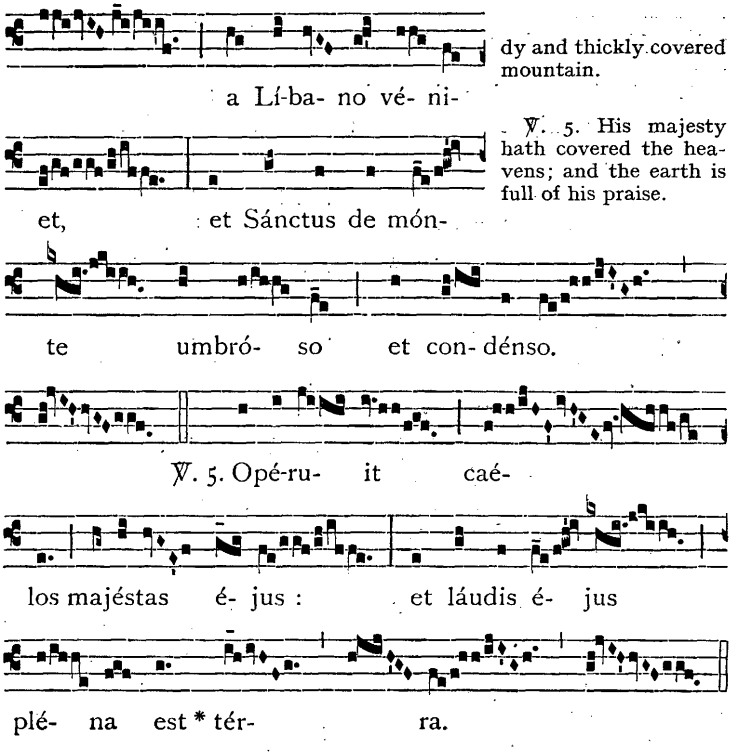

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.




℣. 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.

℣. 3. In the time when my soul shall be troubled : in anger thou shalt be mindful of mercy.

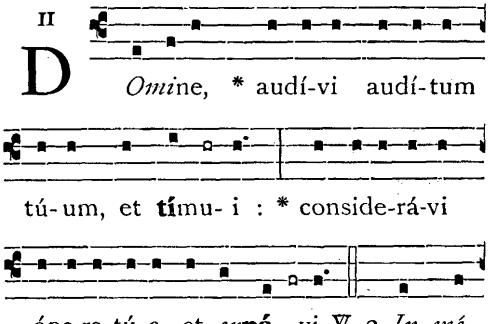
℣. 4. God shall come from Libanus, and the holy one from the sha-




dy and thickly covered mountain.

℣. 5. His majesty hath covered the heavens; and the earth is full of his praise.

## 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.

℣. 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.

di- o du-ó-rum animá-li- um inno-tescé-ris : † dum appropinquáverint ánni, cognoscéris : * dum advénerit témpus ostendéris.

℣. 3. *In éo*, dum conturbáta fúerit ánima méa : * in íra, misericórdiae mémor éris.

℣. 4. *Déus* a Líbano véniet, * et Sánctus de mónte umbróso, et condénso.

℣. 5. *Opé*ruit caélos majéstas éjus : * et láudis éjus pléna *est* térra.

℣. 3. In the time when my soul shall be troubled : in anger thou shalt be mindful of mercy.

℣. 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

℣. 5. His majesty hath covered the heavens; and the earth is full of his praise.

*After the responsory all rise :*

*The celebrant remaining in his place says :* Orémus — Let us pray.

*The deacon [or celebrant] says :* Flectámus génua — Let us kneel down.

*All, including the celebrant, kneel and pray in silence for a little while.*

*The deacon [or the celebrant] :* Leváte. — Rise up from your knees.

*All rise, and the celebrant sings the Collect.*

DEus, a quo et Judas reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis efféctum : * ut, sicut in passióne sua Jesus Christus, Dóminus noster, divérsa utrísque íntulit stipéndia meritórum; * ita nobis, abláto vetustátis erróre, resurrectiónis suae grátiam largiátur : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum.

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.

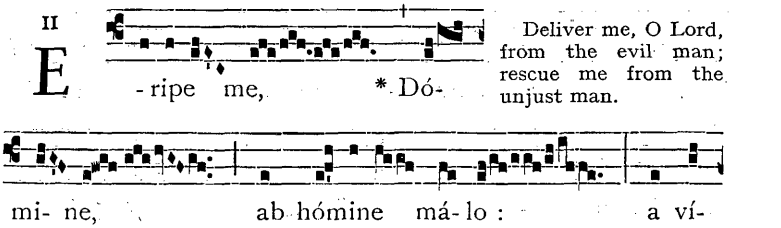
IN diébus illis : Dixit Dóminus ad Móysen et Aaron in terra Ægýpti : « Mensis iste, vobis princípium ménsium : primus

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

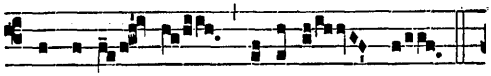
erit in ménsibus anni. Loquímini ad univérsum cœtum filiórum Israël, et dícite eis : Décima die mensis hujus tollat unusquísque agnum per famílias et domos suas. Sin autem minor est número, ut suffícere possit ad vescéndum agnum, assúmet vicínum suum, qui junctus est dómui suae, juxta número animárum, quae suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus : juxta quem ritum tollétis et haedum. Et servábitis eum usque ad quartam décimam diem mensis hujus : immolabítque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sánguine ejus, ac ponent super utrúmque postem, et in superliminaribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum : Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter : est enim Phase, id est tránsitus, Dómini ».

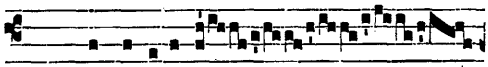
the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the uper door-post of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it : you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste : for it is the Phase (that is the passage) of the Lord.

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.

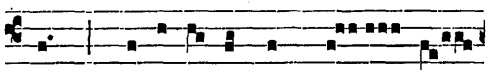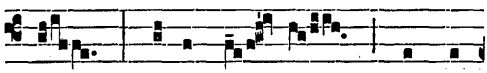



Deliver me, O Lord, from the evil man; rescue me from the unjust man.
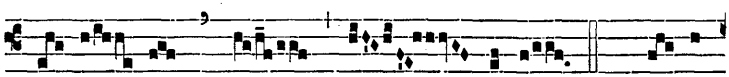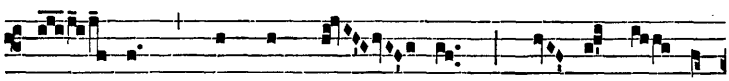


℣. 2. Qui cogitavé-





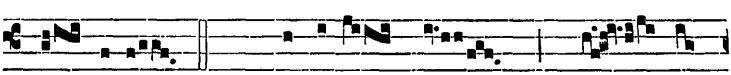






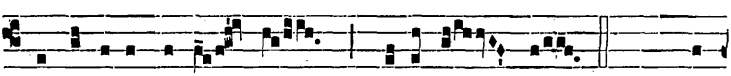








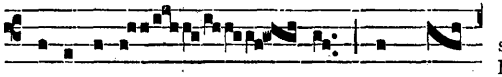



℣. 2. Who have devised wickedness in their heart; all the day long they designed battles.

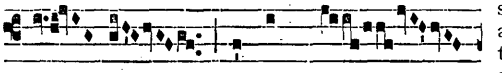
℣. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

℣. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

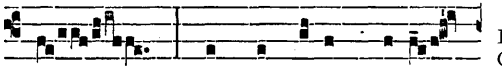
℣. 5. Who have proposed to supplant my



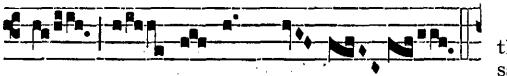
cogi-tavé- runt supplan-



tá- re gréssus mé-



os : abscondérunt supér-



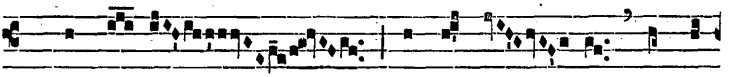
bi lá- que- um mí- hi.

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 stumbling-block by the way-side.

℣. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

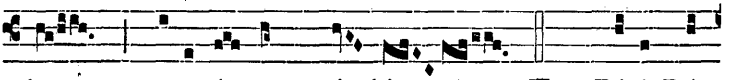
℣. 8. O Lord, Lord, the strength of my salvation, overshadow



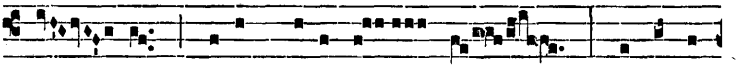
℣. 6. Et fú- nes extendé- runt in lá-



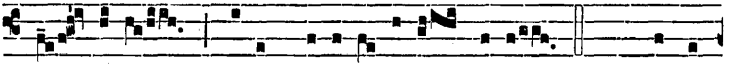
que- um pédibus mé- is : juxta í-ter scán- da-



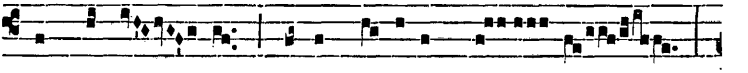
lum posu- é- runt mí- hi. ℣. 7. Díxi Dó-



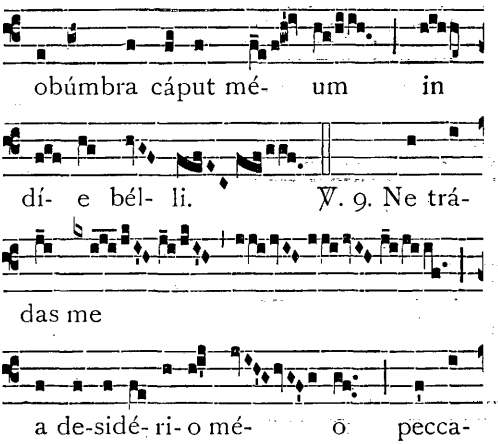
mi- no : Dé-us mé-us es tu : exáudi,



Dó- mine, vócem ora-ti- ónis mé-ae. ℣. 8. Dómi-



ne, Dómi- ne, vírtus sa-lú-tis mé- ae :

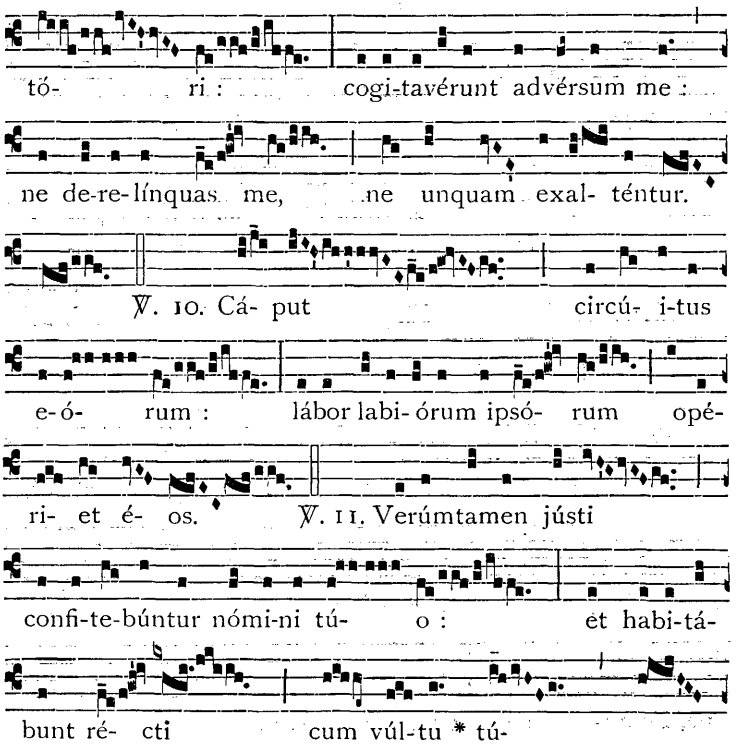


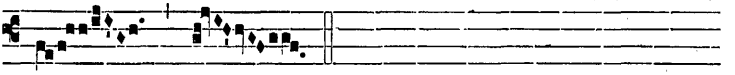

my head in the day of battle.

℣. 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.

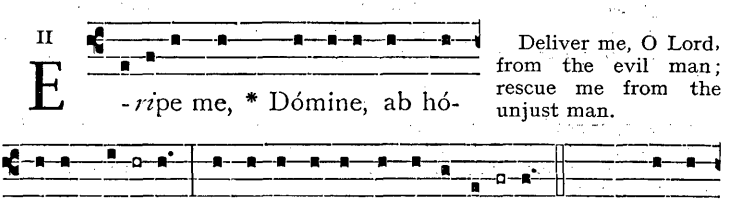
℣. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.





O.

## Psalm 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.*

℣. 2. *Qui co*gitavérunt malítias in córde : * tóta die constituébant **praé**lia.

℣. 3. *Acu*érunt línguas súas sicut serpéntes : * venénum áspidum sub lábiis *e*órum.

℣. 4. *Custó*di me, Dómine, de mánu peccatóris : * et ab homínibus iníquis líbera me.

℣. 5. *Qui co*gitavérunt supplantáre gréssus méos : * abscondérunt supérbi láqueum míhi.

℣. 6. *Et fú*nes extendérunt in láqueum pédibus méis : * juxta íter scándalum posuérunt míhi.

℣. 7. *Dixi* Dómino : Déus méus es tu : * exáudi, Dómine, vócem oratiónis méae.

℣. 8. *Dómi*ne, Dómine, vírtus salútis méae : * obúmbra cáput méum in die bélli.

℣. 9. *Ne trá*das me a desidério méo peccatóri : † cogitavérunt advérsum me : * ne derelínquas me, ne unquam exalténtur.

℣. 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 stumbling-block 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. *Cáput* circúitus eórum : * lábor labiórum ipsórum opériet éos.

℣. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

℣. 11. *Verúm*tamen justi confitebúntur nómini túo : * et habitábunt récti cum vúltu túo.

℣. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

10. *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.

The Lord be in your hearts and on your lips.

*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. Amen.

The Lord be in my heart and on my lips. Amen.

*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. Amen.

*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

*18, 1-40 ; 19, 1-42.*

### *ARREST OF JESUS*

IN illo témpore : Egréssus est Jesus cum discípulis suis trans torréntem Cedron, ubi erat hor-

AT that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden

tus, in quem introívit ipse, et discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum : quia frequénter Jesus convénerat illuc cum discípulis suis. Judas ergo cum accepísset cohórtem, et a pontifícibus et pharisaéis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus ítaque sciens ómnia quae ventúra erant super eum, procéssit, et dixit eis : ✠ Quem quaéritis? *C.* Respondérunt ei :

into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them, ✠ Whom seek ye? *C.* They answered him :



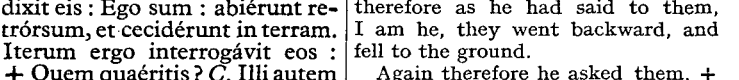
*S.* Jésum Nazarénum.

*S.* Jesus of Nazareth.

*C.* Dicit eis Jesus: ✠ Ego sum. *C.* Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis : Ego sum : abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos : ✠ Quem quaéritis? *C.* Illi autem dixérunt :

*C.* Jesus saith to them, ✠ I am he. *C.* And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground.

Again therefore he asked them, ✠ Whom seek ye? *C.* And they said :



*S.* Jésum Nazarénum.

*S.* Jesus of Nazareth.

*C.* Respóndit Jesus : ✠ Dixi vobis, quia ego sum : si ergo me quaéritis, sínite hos abíre. *C.* Ut implerétur sermo, quem dixit : Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum : et percússit pontíficis servum : et abscídit aurículam ejus déxteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro : ✠ Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum?

*C.* Jesus answered, ✠ I have told you that I am he : If therefore you seek me, let these go their way. *C.* That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, ✠ Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

## *TO ANNAS AND CAIPHAS*

*C.* Cohors ergo, et tribúnus, et minístri Judaeórum comprehendérunt Jesum, et ligavérunt eum : et adduxérunt eum ad Annam primum, erat enim socer Cáiphae, qui erat póntifex anni illíus. Erat autem Cáiphas, qui consílium déderat Judaéis : Quia éxpedit unum hóminem mori pro pópulo.

Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriae : et introdúxit Petrum. Dicit ergo Petro ancílla ostiária : *S.* Numquid et tu ex discípulis es hóminis istíus? *C.* Dicit ille : *S.* Non sum. *C.* Stabant autem servi et minístri ad prunas : quia frigus erat, et calefaciébant se : erat autem cum eis et Petrus stans, et calefáciens se.

Póntifex ergo interrogávit Jesum de discípulis suis, et de doctrína ejus. Respóndit ei Jesus : ✠ Ego palam locútus sum mundo : ego semper dócui in synagóga, et in templo, quo omnes Judaéi convéniunt : et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis : ecce hi sciunt quae díxerim ego. *C.* Haec autem cum dixísset, unus assístens ministrórum dedit álapam Jesu, dicens : *S.* Sic respóndes pontífici? *C.* Respóndit ei Jesus : ✠ Si male locútus sum, testimónium pérhibe de malo : si autem bene, quid me caedis? *C.* Et misit eum Annas ligátum ad Cáipham pontíficem.

Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei :

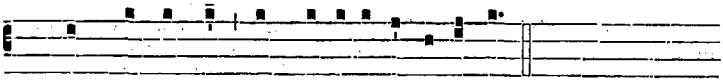
*C.* Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him.

And led him away to Annas first, for he was father-in-law to 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 strikest 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 :



*S.* Numquid et tu ex discípu-lis é-jus es?
*S.* Art not thou also one of his disciples?

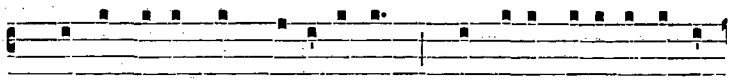
*C.* Negávit ille, et dixit : *S.* Non sum. *C.* Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus aurículam : *S.* Nonne ego te vidi in horto cum illo? *C.* Iterum ergo negávit Petrus : et statim gallus cantávit.

*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.

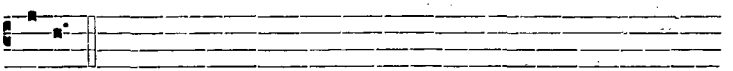
## *BEFORE PILATE*

Addúcunt ergo Jesum a Cáipha in praetórium. Erat autem mane : et ipsi non introiérunt in praetórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit : *S.* Quam accusatiónem affértis advérsus hóminem hunc? *C.* Respondérunt et dixérunt ei :

Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, *S.* What accusation bring you against this man? *C.* They answered, and said to him :



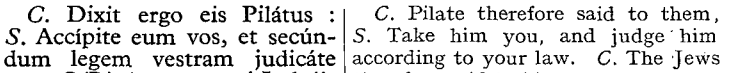
*S.* Si non ésset hic ma-le-fáctor, non tíbi tradi-dissémus
*S.* If he were not a malefactor, we would not have delivered him up



é-um.
to thee.

*C.* Dixit ergo eis Pilátus : *S.* Accípite eum vos, et secúndum legem vestram judicáte eum. *C.* Dixérunt ergo ei Judaéi :

*C.* Pilate therefore said to them, *S.* Take him you, and judge him according to your law. *C.* The Jews therefore said to him :



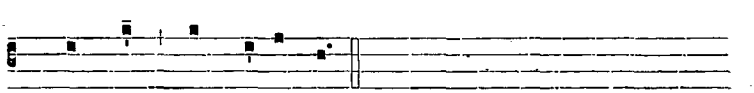
*S.* Nóbis non lí-cet interfíce-re quémquam.
*S.* It is not lawful for us to put any man to death.

*C.* Ut sermo Jesu implerétur, quem dixit, signíficans qua

*C.* That the word of Jesus might be fulfilled which he said, signifying

morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus et vocávit Jesum, et dixit ei : *S.* Tu es Rex Judaeórum? *C.* Respóndit Jesus : ✚ A temetípso hoc dicis, an álii dixérunt tibi de me? *C.* Respóndit Pilátus : *S.* Numquid ego Judaéus sum? Gens tua et pontífices tradidérunt te mihi : quid fecísti? *C.* Respóndit Jésus : ✚ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Judaéis : nunc autem regnum meum non est hinc. *C.* Dixit ítaque ei Pilátus : *S.* Ergo Rex es tu? *C.* Respóndit Jesus : ✚ Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti : omnis, qui est ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus : *S.* Quid est véritas? *C.* Et cum hoc dixísset, íterum exívit ad Judaéos, et dicit eis : *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha : vultis ergo dimíttam vobis Regem Judaeórum? *C.* Clamavérunt ergo rursum omnes, dicéntes :

what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, *S.* Art thou the king of the Jews? *C.* Jesus answered, ✚ Sayest thou this thing of thyself, or have others told it thee of me? *C.* Pilate answered, *S.* Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? *C.* Jesus answered, ✚ My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. *C.* Pilate therefore said to him, *S.* Art thou a king then? *C.* 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. Every one that is of the truth, heareth my voice. *C.* Pilate saith to him, *S.* What is truth? *C.* And when he had said this, he went out again to the Jews, and saith to them, *S.* I find no cause in him. But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews? *C.* Then cried they all again, saying :



*S.* Non hunc, sed Ba-rábbam.

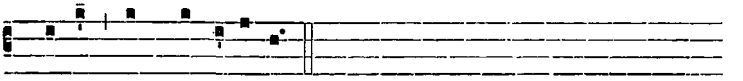
*S.* Not this man, but Barabbas.

*C.* Erat autem Barábbas latro.

Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus : et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant :

*C.* Now Barabbas was a robber.
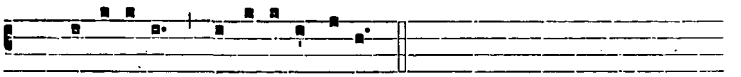
Then therefore Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said :



*S.* Ave, Rex Judae-ó-rum.
*S.* Hail, King of the Jews!

*C.* Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis : *S.* Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. *C.* (Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum). Et dicit eis : *S.* Ecce homo. *C.* Cum ergo vidíssent eum pontífices et ministri, clamábant, dicéntes :

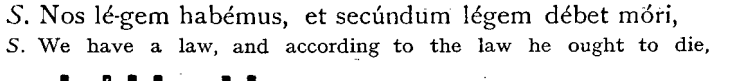
*C.* And they gave him blows. Pilate therefore went forth again, and said to them, *S.* Behold I bring him forth unto you, that you may know that I find no cause in him. *C.* (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them, *S.* Behold the man. *C.* When the chief priests therefore and the servants had seen him, they cried out, saying :



*S.* Cru-ci-fíge, cru-ci-fíge é-um.
*S.* Crucify him, crucify him.

*C.* Dicit eis Pilátus : *S.* Accípite eum vos, et crucifígite : ego enim non invénio in eo causam. *C.* Respondérunt ei Judaéi :

*C.* Pilate saith to them, *S.* Take him you, and crucify him; for I find no cause in him. *C.* The Jews answered him :



*S.* Nos lé-gem habémus, et secúndum légem débet móri,
*S.* We have a law, and according to the law he ought to die,



qui- a Fí-li- um Dé- i se fé-cit.
because he made himself the Son of God.

*C.* Cum ergo audísset Pilátus hunc sermónem, magis 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 crucifígere 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

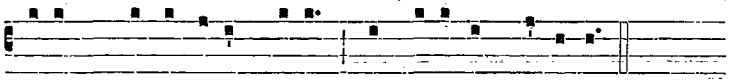
hábeo dimíttere te? *C.* Respóndit Jesus : ✚ Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quaerébat Pilátus dimíttere eum. Judaéi autem clamábant, dicéntes :

release thee? *C.* Jesus answered, ✚ 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 di-míttis, non es amí-cus Caésa-ris. Omnis

*S.* If thou release this man, thou art not Cæsar's friend. For whosoever

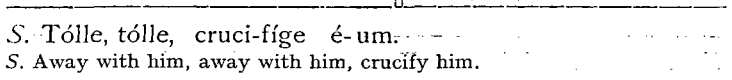


enim, qui se régem fácit, contradí-cit Caésa-ri.

maketh himself a king, speaketh against Cæsar.

*C.* Pilátus autem cum audísset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschae, hora quasi sexta, et dicit Judaéis : *S.* Ecce Rex vester. *C.* Illi autem clamábant :

*C.* Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour : and he saith to the Jews, *S.* Behold your king. *C.* But they cried out :

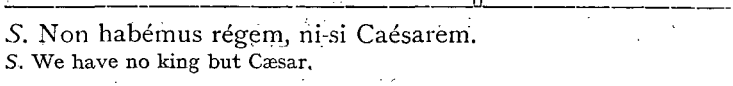


*S.* Tólle, tólle, cruci-fíge é-um.

*S.* Away with him, away with him, crucify him.

*C.* Dicit eis Pilátus : *S.* Regem vestrum crucifígam? *C.* Respondérunt pontífices :

*C.* Pilate saith to them, *S.* Shall I crucify your king? *C.* The chief priests answered :



*S.* Non habémus régem, ni-si Caésarem.

*S.* We have no king but Cæsar.

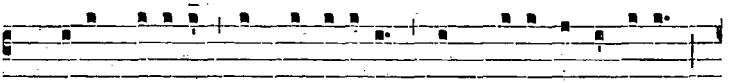
*C.* Tunc ergo trádidit eis illum ut crucifigerétur.

*C.* Then therefore he delivered him to them to be crucified.

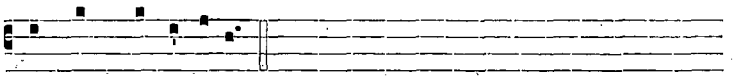
## *AT CALVARY*

Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dícitur Calváriae, locum, hebráice autem Gólgotha : ubi crucifixérunt eum, et cum eo álios duos hinc et hinc, médium autem Jesum. Scripsit autem et títulum Pilátus : et pósuit super crucem. Erat autem scriptum : Jesus Nazarénus, Rex Judaeórum. Hunc ergo títulum multi Judaeórum legérunt : quia prope civitátem erat locus ubi crucifíxus est Jesus. Et erat scriptum hebráice, graece et latíne. Dicébant ergo Piláto pontífices Judaeórum :

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 scríbere, Rex Judae-órum, sed qui- a ípse díxit :
*S.* Write not, The King of the Jews, but that he said,



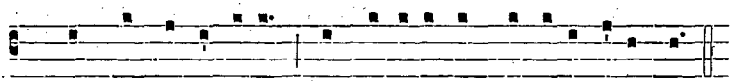
Rex sum Judae-órum.
I am the King of the Jews.

*C.* Respóndit Pilátus : *S.* Quod scripsi, scripsi.

*C.* Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus et fecérunt quátuor partes : unicuíque míliti partem, et túnicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem :

*C.* Pilate answered, *S.* What I have written I have written.

*C.* Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another :



*S.* 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.

*C.* Ut Scriptúra implerétur, dicens : Partíti sunt vestiménta mea sibi : et in vestem meam misérunt sortem. Et mílites quidem haec fecérunt.

Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae : ✝ Múlier, ecce fílius tuus. *C.* Deínde dicit discípulo : ✝ Ecce mater tua. *C.* Et ex illa hora accépit eam discípulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit : ✝ Sítio. *C.* Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepísset Jesus acétum, dixit : ✝ Consummátum est. *C.* Et inclináto cápite trádidit spíritum.

*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.

*Here a pause is made, and all kneel.*

*C.* Judaéi ergo quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tollerántur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venísset, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua.

*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.

Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit : ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur : Os non comminuétis ex eo. Et íterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

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 BURIAL*

POst haec autem rogávit Pilátum Joseph ab Arimathaéa, eo quod esset discípulus Jesu, occúltus autem propter metum Judaeórum, ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhae et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judaéis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus : et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

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* Flectámus 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*

ORémus, dilectíssimi nobis, pro Ecclésia sancta Dei : ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum : subjíciens ei principátus et potestátes : detque nobis, quiétam et tranquíllam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

LET us pray, most dearly beloved, for God's holy Church, supplicating the Lord our God to bestow on her 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 :* Orémus. — Let us pray.

*The deacon [or the priest] :* ℣. Flectámus génua. — Let us kneel down.

*All, including the celebrant, kneel and pray in silence for a little while.*

*The deacon [or the priest] :* ℟. Leváte. — Rise up from your knees.

OMnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti : * custódi ópera misericórdiae tuae; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis persevéret. Per eúmdem Dóminum...

*All :* ℟. Amen.

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... ℟. Amen.

## 2. *FOR THE POPE*

ORémus et pro beatíssimo Papa nostro N.; ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum atque incólumem custódiat Ecclésiae suae sanctae, ad regéndum pópulum sanctum Dei.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, cujus judício univérsa fundántur : * réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quae te gubernátur auctóre, sub tanto pontífice, credulitátis suae méritis augeátur. Per Dóminum nostrum Jesum Christum...

*All :* ℟. Amen.

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... ℟. Amen.

### 3. *FOR THE CLERGY AND THE FAITHFUL*

ORémus et pro ómnibus epíscopis, presbýteris, diacónibus, subdiacónibus, acólythis, exorcístis, lectóribus, ostiáriis, confessóribus, virgínibus, víduis: et pro omni pópulo sancto Dei.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, cujus Spíritu totum corpus Ecclésiae sanctificátur et régitur: * exáudi nos pro univérsis ordínibus supplicántes; ut grátiae tuae múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum...

*All:* ℟. Amen.

LET us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, doorkeepers, religious men, virgins and widows, and for all God's holy people.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, whose pervading Spirit sanctifies and rules the whole body of thy Church; graciously hear the prayers we put up for all degrees among thy people. Do thou so bestow thy grace, that faithful service may be rendered to thee by all conditions of men. Through Jesus Christ... ℟. Amen.

### 4. *FOR RULERS*

ORémus et pro ómnibus res públicas moderántibus, eorúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntátem suam dírigat ad nostram perpétuam pacem.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium jura populórum: * réspice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, déxtera tua protegénte, et religiónis intégritas, et pátriae secúritas indesinénter consístat. Per Dóminum. *All:* ℟. Amen.

LET us pray also for all who rule the State, with their ministers and officials, that our God and Lord may direct their minds and hearts to seek perpetual peace for us according to his will.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, in whose hand are the power and rights of all peoples, look favourably on those who rule us with their authority, that religion may be everywhere unimpaired and our country always secure. Through Jesus Christ... ℟. Amen.

### 5. *FOR THE CATECHUMENS*

ORémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures praecordiórum ipsórum, januámque misericórdiae; ut, per

LET us pray likewise for our catechumens, that the Lord our God may open the ears of their hearts for his mercy to enter in; that by the laver of regeneration they may receive

lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, qui Ecclésiam tuam nova semper prole fecúndas : * auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptísmatis, adoptiónis tuae fíliis aggregéntur. Per Dóminum nostrum Jesum Christum...

*All :* ℟. Amen.

forgiveness for all their sins; and that they may be found members of Jesus Christ our Lord.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, who causest thy Church to increase and multiply without ceasing : make our catechumens to grow in faith and in understanding, that they may come to be born again in the water of baptism and to be numbered among the children of thine adoption. Through Jesus Christ... ℟. Amen.

### 6. *FOR THE NECESSITIES OF THE FAITHFUL*

ORémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus : morbos áuferat : famem depéllat : apériat cárceres : víncula dissólvat : peregrinántibus réditum : infirmántibus sanitátem : navigántibus portum salútis indúlgeat.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, maestórum consolátio, laborántium fortitúdo : * pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gáudeant affuísse. Per Dóminum.

*All :* ℟. Amen.

LET us pray, most dearly beloved, to God, the Father almighty, entreating him to purge the world of all false teaching; to drive away maladies and to hinder famines; to open prison gates and to break the chains of captives; to give to travellers safe return, to the sick restoration to health, and to them who are at sea secure harbourage.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty 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. ℟. Amen.

### 7. *FOR THE UNITY OF THE CHURCH*

ORémus et pro haeréticis et schismáticis : ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiam cathólicam atque apostólicam revocáre dignétur.

LET us also pray for those in heresy or schism, beseeching the Lord our God to free them from their errors, and mercifully to bring them back to their mother, the Holy catholic and apostolic Church.

Orémus.
Flectámus génua.
Leváte.

OMnípotens sempitérne Deus, qui salvas omnes, et néminem vis perire : * réspice ad ánimas diabólica fraude decéptas : ut, omni haerética pravitáte depósita, errántium corda resipíscant, et ad veritátis tuae rédeant unitátem. Per Dóminum nostrum...
*All :* ℟. Amen.

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... ℟. Amen.

### 8. *FOR THE CONVERSION OF THE JEWS*

ORémus et pro pérfidis Judaéis : ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum.

Orémus.
Flectámus génua.
Leváte.

OMnípotens sempitérne Deus, qui étiam judáicam perfídiam a tua misericórdia non repéllis : * exáudi preces nostras, quas pro illíus pópuli obcaecatióne deférimus; ut, ágnita veritátis tuae luce, quae Christus est, a suis ténebris eruántur. Per eúmdem Dóminum.
*All :* ℟. Amen.

LET us pray also for the faithless Jews, begging the Lord our God to take away the veil from their hearts, so that they too may believe in Jesus Christ our Lord.

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. ℟. Amen.

### 9. *FOR THE CONVERSION OF THE HEATHEN*

ORémus et pro pagánis : ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut, relíctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum, Deum et Dóminum nostrum.

Orémus.
Flectámus génua.
Leváte.

LET us pray too for the heathen, entreating of almighty God that he drive wickedness out of their hearts, so that forsaking their idols, they may turn to him who is the living and true God and to his only Son, Jesus Christ, our Lord and God.

Let us pray.
Let us kneel down.
Rise up from your knees.

OMnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris : * súscipe propítius oratiónem nostram, et líbera eos ab idolórum cultúra; et ággrega Ecclésiae tuae sanctae, ad laudem et glóriam nóminis tui. Per Dóminum. *All :* ℟. Amen.

ALmighty and everlasting God, who willest not the death of sinners, but ever seekest 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. ℟. 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 lígnum crúcis *by himself and the sacred ministers sing it with him until* Veníte, 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.*

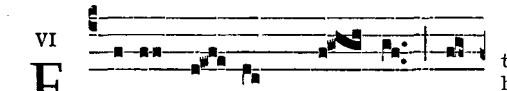
*After the antiphon, all, except the celebrant and the candle-bearers, kneel and adore in silence for a few moments.*

*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 lígnum crúcis. *The others join in the singing and kneel down, as before.*
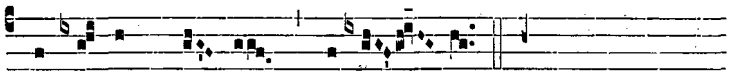
*The celebrant then goes to the middle of the altar and uncovers the Cross completely. He raises it, and in a still higher key sings again* Ecce lígnum Crúcis. *The others join in the singing and kneel down, as before.*

[16a. *The celebrant is helped to uncover the Cross by the servers; but he alone sings the antiphon* Ecce lígnum Crúcis, *until* Veníte, adorémus, *exclusive.*]
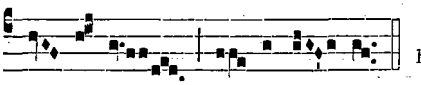
## *ANTIPHON AT THE UNVEILING OF THE CROSS*




Behold the wood of the cross, on which has hung the world's salvation.




*The congregation standing, answer:*




O come let us adore him.

*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* Sempitérna sit beátae Trinitáti glória *from the hymn* Pánge, língua, gloriósi láuream certáminis, *p.* 608.

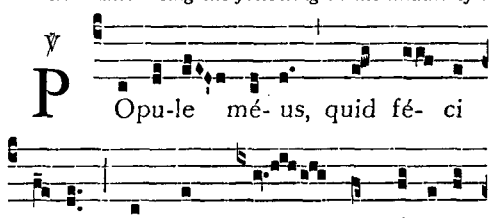
## *THE REPROACHES*

*Everything is sung as indicated in various books of Gregorian chant, or as below.*

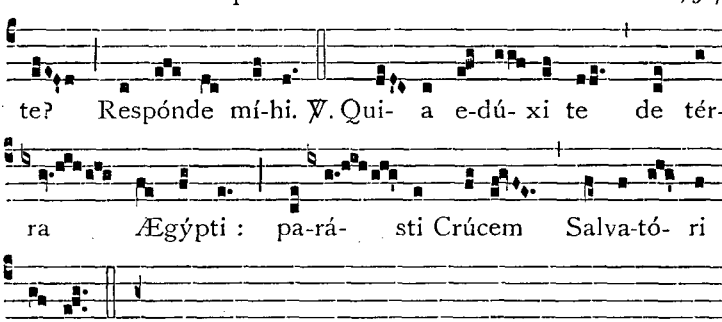
### I

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 :*

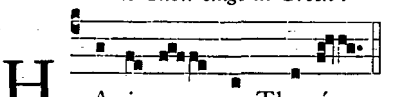



O my people, what is it I have done unto thee? How have I grieved thee? Answer thou me. ℣. Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Saviour? *Mich. 6, 3-4.*



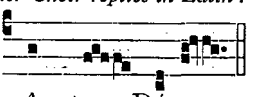
The TRISAGION, threefold act of homage to the Trinity, reminds us that the death of Christ is the perfect act of worship made to God, Three in One. It alternates with the opening verses of the Reproaches, and is sung first in Greek, then in Latin, by the two choirs.

*One Choir sings in Greek :*
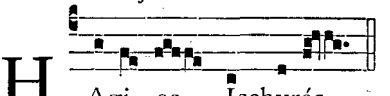


H Agi- os o The-ós.
Holy art thou, O God.

*The other Choir replies in Latin :*



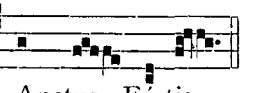
S Anctus Dé- us.
Holy art thou, O God.

*The first Choir :*



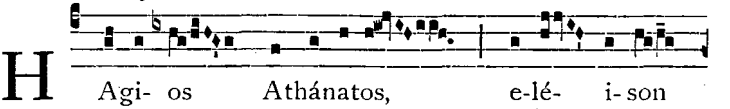
H Agi- os Ischyrós.
Holy art thou, O mighty One.

*The second Choir :*

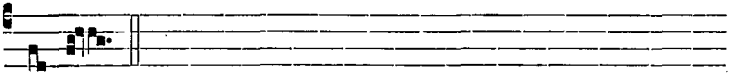


S Anctus Fórtis.
Holy art thou, O mighty One.

*The first Choir in Greek :*

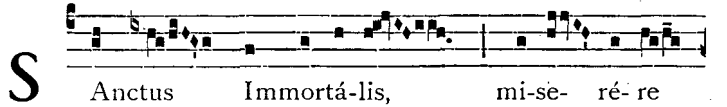


H Agi- os Athánatos, e-lé- i- son
Holy art thou, O immortal One : have mercy

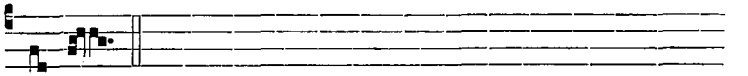


hymás.
on us.

*The second Choir in Latin :*

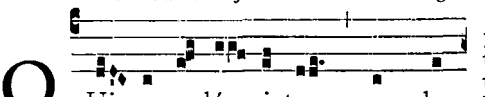


S Anctus Immortá-lis, mi-se- ré- re
Holy art thou, O immortal One : have mercy



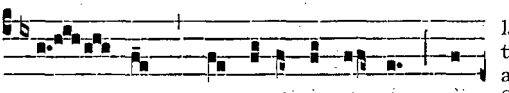
nó-bis.
on us.

*Two Cantors of the second Choir sing :*



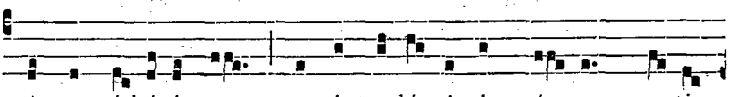
Q Ui- a e-dú- xi te per de-

Is it because for forty years I led thee through the wilderness, feeding thee with manna, and bringing thee into a

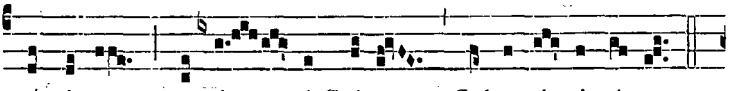


sér- tum quadragínta ánnis, et

land so goodly, that thou hast made ready a cross for me, thy Saviour?



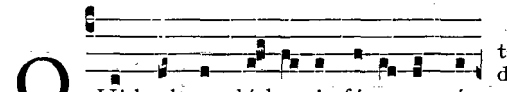
mánna ci-bávi te, et introdú-xi in tér-ram sa-tis



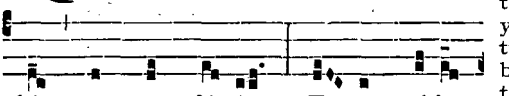
óptimam : pa-rá- sti Crúcem Salva-tó- ri tú- o.

*The two Choirs respond in turn* Hágios o Theós, Sánctus Déus, *etc.*

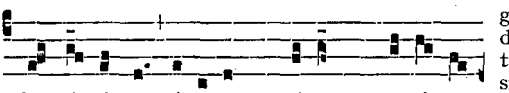
*Then two Cantors of the first Choir sing :*



Quid ultra dé-bu- i fáce-re tí-

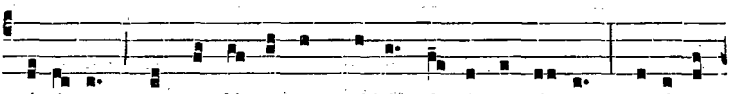


bi, et non fé-ci? E- go quidem
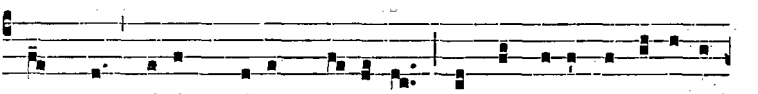


plantá-vi te víne- am mé-am spe-ci- o-

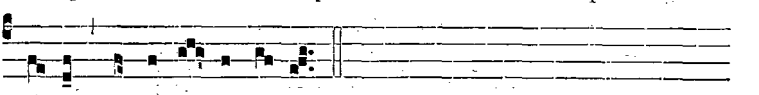
What was there more that I ought to have done for thee, and did not do? I planted thee to be of all my vineyards the most beautiful : yet exceeding bitter hast thou been to me. For, I was athirst and thou didst give me vinegar to drink; yea with a spear thou didst pierce my side, — mine, thy Saviour's.



síssimam : et tu fácta es mí-hi ni-mis amá-ra : acé-to



namque sí-tim mé- am po-tásti : et lánce- a perfo-rásti



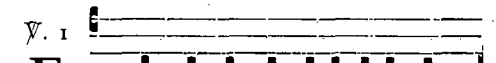
lá-tus Salva-tó- ri tú- o.

*The two Choirs sing again in turn* Hágios o Theós, Sánctus Déus, *etc.*

## II

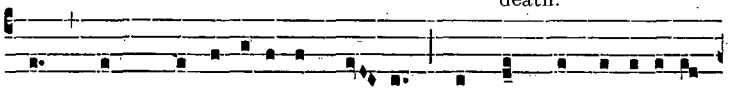
¶ *The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply* Pópule méus, *as on p.* 598, *as far as the* ℣. Quia.

*Two Cantors of the second Choir sing :*

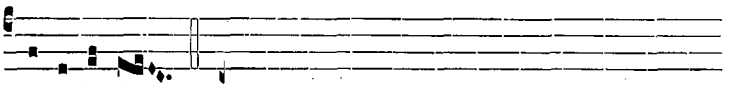


℣. 1 E -go propter te flagellávi Ægý-

It was I who for thy sake scourged Egypt with her first-born : and thou didst scourge me, and deliver me up to death.

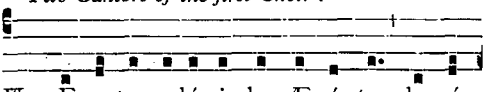


ptum cum primogéni-tis sú- is : et tu me flagellátum



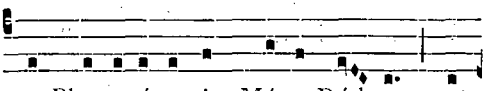
tradi-dísti. *The Choir repeats :* Pópule méus *p.* 598.

*Two Cantors of the first Choir :*

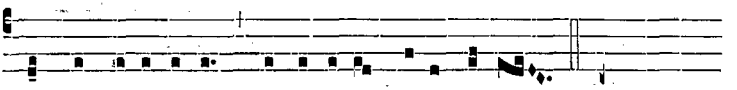


℣. 2. Ego te edúxi de Ægýpto, demér-

It was I who brought thee out of Egypt and drowned Pharaoh in the Red Sea : and thou hast betrayed me into the hands of the chief priests.

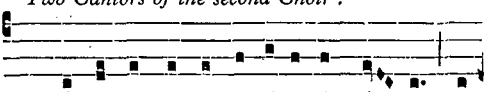


so Pha-ra-óne in Má-re Rú-brum : et



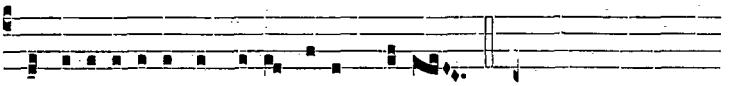
tu me tradi-dísti princí-pibus sacerdó-tum. **Pópule méus.**

*Two Cantors of the second Choir :*



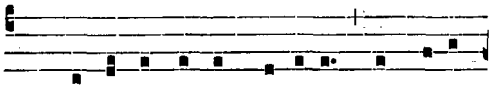
℣. 3. Ego ante te apéru- i má- re : et

It was I who opened a way for thee through the sea : and thou hast opened my side with a spear.



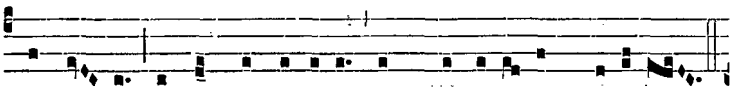
tu aperu-ísti lánce-a látus mé- um. **Pópule méus.**

*Two Cantors of the first Choir :*



℣. 4. Ego ante te prae-í-vi in colúm-

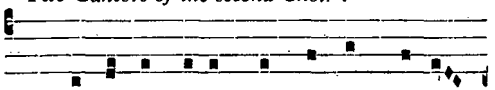
It was I who went before thee in a pillar of cloud : and thou hast dragged me before Pilate's judgment seat.



na nú- bis : et tu me duxísti ad praetó-ri- um Pi-lá-ti.

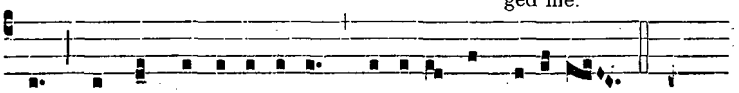
**Pópule méus.**

*Two Cantors of the second Choir :*



℣. 5. Ego te pávi mánna per de-sér-

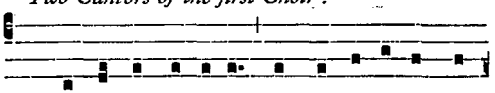
It was I who fed thee with manna in the wilderness; and thou hast smitten me with heavy blows and hast scourged me.



tum : et tu me ce-ci-dísti á-lapis et flagéllis.
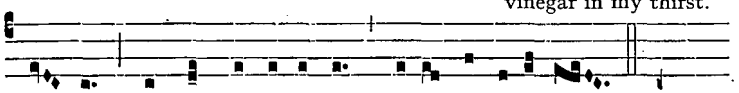
**Pópule méus.**

*Two Cantors of the first Choir :*



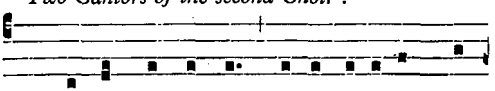
℣. 6. Ego te po-távi áqua sa-lú-tis de

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.



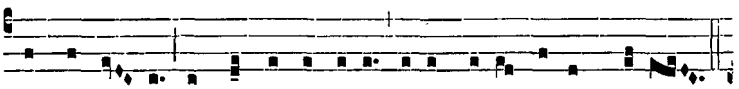
pé- tra : et tu me po-tásti félle et acé-to. **Pópule.**

*Two Cantors of the second Choir :*



℣. 7. Ego propter te Chananae-órum ré-

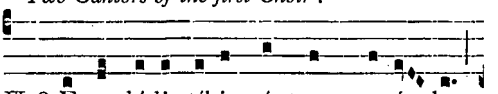
It was I who for thy sake struck down the kings of Canaan : and thou hast struck me on the head with a reed.



ges percús- si : et tu percussísti arúndine cáput mé- um.

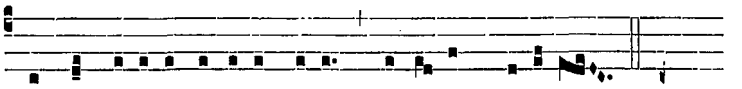
**Pópule méus.**

*Two Cantors of the first Choir :*



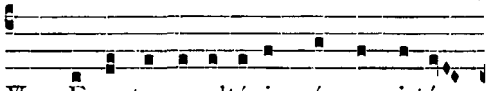
℣. 8. Ego dédi tíbi scéptrum regá- le :

It was I who bestowed upon thee a kingly sceptre : and thou hast set upon my head a crown of thorns.



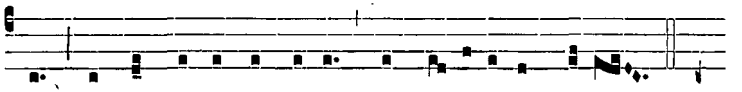
et tu dedísti cápi-ti mé- o spí-ne- am corónam. **Pópule.**

*Two Cantors of the second Choir :*



℣. 9. Ego te exaltávi mágna virtú-

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.



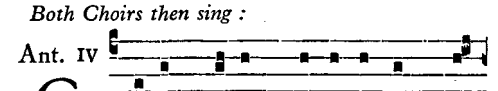
te : et tu me suspendísti in pa-tíbu-lo Crú-cis.

**Pópule méus.**

## III

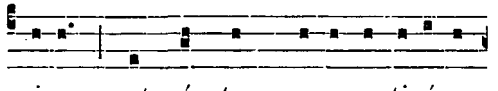
**The Reproaches are followed by this solemn antiphon, where the thought of the Cross is joined with that of the Resurrection, to the glory of our divine Redeemer. The intonation is as for the " Te Deum ".**

*Both Choirs then sing :*

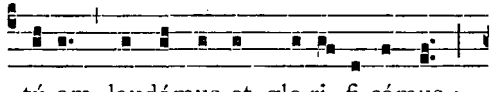


Ant. IV C Rúcem tú-am * ado-rámus, Dó-
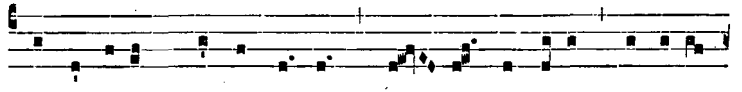
Thy cross, O Lord, we adore; thy holy resurrection we laud and magnify : for behold it is by the wood of the cross that joy has come in all the world. *Ps.* May God have mercy on us and bless us : may he cause the light of his countenance to shine upon us, and have mercy on us. *Ps. 66.*



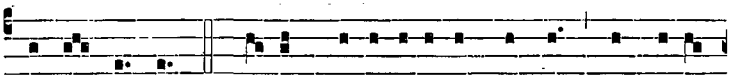
mine : et sánctam re-surrecti- ónem



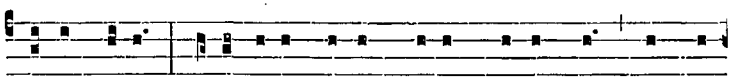
tú-am laudámus et glo-ri- fi-cámus :



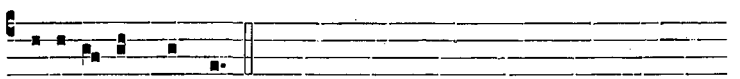
ecce enim propter lígnum vé- nit gáudi- um in uni-



vérso múndo. *Ps.* Dé- us mi-se-re-á-tur nóstri, et bene-



dí-cat nóbis : * illúminet vúltum sú-um super nos, et mi-

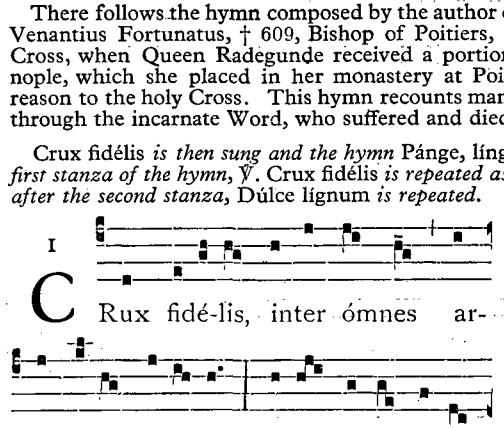


sere- á-tur nóstri. *The antiphon* Crúcem túam *is repeated.*

## 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.

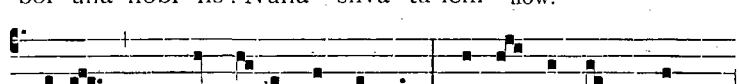
Crux fidélis *is then sung and the hymn* Pánge, língua, gloriósi. *After the first stanza of the hymn,* ℣. Crux fidélis *is repeated as far as* * Dúlce lígnum; *after the second stanza,* Dúlce lígnum *is repeated.*



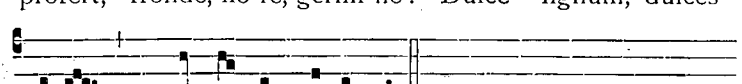
I

C Rux fidé-lis, inter ómnes ar- bor úna nóbi- lis : Núlla sílva tá-lem

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.

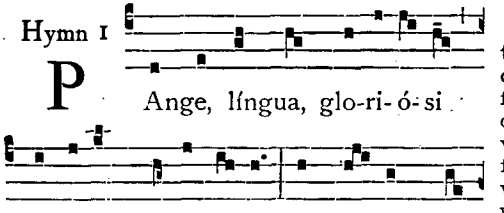


prófert, frónde, fló-re, gérmi-ne : * Dúlce lígnum, dúlces

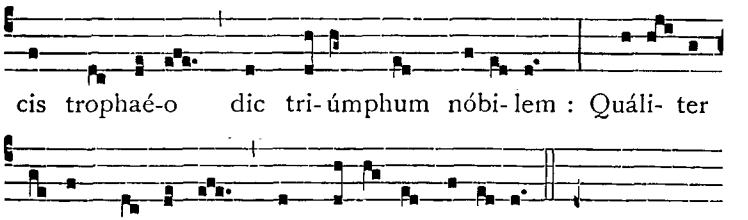


clávos, dúlce póndus sústi-net.

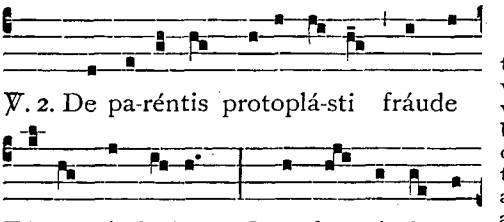
Hymn I



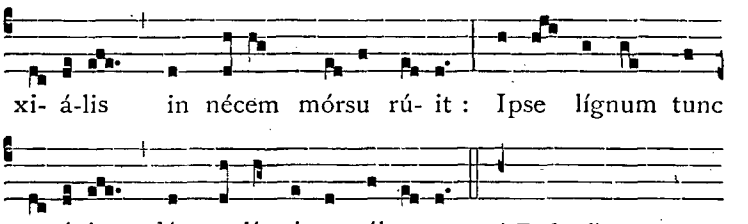

Sing, my tongue the crowning guerdon of a glorious combat fought! Sing above the cross's trophy hymns with strains triumphal fraught! How the Saviour's blood-oblation won the victory earth had sought.

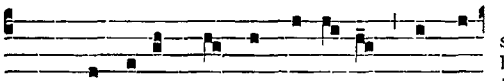



**Crux fidélis** *is repeated as far as* *** Dúlce lígnum.**

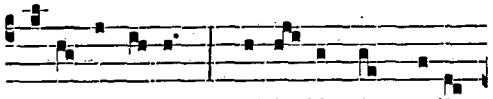



God, our Maker, led to pity by the guile which led astray Adam when he ate the apple, bringing death no man can stay, marked this tree to crush the other, and the ills it bore allay.



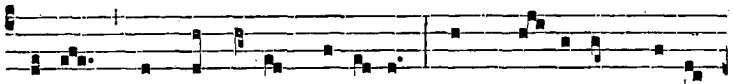




This, the plan of our salvation, preordained by God had been, that the arts of wily Satan should be foiled by him
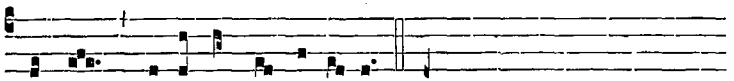


depo-pósce-rat : Multi- fórmis prodi-

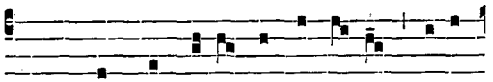
unseen, whence the foeman's tool he fashioned, as our race's healing mean.



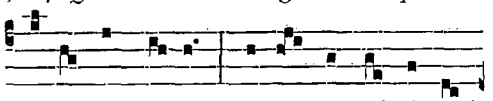
tó-ris ars ut ártem fálle-ret, Et me-dé-lam férret



inde, hóstis unde laése-rat. **Crux fidélis.**

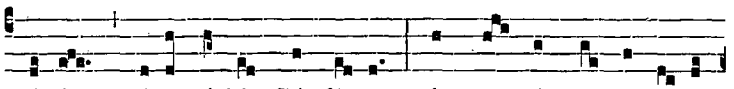


℣. 4. Quando vénit ergo sácri pleni-
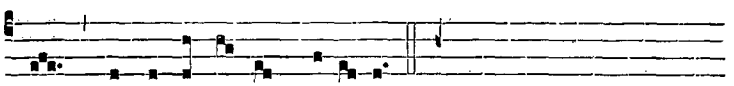


túdo témpo-ris, Míssus est ab árce

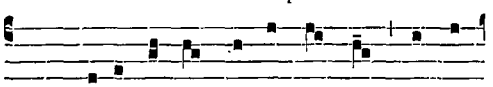
Therefore, when there came the fulness of the time by God decreed, he, his Son, the world's Creator, sent to earth in man's dire need, who from womb of Virgin peerless did endued with flesh proceed.



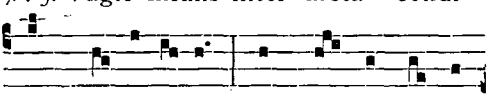
Pátris nátus, órbis Cóndi- tor; Atque véntre virgi-ná-



li cárne amí-ctus pródi- it. * **Dúlce lígnum.**

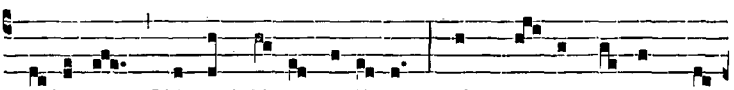


℣. 5. Vágit ínfans inter árcta cóndi-
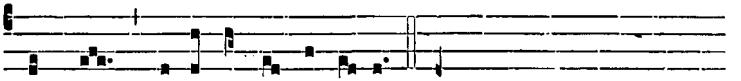


tus praesé-pi- a : Mémbra pánnis in-

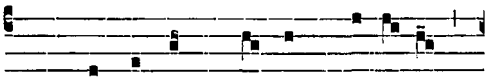
Closed within a narrow manger lo! the wailing Infant lies. Round his limbs the Maiden Mother bands and wrappings gently ties : fair the hands and feet she swaddles of the Lord that rules the skies.



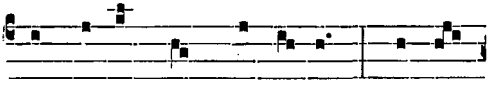
vo-lú-ta Vírgo Má-ter álli-gat : Et Dé- i má-nus, pe-



désque strícta cíngit fásci- a. **Crux fidélis.**

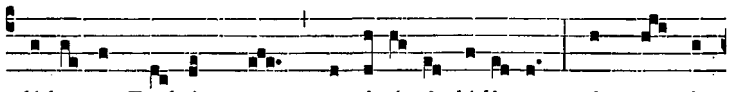


℣. 6. Lústra sex qui jam per-é-git,
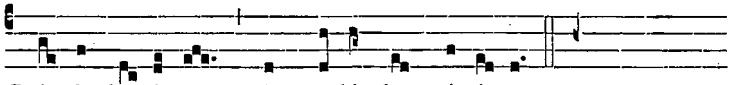


témpus ímplens córpo- ris, Sponte

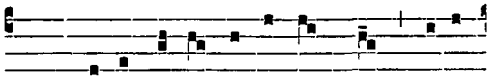
When the thirty years were over and his life approached its close, freely yielding, our Redeemer to his passion's deathly throes, on a rood a victim lifted, there atones for human woes.
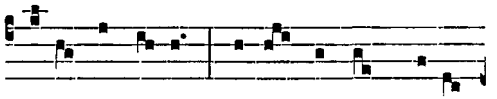


lí-be-ra Red-émptor passi- ó-ni dédi- tus, Agnus in



Crú- cis le-vá-tur immo-lándus stí-pi- te. * **Dúlce lígnum.**

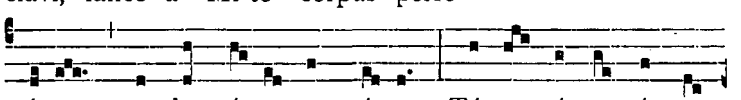


℣. 7. Félle pó-tus ecce lánguet : spína,

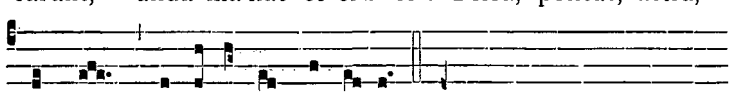


clávi, lánce- a Mí-te córpus perfo-

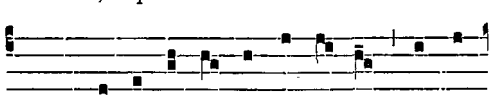
Bitter gall become his potion, failing limbs his languor show : thorns and nails and spear now open founts whence blood and water flow : by this flood is cleansed creation, starry orb, and earth below.



rárunt, unda má-nat et crú- or : Térra, póntus, ástra,



múndus, quo lavántur flúmi-ne! **Crux fidélis.**



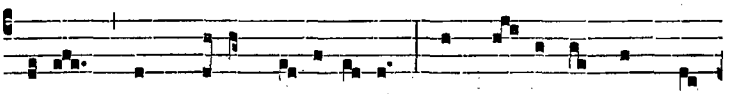
℣. 8. Flécte rámos, árbor ál-ta, ténsa

Lofty tree, bow down thy branches, and thy sinews tense unstring : soften, ay! thy native hardness,
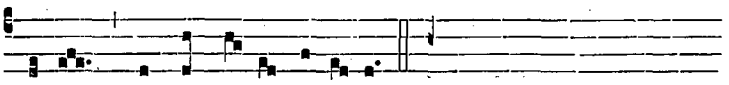


láxa vísce-ra, Et rí- gor lentéscat

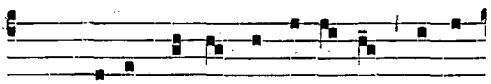
smooth the knots that to thee cling : then, thy gentle arms extending, greet the limbs of heaven's own King.



ílle, quem dédit na-tí-vi- tas : Et su-pérni mémbra
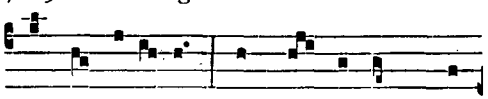


Ré-gis ténde mí- ti stí-pi-te. * **Dúlce lígnum.**

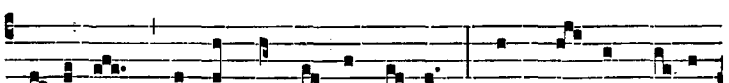


℣. 9. Só-la dígna tu fu- í-sti férre

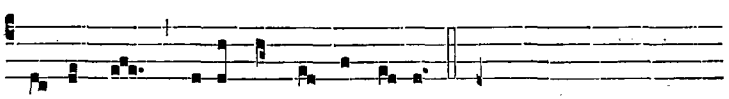
Thou alone wast deemed worthy thus to be the Saviour's bed : thou, the ark in mercy chosen, hast to port the shipwrecked led : thou it is who wast anointed by the sacred blood he shed.



múndi víctimam : Atque pórtum prae-

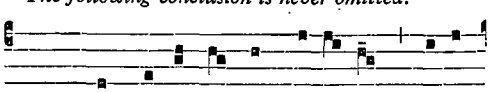


pa-rá-re arca múndo náufra-go : Quam sá- cer crú- or

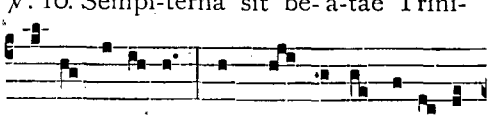


per-únxit, fúsus Agni córpo-re. **Crux fidélis.**

*The following conclusion is never omitted.*

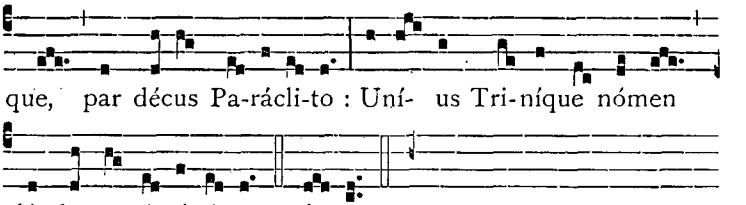


℣. 10. Sempi-térna sit be-á-tae Trini-



tá-ti gló-ri- a : Æqua Pátri, Fi-li- ó-

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.




## 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.*

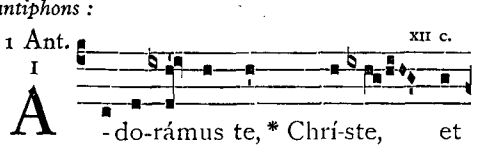
*The deacon goes to the altar of repose with two acolytes and another cleric to hold the ombrellino. On this altar are two candlesticks with lighted candles in them, which the acolytes use for what follows.*

*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.*

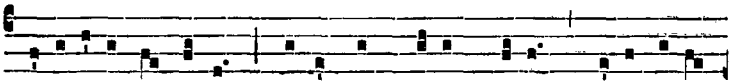
[23 a. *Everything is done by the celebrant with the servers*].

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 :*

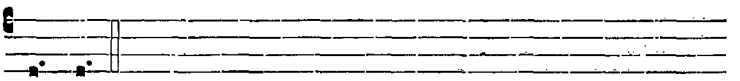
1 Ant. I




We adore thee, O Christ, and bless thee : because by thy cross thou hast redeemed the world.

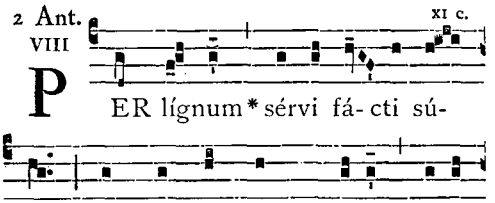


benedí-cimus tí-bi, qui- a per Crúcem tú- am redemísti



múndum.

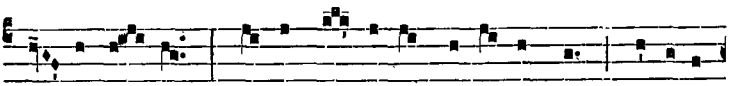
2 Ant. VIII



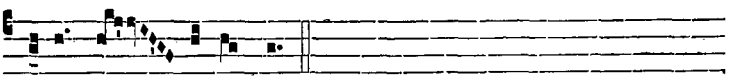
P ER lígnum * sérvi fá- cti sú-

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.

mus, et per sánctam Crúcem líbe-

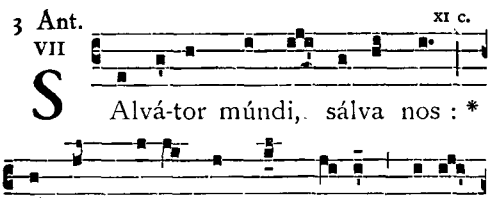


rá- ti sú- mus : frúctus ár-bo-ris se-dú-xit nos, Fí- li- us



Dé- i red- émit nos.

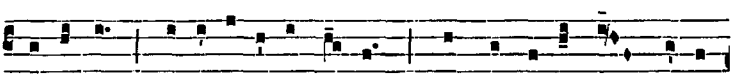
3 Ant. VII



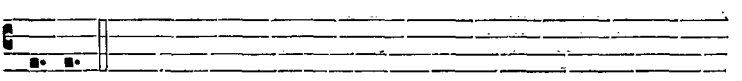
S Alvá-tor múndi, sálva nos : *

Save us, Saviour of the world; thou who by thy Cross and Blood didst redeem us, help us, we pray thee, our God.

qui per Crúcem et Sángui-nem rede-



místi nos, auxi- li- á-re nó-bis, te depre-cámur, Dé- us



nóster.

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. Praecéptis 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. Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere : | Let us pray. Taught by the Saviour's precepts and instructed by his divine command, we are bold to say : |

*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:*

| | |
|---|---|
| LIbera nos, quaésumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus et futúris : et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris; ut, ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. | DEliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever a virgin, mother of God, and thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days : that by the help of thy mercy we may be always free from sin, and safe from all trouble. |
| Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. | Through the same Jesus Christ thy Son our Lord, who lives and reigns with thee in the unity of the Holy Spirit for ever and ever. |

*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 :*

PErcéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in judícium et condemnatiónem : sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam : Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

MAY the receiving of thy Body, O Lord Jesus Christ, which I, although unworthy, venture to take, not turn to my judgment and damnation; but through thy loving-kindness may it avail me for a safeguard and a remedy of both body and soul. Who with God the Father in the unity of the Holy Spirit livest and reignest God for ever and ever. Amen.

29. *He then uncovers the coborium, genuflects, takes one of the hosts holding it over the ciborium, bows and striking his breast says three times :*

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 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 Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. 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* Confíteor *in the usual way. The celebrant genuflects, turns towards the people with his hands joined before his breast, and says in an audible voice :*

Misereátur vestri omnípotens Deus...

May almighty God have mercy on you...

*All answer :* Amen.

*The celebrant continues :*

Indulgéntiam, absolutiónem...

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 :*

Dómine, non sum dignus...

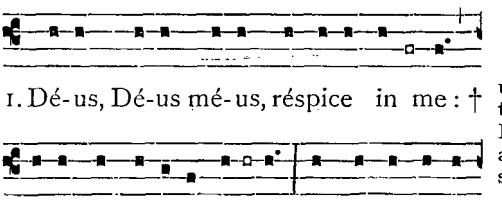
Lord, I am not worthy...

*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 méus *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, 45).*



1. Dé-us, Dé-us mé-us, réspice in me : † quare me de*re-li*quí-sti? lónge a sa-lú-te mé-a vérba de-lictórum me-ó- rum. *Flex :* ex útero : †

O God, my God, look upon me, why hast thou forsaken me? Far from my salvation are the words of my sins.

2. Déus méus, clamábo per díem, et *non ex*áudies : * et nócte, et non ad insipiéntiam míhi.

3. Tu autem in *sáncto* hábitas, * laus Israël.

4. In te speravérunt *pátres* nóstri : * speravérunt, et liberásti éos.

5. Ad te clamavérunt, et *sálvi* fácti sunt : * in te speravérunt, et non sunt confúsi.

6. Ego autem sum vérmis, *et non* hómo : * oppróbrium hóminum, et abjéctio plébis.

7. Omnes vidéntes me, *deri*sérunt me : * locúti sunt lábiis, et movérunt cáput.

8. Sperávit in Dómino, erí*piat* éum : * sálvum fáciat éum, quóniam vult éum.

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. But thou dwellest in the holy place : the praise of Israel.

4. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

5. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

6. But I am a worm, and no man : the reproach of men, and the outcast of the people.

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. Quóniam tu es, qui extraxísti *me de* véntre : * spes méa ab ubéribus mátris **méa**e.

10. In te projéctus sum ex útero : † de véntre mátris méae Déus *méus* **es** tu, * ne discésseris **a** me :

11. Quóniam tribulátio *próxima* est : * quóniam non est qui **ádj**uvet.

12. Circumdedérunt me *vítuli* **múlti** : * táuri píngues obsedérunt me.

13. Aperuérunt super *me os* **súum**, * sicut léo rápiens et **rú**giens.

14. Sicut *áqua effú*sus sum : * et dispérsa sunt ómnia óssa **méa**.

15. Fáctum est cor méum tamquam *céra liqué*scens * in médio véntris **méi**.

16. Aruit tamquam tésta vírtus méa, † et língua méa adhaésit *fáucibus* **méis** : * et in púlverem mórtis deduxísti me.

17. Quóniam circumdedérunt me *cánes* **múlti** : * concílium malignántium obsédit me.

18. Fodérunt mánus méas et *pédes* **méos** : * dinumeravérunt ómnia óssa **méa**.

19. Ipsi vero consideravérunt et inspexérunt me : † divisérunt sibi *vestiménta* **méa**, * et super véstem méam misérunt **sór**tem.

20. Tu autem, Dómine, ne elongáveris auxílium *túum* **a** me : * ad defensiónem méam **cón**spice.

21. Erue a frámea, Déus, *ánimam* **méa**m : * et de mánu cánis únicam **méa**m.

22. Sálva me ex *óre leó*nis : * et a córnibus unicórnium humilitátem **méa**m.

23. Narrábo nómen túum frátribus **méis** : * in médio ecclésiae laudábo te.

24. Qui timétis Dóminum, *laudáte* éum : * univérsum sémen Jácob, glorificáte éum.

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. Tímeat éum ómne *sémen* **Israël** : * quóniam non sprévit, neque despéxit deprecatiónem **páu**peris.

26. Nec avértit fáciem *súam* **a** me : * et cum clamárem ad éum, exaudívit me.

27. Apud te laus méa in eccl*ésia* **mágna** : * vóta méa réddam in conspéctu timéntium éum.

28. Edent páuperes, et saturabúntur : † et laudábunt Dóminum, qui re*quírunt* **éum** : * vívent córda eórum in saéculum **saé**culi.

29. Reminiscéntur et conver-tén*tur ad* **Dó**minum * univérsi fínes **tér**rae.

30. Et adorábunt in con*spéctu* éjus * univérsae famíliae **gén**tium.

31. Quóniam Dómi*ni est* **ré**gnum : * et ípse dominábitur **gén**tium.

32. Manducavérunt et adoravérunt ómnes *píngues* **tér**rae : * in conspéctu éjus cádent ómnes qui descéndunt in **tér**ram.

33. Et ánima méa *illi* **ví**vet : * et sémen méum sérviet ípsi.

34. Annuntiábitur Dómino generátio ventúra : † et annuntiábunt caéli justítiam éjus pópulo *qui na*scétur, * quem fécit **Dó**minus.

25. Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.

26. Neither hath he turned away his face from me : and when I cried to him he heard me.

27. With thee is my praise in the great church : I will pay my vows in the sight of them that fear him.

28. The poor shall eat and shall be filled : and they shall praise the Lord that seek him : their hearts shall live for ever and ever.

29. All the ends of the earth shall remember, and shall be converted to the Lord.

30. And all the kindreds of the Gentiles shall adore in his sight.

31. For the kingdom is the Lord's : and he shall have dominion over the nations.

32. All the fat ones of the earth have eaten and have adored : all they that go down to the earth shall fall before him.

33. And to him my soul shall live : and my seed shall serve him.

34. There shall be declared to the Lord a generation to come : and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

34. *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.*

35. *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

*First Collect*

SUper pópulum tuum, quaésumus, Dómine, qui passiónem et mortem Fílii tui devóta mente recóluit, † benedíctio copiósa descéndat, indulgéntia véniat,

BLess 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

consolátio tribuátur, fides sancta succréscat, * redémptio sempitérna firmétur. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

their holy faith increase, and may their eternal redemption be secured. Through the same Jesus Christ our Lord. ℟. Amen.

Orémus

OMnípotens et miséricors Deus, qui Christi tui beáta passióne et morte nos reparásti : † consérva in nobis óperam misericórdiae tuae; * ut, hujus mystérii participatióne, perpétua devotióne vivámus. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

*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. ℟. Amen.

Orémus

REminíscere miseratiónum tuárum, Dómine, † et fámulos tuos aetérna protectióne sanctífica, * pro quibus Christus, Fílius tuus, per suum cruórem, instítuit paschále mystérium. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

*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.
℟. 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.

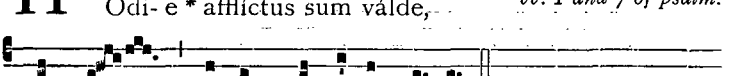
*Vespers begin at once with the first antiphon :*

1 Ant.
VIII G



Hódi- e * afflíctus sum válde,

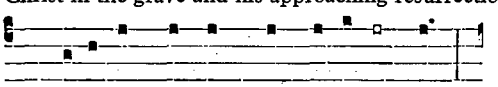
To-day I am greatly afflicted : but tomorrow I will break my bonds. *vv. 1 and 7 of psalm.*



sed cras sólvam víncu-la mé- a.

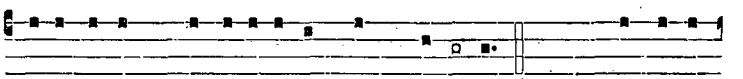
**Psalm 115** *(New psalter, p. 2042)*

The antiphon, taken from vv. 1 and 7, helps us to apply the psalm to Christ in the grave and his approaching resurrection.

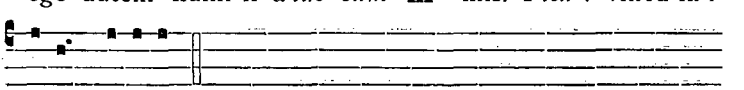


1. Crédi-di, propter quod locú-tus sum : *

1. I have believed, therefore have I spoken : but I have been humbled exceedingly.



égo autem humi-li-á-*tus sum* **ní**- mis. *Flex :* víncu-la



mé-a : †

2. Ego díxi in excéssu **méo** : * Omnis *hómo* **méndax.**

3. Quid retríbuam **Dómino,** * pro ómnibus quae retríbuit **míhi?**

4. Cálicem salutáris **accí**piam : * et nómen Dómini *invo***cá**bo.

5. Vóta méa Dómino réddam coram ómni pópulo **éjus** : * pretiósa in conspéctu Dómini mors san*ctórum* **éjus.**

6. O Dómine, quia égo sérvus **túus** : * égo sérvus túus, et fílius an*cíllae* **túae.**

7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam **laudis,** * et nómen Dómini *invo***cá**bo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio tú*i*, *Jer***ú**salem.

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.

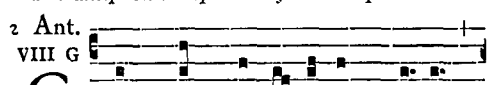
5. I will pay my vows to the Lord before all his people : precious in the sight of the Lord is the death of his saints.

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.

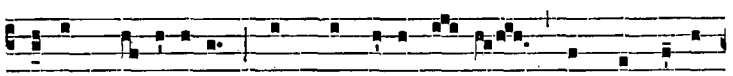
*The antiphon is repeated after each psalm.*



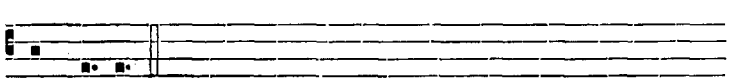
2 Ant. VIII G

C UM his qui odé-runt pá-cem,*

With them that hated peace I was peaceable; when I spoke to them, they fought against me without cause.



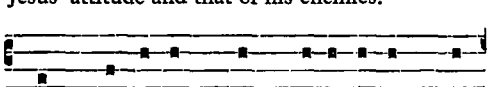
é-ram pa-cí-ficus : dum loquébar íl- lis, impugnábant



me grá- tis.

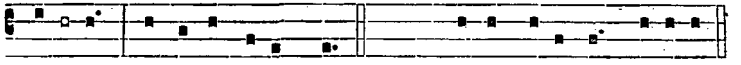
## Psalm 119 *(New psalter, p.* 2043*)*

The antiphon is the final verse of the psalm, and characterises so well Jesus' attitude and that of his enemies.



1. Ad Dóminum, cum tribu-lá-rer, cla-

1. In my trouble I cried to the Lord : and he heard me.



**má**- vi : * et *exau***dí**-vit me, *Flex :* pro-longátus est : †

2. Dómine, líbera ánimam méam a lábiis iníquis, * et a lín*gua dol*ósa.

3. Quid détur tíbi, aut quid apponátur **tí**bi, * ad lín*guam dol*ósam?

4. Sagíttae poténtis **acú**tae, * cum carbónibus de*sola*tóriis.

5. Heu míhi, quia incolátus méus prolongátus est : † habitávi cum habitántibus **Cé**dar : * multum íncola fúit *ánima* **mé**a.

6. Cum his qui odérunt pácem, éram pa**cí**ficus : * cum loquébar íllis, impugná*bant me* **grá**tis.

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

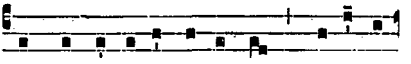
3. What shall be given to thee, or what shall be added to thee : to a deceitful tongue?

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.

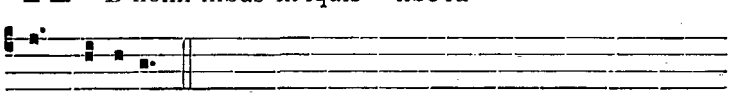
6. With them that hated peace I was peaceable : when I spoke to them, they fought against me without cause.

3 Ant. VIII G



Deliver me, O Lord, from unjust men.

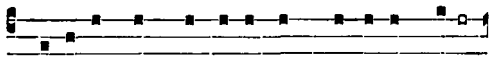
A B homí-nibus in-íquis * líbe-ra



me, Dómine.

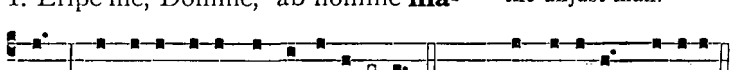
**Psalm 139** *(New psalter, p.* 2042*)*

This psalm, that yesterday was sung almost complete as the Responsory before the Passion, to-day expresses our Lord's fervent prayer during his enemies' triumph. First the snares they have laid are described (1-6): then comes a demand for delivrance (7-12): finally, confidence in God's help (13-14).



1. Eripe me, Dómine, ab hómine **má**-

1. Deliver me, O Lord, from the evil man : rescue me from the unjust man.



lo : * a ví-ro iníquo *é-ri***pe** me. *Flex :* peccató-ri : †

2. Qui cogitavérunt iniquitátes in córde : * tóta die constituébant praélia.

3. Acuérunt línguas súas sicut serpéntis : * venénum áspidum sub lábiis eórum.

4. Custódi me, Dómine, de mánu peccatóris : * et ab homínibus iníquis éripe me.

5. Qui cogitavérunt supplantáre gressus méos : * abscondérunt supérbi láqueum míhi :

6. Et fúnes extendérunt in láqueum : * juxta íter scándalum posuérunt míhi.

7. Díxi Dómino : Déus méus es tu : * exáudi, Dómine, vócem deprecatiónis méae.

8. Dómine, Dómine, vírtus salútis méae : * obumbrásti super cáput méum in die bélli :

9. Ne trádas me, Dómine, a desidério méo peccatóri : † cogitavérunt cóntra me, * ne derelínquas me, ne forte exalténtur.

10. Cáput circúitus eórum : * lábor labiórum ipsórum opériet éos.

11. Cádent super éos carbónes, † in ígnem dejícies éos : * in misériis non subsístent.

12. Vir linguósus non dirigétur in térra : * vírum injústum mála cápient in intéritu.

13. Cognóvi quia fáciet Dóminus judícium ínopis, * et vindíctam páuperum.

14. Verúmtamen justi confitebúntur nómini túo : * et habitábunt récti cum vúltu túo.

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, 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.

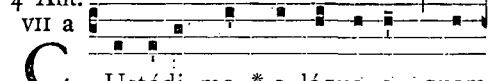
11. Burning coals shall fall upon them : thou shalt cast them down into the fire : in miseries they shall not be able to stand.

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.

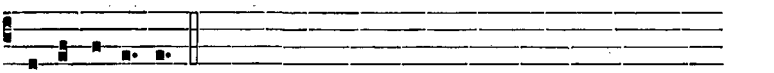
14. But as for the just, they shall give glory to thy name : and the upright shall dwell with thy countenance.

4 Ant. VII a



Custódi me * a láque- o, quem sta-tu- é- runt mí- hi; et a scánda-lis ope-ránti- um

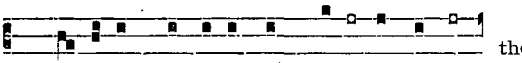
Keep me from the snare, which they have laid for me : and from the stumbling-blocks of them that work iniquity.



in-iqui-tá-tem.

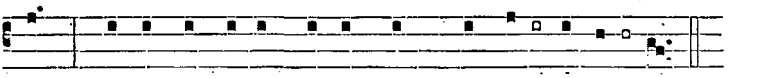
## Psalm 140 *(New psalter, p. 2044)*

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)

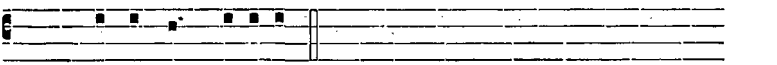


1. Dómine, clamávi ad **te**, exáudi

1. I have cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.



me : * inténde vó-ci mé- ae, cum clamáve-ro **ad** te.



*Flex :* inférnum : †

2. Dirigátur orátio méa sicut incénsum in conspéctu túo : * elevátio mánuum meárum sacrifícium vespertínum.

2. Let my prayer be directed, as incense, in thy sight; the lifting up of my hands, as evening sacrifice.

3. Póne, Dómine, custódiam óri méo : * et óstium circumstántiae lábiis méis.

3. Set a watch, O Lord, before my mouth : and a door round about my lips.

4. Non declínes cor méum in vérba malítiae, * ad excusándas excusatiónes in peccátis.

4. Incline not my heart to evil works : to make excuses in sins.

5. Cum homínibus operántibus iniquitátem : * et non communicábo cum eléctis eórum.

5. With men that work iniquity : and I will not communicate with the choicest of them.

6. Corrípiet me jústus in misericórdia, et increpábit me : * óleum autem peccatóris non impínguet cáput méum.

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. Quóniam adhuc et orátio méa in beneplácitis eórum : * absórpti sunt júncti pétrae júdices eórum.

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. Audient vérba méa quóniam potuérunt : * sicut crassi-

8. They shall hear my words, for they have prevailed : as when the

túdo térrae erúpta est **súper térram.**

9. Dissipáta sunt óssa nóstra secus inférnum : † quia ad te, Dómine, Dómine, **óculi méi** : * in te sperávi, non áuferas **ánimam méam.**

10. Custódi me a láqueo, quem statuérunt **míhi** : * et a scándalis operántium **iniquitátem.**

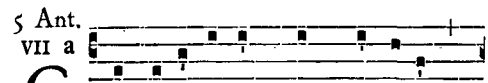
11. Cádent in retiáculo éjus **peccatóres,** * singuláriter sum ego **dónec tránseam.**

thickness of the earth is broken up upon the ground :

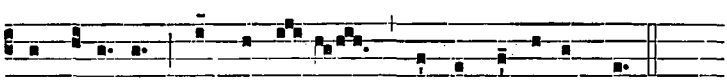
9. Our bones are scattered by the side of hell. But to thee, O Lord, Lord, are my eyes : in thee have I put my trust, take not away my soul.

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.

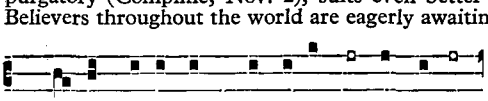



I looked on my right hand, and beheld : and there was no one that would know me.

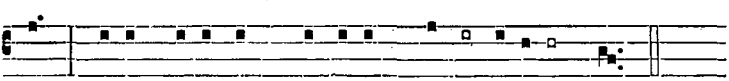


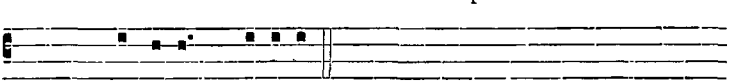

**Psalm 141** *(New psalter, p.* 2044*)*

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. I cried to the Lord with my voice : with my voice I made supplication to the Lord.



*Flex :* Dómine, †

2. Effúndo in conspéctu éjus **oratiónem méam,** * et tribulatiónem méam ante **ípsum pronúntio.**

2. In his sight I pour out my prayer, and before him I declare my trouble.

3. In deficiéndo ex me **spí**ritum **méum**, * et tu cognovísti **sémi**tas **méas**.

3. When my spirit failed me, then thou knewest my paths.

4. In vía hac qua **ambulá**bam, * abscondérunt **láqueum mí**hi.

4. In this way wherein I walked, they have hid a snare for me.

5. Considerábam ad déxteram **et vidé**bam : * et non érat qui cog**nósceret** me.

5. I looked on my right hand, and beheld : and there was no one that would know me.

6. Périit **fúga a** me, * et non est qui requírat **ánimam méam**.

6. Flight hath perished from me : and there is no one that hath regard to my soul.

7. Clamávi ad te, Dómine, † díxi : Tu **es** spes **méa**, * pórtio méa in **térra vivéntium**.

7. I cried to thee, O Lord; I said : Thou art my hope, my portion in the land of the living.

8. Inténde ad deprecatiónem **méam** : * quia humiliátus sum **ní**mis.

8. Attend to my supplication : for I am brought very low.

9. Líbera me a perse**quén**tibus me : * quia confortáti sunt **súper** me.

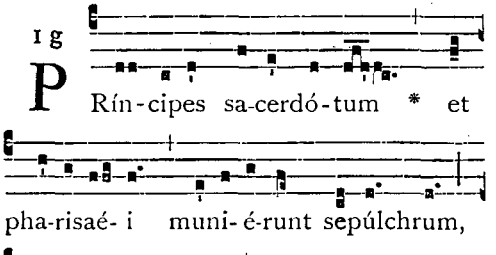
9. Deliver me from my persecutors : for they are stronger than I.

10. Educ de custódia ánimam méam ad confiténdum **nómini túo** : * me exspéctant jústi, donec re**tríbuas mí**hi.

10. Bring my soul out of prison, that I may praise thy name : the just wait for me, until thou reward me.

*The Little Chapter, the Hymn and the ℣. 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.*

***Cant.*** **Magníficat. I G. 212** ***without*** **Glória Pátri.**

*Immediately after the antiphon is repeated, the prayer is said :*

**Prayer**

COncéde, quaésumus, omnípotens Deus : ut qui Fílii tui resurrectiónem devóta exspectatióne praevenímus; ejúsdem resurrectiónis glóriam consequámur. *And the conclusion in silence :* Per eúmdem Dóminum.

GRant, we beseech thee, almighty God, that we who wait devotedly for the Resurrection of thy Son, may attain to the glory of this same Resurrection. *And the conclusion in silence :* Through the same Jesus Christ our Lord.

*Vespers end at once.*

COMPLINE *is not said this night.*

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## *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.*

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# EASTER SUNDAY

## THE RESURRECTION OF OUR LORD

*Double of the First Class with privileged Octave*

## The Paschal Vigil

Station at St. John Lateran

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*] *:*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus

DEus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuae ignem fidélibus contulísti: † prodúctum e sílice, nostris profutúrum usibus, novum hunc ignem sanctí ✣ fica: et concéde nobis, ita per haec festa paschália caeléstibus desidériis inflammári; * ut ad perpétuae claritátis, puris méntibus, valeámus festa pertíngere. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

℣. The Lord be with you.
℟. And with you.

Let us pray

O God who by thy Son, who is the true corner-stone, hast brought the fire of thy light to all who believe, sanctify for our use this new fire struck forth from a stone, and grant us so to be enkindled by the desire of heaven during the feast of Easter, that we may attain, pure in heart, to the feast of eternal light. Through the same Jesus Christ our Lord.
℟. Amen.

*He then sprinkles the fire with holy water three times, in silence.*

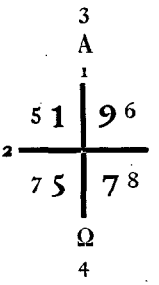
4. *An acolyte* [*or server*] *takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.*

## 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*[1]. *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 hódie, | 1) Christ, yesterday and to-day, |
| *(he marks the vertical line)* | |
| 2) Princípium et Finis, | 2) The Beginning and the End, |
| *(he marks the horizontal line)* | |
| 3) Alpha | 3) Alpha |
| *(above the vertical line he writes* A*)* | |
| 4) et Omega; | 4) and Omega; |
| *(below the vertical line he writes* Ω*)* | |
| 5) Ipsíus sunt témpora | 5) His are the times |
| *(he writes the first figure of the year in the left upper angle of the cross)* | |
| 6) et saécula; | 6) and ages; |
| *(he writes the second in the right upper angle)* | |
| 7) Ipsi glória et impérium | 7) To him be glory and power |
| *(he writes the third in the left lower angle)* | |
| 8) per univérsa aeternitátis saécula. Amen. | 8) Through all the ages of eternity. 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 | 1) By his holy |
| 2) gloriósa | 2) and glorious wounds |
| 3) custódiat | 3) may he guard |
| 4) et consérvet nos | 4) and keep us, |
| 5) Christus Dóminus. Amen. | 5) Christ the Lord. 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 | May the light of Christ gloriously rising |
| Díssipet ténebras cordis et mentis. | Scatter the darkness of hearts and minds. |

8. *At once the priest blesses the lighted paschal candle, singing to the ferial tone* [*or ancient simple tone*], *with hands joined :*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with you.

Orémus

VEniat, quaésumus, omnípotens Deus, super hunc incénsum céreum larga tuae bene + dictiónis infúsio : † et hunc noctúrnum splendórem invisíbilis regenerátor inténde; ut non solum sacrifícium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; * sed in quocúmque loco ex hujus sanctificatiónis mystério áliquid fúerit deportátum, expúlsa diabólicae fraudis nequítia, virtus tuae majestátis assístat. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray

MAY thy blessing, almighty God, come down abundantly on this lighted candle, and do thou, invisible giver of new life, graciously regard the splendour of this night; so that not only may to-night's offering shine with the hidden addition of thy light, but wherever anything is brought from this mystery of sanctifying may the devil's cunning be cast out, and the strength of thy majesty take its place. Through Jesus Christ our Lord.
℟. 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 het procession is formed as follows :*

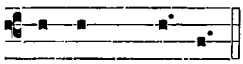
a) *the thurifer, first of all,*
b) *then the subdeacon with the cross,*
c) *the deacon with the lighted candle,*
d) *the celebrant immediately after him,*
e) *then the clergy in order,*
f) *lastly the people.*

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 :*

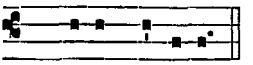
a) *the thurifer, first of all,*
b) *then the cross-bearer,*
c) *the priest, uncovered, with the lighted candle,*
d) *then the other servers,*
e) *lastly the people*].

11. *When the deacon* [*or priest*] *has entered the church, he stands erect and sings alone :*



Lúmen Chrí-sti.
Christ's Light.

*All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer :*



℟. Dé-o grá-ti-as.
We thank thee, O God.

*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, benedícere. | Pray, sir, a blessing.

*The celebrant answers :*

DOminus sit in corde tuo, et in lábiis tuis : ut digne et competénter annúnties suum paschále praecónium : In nómine Patris, et Fílii, + et Spíritus 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, benedícere.

DOminus sit in corde meo, et in lábiis meis : ut digne et competénter annúntiem suum paschále praecónium. Amen.]

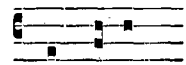
Pray, Lord, a blessing.

MAY 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* Exúltet.



Exsúltet

## I. Introduction

*Solemn invitation to praise God*

EXsúltet jam Angélica turba caelórum : exsúltent divína mystéria : et pro tanti Regis victória, tuba ínsonet salutáris.

Gáudeat et tellus tantis irradiáta fulgóribus : et aetérni Regis splendóre illustráta, totíus orbis se séntiat amisísse calíginem.

Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus : et magnis populórum vócibus haec aula resúltet.

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*

Quaprópter astántes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quaeso, Dei omnipoténtis misericórdiam invocáte. Ut, qui me non meis méritis intra Levitárum númerum dignátus est aggregáre : lúminis sui claritátem infúndens, cérei hujus laudem implére perfíciat.
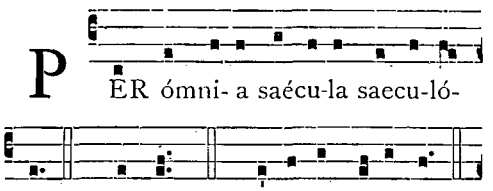
Wherefore, dearest brethren, who are gathered here by the light of this holy candle, I beseech you all to join with me in calling upon the mercy of almighty God. May he who deigned to number me among the deacons without any merit of mine now enlighten me and teach me to complete the praise of this holy candle.

*Conclusion*

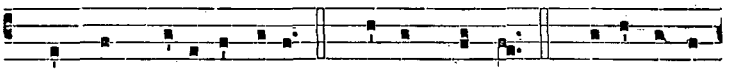
Per Dóminum nostrum Jesum Christum Fílium suum : Qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus...

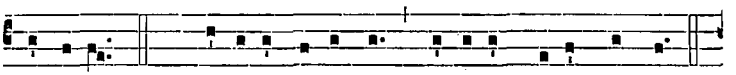
Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Spirit...

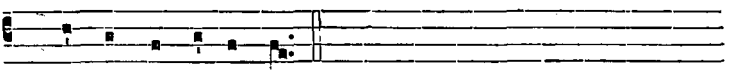
*Dialogue introducing the Preface*




World without end. ℟. Amen. ℣. The Lord be with you. ℟. And with you. ℣. Lift up your hearts. ℟. We have them lifted up unto the Lord. ℣. Let us give thanks to the Lord our God. ℟. It is meet and just.




## II. The Praise of Easter

*Praise to God for redemption*

VEre dignum et justum est, invisíbilem Deum Patrem omnipoténtem Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis affectu et vocis ministério personáre. Qui pro nobis aetérno Patri Adae débitum solvit : et véteris piáculi cautiónem pio cruóre detérsit.

IT is truly right and just that we give praise to God the Father almighty and invisible, and to Jesus Christ his only Son our Lord, with all our hearts and minds through the service of our voices. For on our behalf Christ has paid Adam's debt to the eternal Father, and with his own precious blood has blotted out the bond written long ago by sin against us.

*The paschal night, figures and reality*

Haec sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sánguine postes 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, fílios Israël edúctos de Ægýpto, mare Rubrum sicco vestígio transíre fecísti.

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.

Haec ígitur Nox est, quae peccatórum ténebras, colúmnae illuminatióne purgávit.

This then is that night in which a shining pilar of fire chased away the dark clouds of sin.

Haec Nox est, quae hódie per univérsum mundum in Christo credéntes, a vítiis saéculi et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitáti.

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.

Haec Nox est, in qua, destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset.

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.

*Exclamations of wonder at the work of redemption*
*The "Four Os"*

O mira circa nos tuae pietátis dignátio!

O wonderful condescension of thy loving-kindness to us!

O inaestimábilis diléctio caritátis : ut servum redímeres, Fílium tradidísti!

The precious favour of thy love delivered up to death thy only Son to buy back a slave's life!

O certe necessárium Adae peccátum, quod Christi morte delétum est!

Most needful was that sin of Adam, since Christ died to blot it out!

O felix culpa, quae talem ac tantum méruit habére Redemptórem!

How happy was that fault which won for us so loving and so mighty a Redeemer!

*The paschal night again*

O vere beáta Nox, quae sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Haec Nox est, de qua scriptum est : Et nox sicut dies illumináhitur : et nox illumináhitur mea in delíciis 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.

Hujus ígitur sanctificátio Noctis fugat scélera, culpas lavat : et reddit innocéntiam lapsis, et mœstis laetítiam. Fugat ódia, concórdiam parat, et curvat impéria.

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.

*Act of offering and prayer*

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrifícium vespertínum :

On this night, then, receive, O holy Father, the evening sacrifice of this fire which Holy Church presents to

quod tibi in hac cérei oblatióne solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia.

thee through her ministers in the solemn offering of this candle, the work of thy creatures the bees.

*Symbolism of the candle and its flame*

Sed jam colúmnae hujus praecónia nóvimus, quam in honórem Dei rútilans ignis accéndit. Qui licet sit divísus in partes, mutuáti tamen lúminis detrimenta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósae hujus lámpadis, apis mater edúxit.

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.

*The paschal night*

O vere beáta Nox, quae exspoliávit Ægýptios, ditávit Hebraéos! Nox, in qua terrénis caeléstia, humánis divína jungúntur.

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!

*The candle and the Morning Star*

Orámus ergo te, Dómine : ut céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indefíciens persevéret. Et in odórem suavitátis accéptus, supérnis luminaribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humáno géneri serénus illúxit.

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.

*Final supplication*

Precámur ergo te, Dómine : ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum : una cum beatíssimo Papa nostro *N.* et Antístite nostro *N.*, quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre et conserváre dignéris.

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.*

Réspice étiam ad eos, qui nos in potestáte regunt, et, inef-

Look favourably also on those who rule us, and, by the wonderful gift

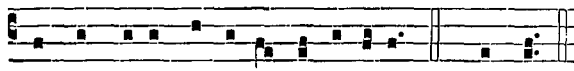
fábili pietátis et misericórdiae tuae múnere, dírige cogitatiónes eórum ad justítiam et pacem, ut de terréna operosítate ad caeléstem pátriam pervéniant cum omni pópulo tuo.

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 Fílium 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.



per ómni-a saécu-la saecu-lórum. ℟. Amen.

*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 1, 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 princípio creávit Deus caelum et terram. Terra autem erat inánis, et vácua : et ténebrae erant super fáciem abýssi : et Spíritus Dei ferebátur super aquas.

Dixítque Deus : « Fiat lux ». Et facta est lux. Et vidit Deus lucem, quod esset bona; et divísit lucem a ténebris. Appellavítque lucem, Diem, et ténebras, Noctem. Factúmque est véspere et mane, dies unus.

Dixit quoque Deus : « Fiat firmaméntum in médio aquárum, et dividat aquas ab aquis ». Et fecit Deus firmaméntum : divisítque aquas, quae erant sub firmaménto, ab his quae erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum, Caelum. Et factum est véspere et mane, dies secúndus.

Dixit vero Deus : « Congregéntur aquae, quae sub caelo sunt, in locum unum et appáreat árida ». Et factum est ita. Et vocávit Deus áridam, Terram : congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum, et ait : « Gérminet terra herbam viréntem, et faciéntem semen : et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram ». Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus

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 unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum : et factum est véspere et mane, dies tértius.

Dixit autem Deus : « Fiant luminária in firmaménto caeli, et dívidant diem ac noctem : et sint in signa, et témpora, et dies, et annos : ut lúceant in firmaménto caeli, et illúminent terram ». Et factum est ita. Fecítque Deus duo luminária magna : lumináre majus, ut praésset diéi : et lumináre minus, ut praésset nocti : et stellas. Et pósuit eas in firmaménto caeli, ut lucérent super terram : et praéssent diéi ac nocti, et divíderent lucem ac ténebras. Et vidit Deus quod esset bonum. Et factum est véspere et mane, dies quartus.

Dixit étiam Deus : « Prodúcant aquae réptile ánimae viventis, et volátile super terram, sub firmaménto caeli ». Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquae in spécies suas : et omne volátile, secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens : « Créscite, et multiplicámini, et repléte aquas maris : avésque multiplicéntur super terram ». Et factum est véspere et mane, dies quintus.

Dixit quoque Deus : « Prodúcat terra ánimam vivéntem in génere suo : juménta, et reptília, et béstias terrae, secúndum spécies suas ». Factúmque est ita. Et fecit Deus béstias terrae juxta spécies suas : et juménta, et omne réptile terrae in génere suo. Et vidit Deus quod esset bonum : et ait : « Faciámus hóminem ad imáginem et similitúdinem nostram : et praesit píscibus 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,

volatílibus caeli, et béstiis, universaéque terrae, omníque réptili quod movétur in terra ».

Et creávit Deus hóminem ad imáginem suam : ad imáginem Dei creávit illum : másculum et féminam creávit eos. Benedixítque illis Deus, et ait : « Créscite, et multiplicámini, et repléte terram, et subjícite eam : et dominámini píscibus maris, et volatílibus caeli, et univérsis animántibus, quae movéntur super terram ». Dixítque Deus : « Ecce dedi vobis omnem herbam afferéntem semen super terram : et univérsa ligna, quae habent in semetípsis seméntem géneris sui : ut sint vobis in escam, et cunctis animántibus terrae, omníque vólucri caeli, et univérsis quae movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum ». Et factum est ita. Vidítque Deus cuncta quae fécerat : et erant valde bona. Et factum est véspere et mane, dies sextus.

Igitur perfécti sunt caeli et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat : et requiévit die séptimo ab univérso ópere quod patrárat.

and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

And God created man to his own image; to the image of God he created him; male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon : and it was so done. And God saw all the things that he had made, and they were very good : and the evening and morning were the sixth day.

So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had done.

*All now rise.*

*The celebrant* [*or the priest standing at the lectern or at his seat*] *says :* Orémus. — Let us pray.

*The deacon* [*or the priest*] *:* Flectámus génua. — 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.*

DEus, qui mirabíliter creásti hóminem, et mirabílius redemísti : * da nobis, quaésumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad aetérna gáudia perveníre. Per Dóminum nostrum Jesum Christum.

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 diébus illis : Factum est in vigília matutína, et ecce respíciens Dóminus super castra Ægyptiórum per colúmnam ignis et nubis, interfécit exércitum eórum : et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii : « Fugiámus Israélem : Dóminus enim pugnat pro eis contra nos ».

Et ait Dóminus ad Móysen : « Exténde manum tuam super mare, ut revertántur aquae ad Ægýptios super currus et équites eórum ». Cumque extendísset Móyses manum contra mare, revérsum est primo dilúculo ad priórem locum : fugientibúsque Ægýptiis occurrérunt aquae, et involvit eos Dóminus in médiis flúctibus. Reversaéque sunt aquae, et operuérunt currus et équites cuncti exércitus Pharaónis, qui sequéntes ingréssi fúerant mare; nec unus quidem supérfuit ex eis. Fílii autem Israël perrexérunt per médium sicci maris : et aquae eis erant quasi pro muro a dextris et a sinístris.

Liberavítque Dóminus in die illa Israël de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos. Timuítque pópulus Dóminum : et credidérunt Dómino, et Móysi servo ejus. Tunc cécinit Móyses, et fílii Israël, carmen hoc Dómino, et dixérunt :

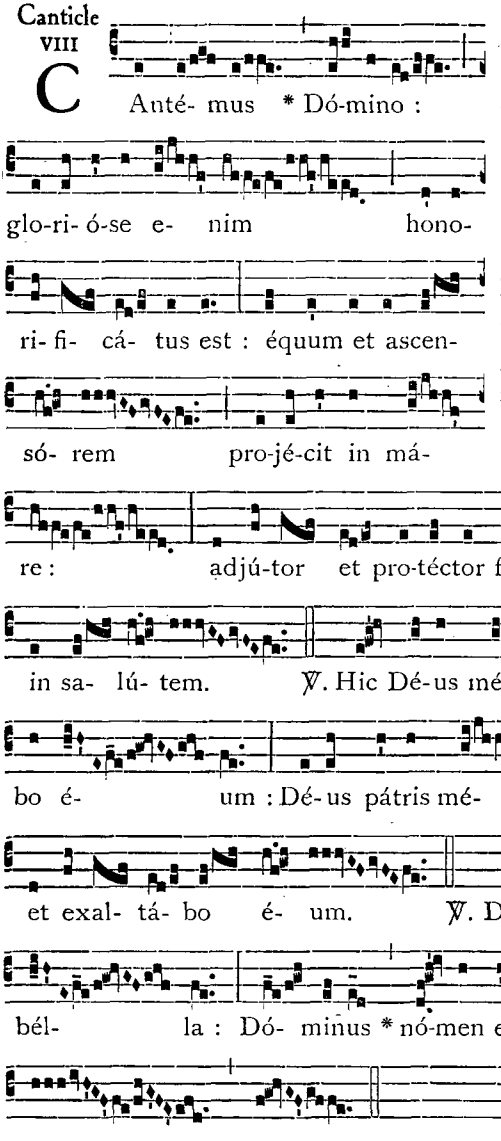
IN those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth 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 Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left :

And the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the 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.

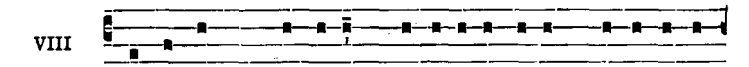
℣. He is my God, and I will glorify him : the God of my Father, and I will exalt him.

℣. The Lord crushing wars; the Lord is his name.

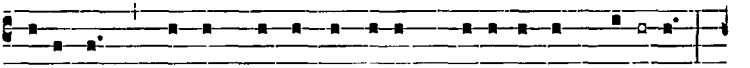
*Exodus 15, 1-3.*

**Psalm tone for the Canticle**

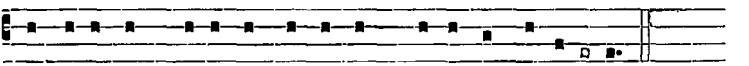
VIII



*Canté*mus * Dómino : glo-ri- óse enim hono-ri-fi-

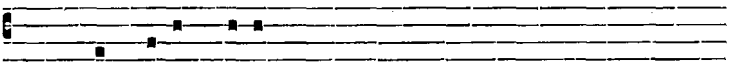


cátus est : † équum et ascensórem projé-cit in **má-** re : *



adjútor et protéctor fáctus est mí-hi *in sa-***lú-** tem.

*The intonation is repeated for each verse.*



℣. 2. *Hic Dé-* us mé-us, et honorábo **é**um : * Déus pátris méi et exal*tábo* **é**um.

℣. 3. *Dómi*nus cónterens **bél**la : * Dóminus nó*men est* **íl**li.

Orémus.
Flectámus génua.
Leváte.

DEus, cujus antíqua mirácula étiam nostris saéculis coruscáre sentímus : * dum quod uni pópulo, a persecutióne Ægyptiáca liberándo, déxterae tuae poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris : * praesta; ut in Abrahae fílios, et in Israëlíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum nostrum Jesum Christum.

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 Abraham's children and share the dignity of Israel. Through Jesus Christ our Lord.

### 3. *MESSIANIC PROMISES* *Isaias 4, 2-6*

*Christ, in the waters of Baptism, washes away all our stains, and his Spirit's breath fills us with joy.*

IN die illa erit germen Dómini in magnificéntia, et glória, et fructus terrae sublímis, et
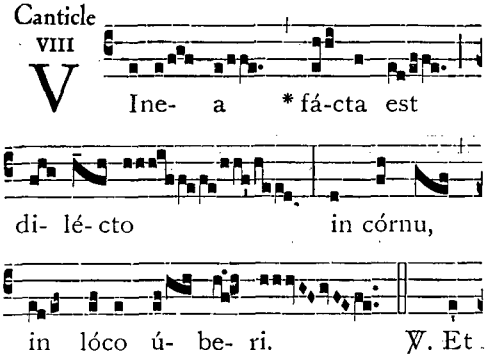
IN that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be

exsúltátio his, qui salváti fúerint de Israël. Et erit : Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sórdes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte : super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab aestu, et in securitátem, et absconsiónem a túrbine et a plúvia.

high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security, and covert from the whirlwind, and from rain.

*The continuation of Isaias's text is now sung as the Canticle. The beloved's vineyard represents the Church.*

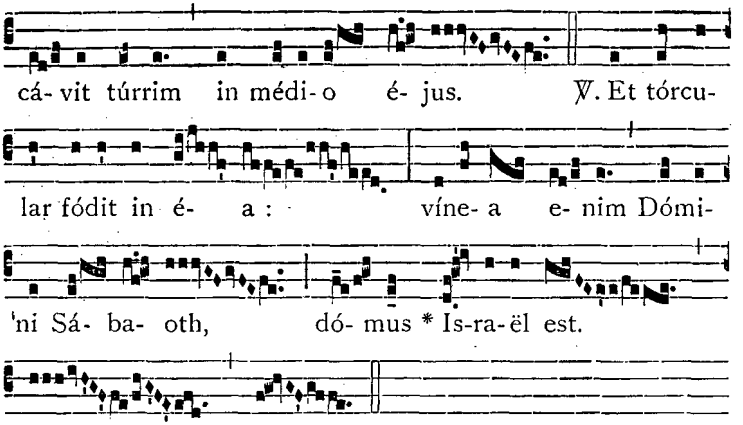
Canticle VIII



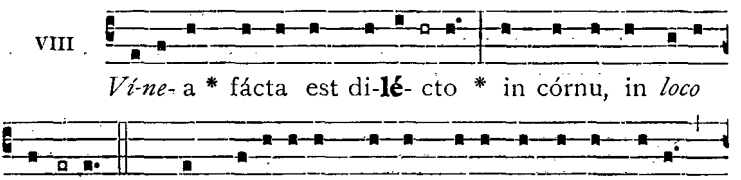

The beloved had a vineyard on a hill, in a fruitful place.

℣. 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.

℣. 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.*




**Psalm tone for the Canticle**




℣. 3. *Et tór*cular fódit in **é**a : * vínea enim Dómini Sábaoth, dómus *Isra***ël** est.

Orémus.
Flectámus génua.
Leváte.

DEus, qui in ómnibus Ecclésiae tuae fíliis, sanctórum prophetárum voce manifestásti, in omni loco dominatiónis 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

et electórum pálmitum esse cultórem : * tríbue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; * ut, spinárum et tribulórum squalóre resecáto, digna efficiántur fruge fecúndi. Per Dóminum nostrum... ℟. Amen.

good seed and the vinedresser that trainest the chosen branches : from among thy people, who are to thee as a vineyard and as corn ripening for the harvest, root out all unsightly thorns and briers, and cause them to bring forth good fruit in all plenteousness. Through Jesus Christ.

4. *FAITHFULNESS TO GOD'S WORD* *Deuteronomy 31, 22-30*

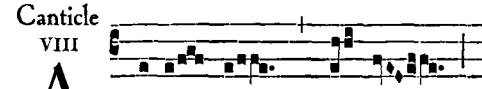
*By Moses' lips God threatens punishment to Christians who are unfaithful to their Baptismal promises; while those who glorify God by their faithfulness will be filled with blessings.*

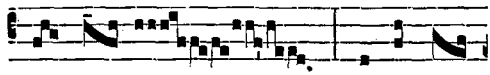
IN diébus illis : Scripsit Móyses cánticum, et dócuit fílios Israël. Praecepítque Dóminus Jósue fílio Nun, et ait : « Confortáre, et esto robústus : tu enim introdúces fílios Israël in terram, quam pollícitus sum, et ego ero tecum ». Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit : praecépit Levítis, qui portábant arcam fœderis Dómini, dicens : « Tóllite librum istum, et pónite eum in látere arcae fœderis Dómini Dei vestri : ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervícem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, semper contentióse egístis contra Dóminum : quanto magis cum mórtuus fúero ? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos caelum et terram. Novi enim quod post mortem meam iníque agétis : et declinábitis cito de via, quam praecépi vobis : et occúrrent vobis mala in extrémo témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum ». Locútus est ergo Móyses, audiénte univérso cœtu Israël, verba cárminis hujus, et ad finem usque complévit :

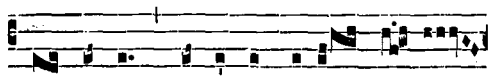
IN those days, Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote 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, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you : and evils shall come upon you in the latter times, when you shall 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.

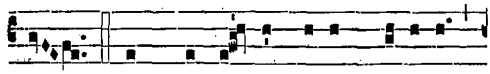
*The following Canticle is the opening verses of Moses' Song. It is, we may say, the glad reply of the catechumens and the whole Christian congregation to the Church's exhortations.*

Canticle VIII



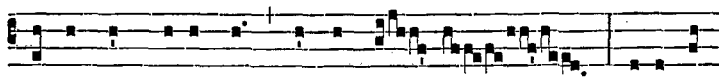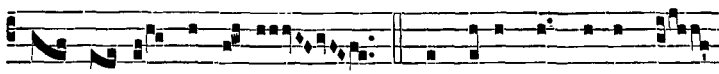



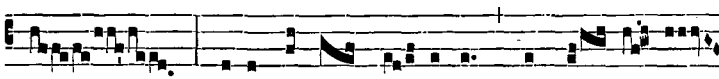


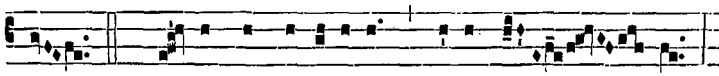










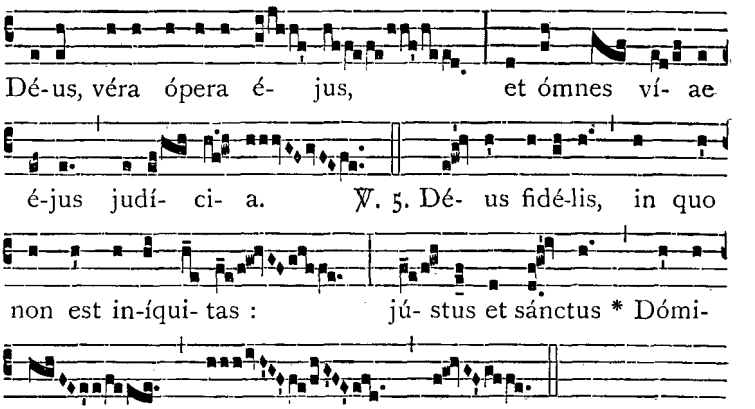

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth.

℣. 2. Let my speech be expected like rain; and my words descend like dew, as a shower upon the grass.

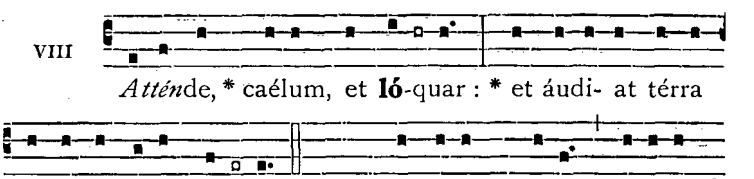
℣. 3. And like snow upon hay: because I will invoke the name of the Lord.

℣. 4. Give ye magnificence to our God: God's works are true, and all his ways are judgments.

℣. 5. God is faithful, in whom there is no iniquity: the Lord is just and holy. *Deut. 32, 1-4.*




**Psalm tone for the Canticle**




℣. 2. *Exspe*ctétur sicut plúvia elóquium méum : † et descéndant sicut ros vérba **méa**, * sicut ímber *super* **grámina**.

℣. 3. *Et sic*ut nix super **fénum** : * quia nómen Dómini *invocá*bo.

℣. 4. *Dáte* magnitúdinem Déo nóstro : † Déus, véra ópera **éjus**, * et ómnes víae *éjus ju***dí**cia.

℣. 5. *Déus* fidélis, in quo non est **iníquitas** : * jústus et *sánctus* **Dó**minus.

Orémus.
Flectámus génua.
Leváte.

DEus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fíeret étiam nostra diréctio : * éxcita in omnem justificatárum géntium plenitúdinem poténtiam tuam, et da laetítiam, mitigándo terrórem; * ut, ómnium peccátis

Let us pray.
Let us kneel down.
Rise up from your knees.

O God who liftest up the lowly and givest strength to them that stand; who wast pleased to ordain that Moses, thy holy servant, should to the instructing of thy chosen people, in such wise sing thy sacred canticle that his repetition of thy law might be a lesson to us : stir up thy might in the multitude of peoples that now turn to thee; endue them with joy of heart; let them not fear;

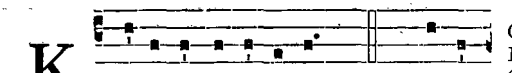
tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum nostrum... ℟. Amen.

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

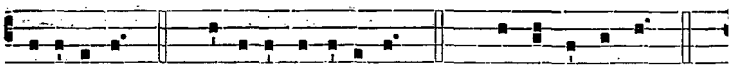
18. *When the Collect after the fourth Lesson is finished, all kneel. The Litany of the Saints is sung without doubling the invocations, until* Propítius esto *exclusive.*

*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.*

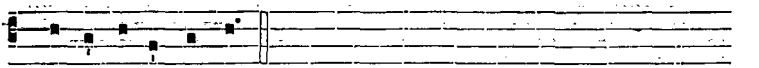


Yri- e, e-lé- i-son. *ij.* Chríste,

Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ, hear us. Christ, graciously hear us.

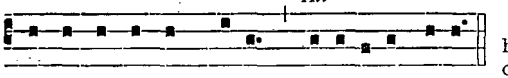


e-lé- i-son. *ij.* Ký-ri- e, e-lé- i-son. *ij.* Chríste, áudi nos. *ij.*



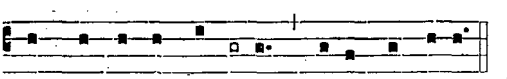
Chríste, exáudi nos. *ij.*

*All*



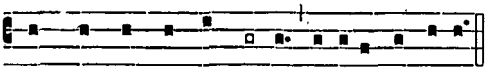
Páter de caélis, **Dé**-us, mi-se*ré-re* **nó**bis.
Fíli Redémptor múndi, **Dé**-us, mi-se*ré-re* **nó**bis.
Spíritus Sáncte, **Dé**-us, mi-se*ré-re* **nó**bis.
Sáncta Trínitas, únus **Dé**-us, mi-se*ré-re* **nó**bis.

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...



Sáncta Ma- **rí**- a, *óra pro* **nó**bis.
Sáncta Déi **Gé**-nitrix, *óra pro* **nó**bis.
Sáncta Vírgo **vír**ginum, *óra pro* **nó**bis.
Sáncte **Mí**cha-ël, *óra pro* **nó**bis.
Sáncte **Gá**bri- el, *óra pro* **nó**bis.
Sáncte **Rá**pha-ël, *óra pro* **nó**bis.

Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.



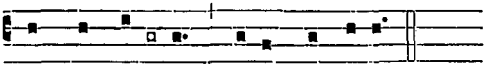
Omnes sáncti
Angeli et Archánge-li, oráte *pro* **nó**bis.
Omnes sáncti bea-
tórum Spirítuum **ór**-dines, oráte *pro* **nó**bis.

All holy Angels and Archangels, pray for us.
All holy orders of blessed Spirits, pray for us.



Sáncte
Joánnes Baptísta, óra *pro* **nó**bis.
Sáncte **Jó**seph, óra *pro* **nó**bis.
Omnes sancti
Patriárchae
et Pro-**phé**-tae, orá-*te pro* **nó**bis.

St. John the Baptist, pray for us.
St. Joseph, pray for us.
All holy Patriarchs and Prophets, pray for us.

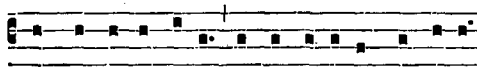


Sáncte **Pé**- tre, óra *pro* **nó**bis.

St. Peter, pray for us.

| | | | |
|---|---|---|---|
| Sáncte **Páule**, | óra. | Saint Paul, | pray. |
| Sáncte **Andréa**, | óra. | Saint Andrew, | pray. |
| Sáncte **Joánnes**, | óra. | Saint John, | pray. |
| Omnes sáncti Apóstoli et Evangelístae, | oráte. | All holy Apostles and Evangelists, | pray. |
| Omnes sáncti Discípuli **Dómini**, | oráte. | All holy Disciples of our Lord, | pray. |
| Sáncte **Stéphane**, | óra. | Saint Stephen, | pray. |
| Sáncte **Laurénti**, | óra. | Saint Lawrence, | pray. |
| Sáncte **Vincénti**, | óra. | Saint Vincent, | pray. |
| Omnes sáncti **Mártyres**, | oráte. | All holy Martyrs, | pray. |
| Sáncte **Silvéster**, | óra. | Saint Silvester, | pray. |
| Sáncte **Gregóri**, | óra. | Saint Gregory, | pray. |
| Sáncte **Augustíne**, | óra. | Saint Augustine, | pray. |
| Omnes sáncti Pontífices et Confessóres, | oráte. | All holy Bishops and Confessors, | pray. |
| Omnes sáncti **Doctóres**, | oráte. | All holy Doctors, | pray. |
| Sáncte **Antóni**, | óra. | Saint Anthony, | pray. |
| Sáncte **Benedícte**, | óra. | Saint Benedict, | pray. |
| Sáncte **Domínice**, | óra. | Saint Dominic, | pray. |
| Sáncte **Francísce**, | óra. | Saint Francis, | pray. |
| Omnes sáncti Sacerdótes et Levítae, | oráte. | All holy Priests and Levites, | pray. |
| Omnes sáncti Mónachi et Eremítae, | oráte. | All holy Monks and Hermits, | pray. |
| Sáncta María Magdaléna, | óra. | Saint Mary Magdalen, | pray. |
| Sáncta **Agnes**, | óra. | Saint Agnes, | pray. |

| | |
|---|---|
| Sáncta Caecília, *óra pro* nóbis. | Saint Cecily, pray. |
| Sáncta Agatha, óra. | Saint Agatha, pray. |
| Sáncta Anastásia, óra. | Saint Anastasia, pray. |
| Omnes sánctae Vírgines et Víduae, oráte. | All holy Virgins and Widows, pray. |



Omnes Sáncti et Sánctae Dé- i, intercédi-*te pro* nóbis.

All holy men and women, Saints of God, intercede for us.

*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) :*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with you.

Orémus

Let us pray.

OMnípotens sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis : † et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spíritum adoptiónis emítte; * ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur efféctu. Per Dóminum nostrum Jesum Christum, Fílium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus :

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.

*With his hands joined, he sings to the tone of the Preface :* Per ómnia saécula saeculórum, *(simple tone, p.* 631*).*

VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere : Dómine, sancte Pater, omnípotens aetérne Deus: Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris efféctum : et licet nos tantis mystériis exsequéndis simus indígni : tu tamen grátiae tuae dona non déserens, étiam ad nostras preces aures tuae pietátis inclínas. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur : ut jam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti : ut, uníus ejusdémque elementi mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiae tuae, et multíplica in ea regeneratiónes tuas, qui grátiae tuae affluéntis ímpetu laetíficas civitátem tuam : fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis : ut, tuae majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

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 a sanctifying virtue to this thy creature. Thou art that God who by means of water, purging a guilty world from sin, didst in the flood itself prefigure the grace of baptismal regeneration; forasmuch as, by the mysterious action of one and the same element, the days of evil were brought to an end and those of holy living begun. 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 :*

QUI hanc aquam, regenerándis homínibus praeparátam, arcána sui núminis admixtióne fecúndet : ut, sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies caeléstis emérgat : et quos aut sexus in córpore, aut aetas discérnit in témpore, omnes in unam páriat

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-

grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédat : procul tota nequítia diabólicae fraudis absístat. Nihil hic loci hábeat contráriae virtútis admíxtio : non insidiándo circúmvolet : non laténdo subrépat : non inficiéndo corrúmpat.

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.

*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.*

SIT haec sancta et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda purificans : ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perféctae purgatiónis indulgéntiam consequántur.

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 benedíco te, creatúra aquae, per Deum + vivum, per Deum + verum, per Deum + sanctum : per Deum, qui te in princípio verbo separávit ab árida : cujus Spíritus super te ferebátur.

WHerefore, O 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.

*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 paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre praecépit. Qui te in desérto amáram, suavitáte índita, fecit esse potábilem, et sitiénti pópulo de petra produxit. Bene + dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum : qui te in Cana Galilaéae signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit : et a Joánne in Jordáne in te

HE it was who bade thee to flow from out of paradise, and in four streams to water the face of the whole earth. He it was who, in the wilderness, from bitter that thou wert, pouring sweetness into thee, made thee such as God's people could drink, and who, when again they thirsted, commanded thee to spring forth even from a rock. I bless + thee, likewise, in the name of Jesus Christ, his only Son, our Lord. His might, at Cana in Galilee, by a wonderful miracle changed thee into wine; upon

baptizátus est. Qui te una cum sánguine de látere suo prodúxit: et discípulis suis jussit, ut credéntes baptizaréntur in te, dicens: « Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti ».

thee he walked; and in thee in the Jordan did John baptize him. Together with blood, he gave thee forth from his side, and in thee he ordained his disciples to baptize those who should believe in him, saying: Go ye, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

*Then the celebrant says, not singing:*

HÆC nobis praecépta servántibus, tu, Deus omnípotens, clemens adésto: tu benígnus aspíra.

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:*

TU has símplices aquas tuo ore benedícito: ut praeter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus efficáces.

WIth thine own mouth do thou bless this pure elemént, so that, above its natural power of cleansing the bodies of men, it may be endued with virtue to purify their souls.

*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:*

DEscéndat in hanc plenitúdinem fontis virtus Spíritus Sancti.

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.*

TOtámque hujus aquae substántiam regenerándi fecúndet efféctu.

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:*

HIC ómnium peccatórum máculae deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípii, cunctis vetustátis squalóribus emundétur: ut omnis homo, sacraméntum hoc regeneratiónis ingréssus, in verae innocéntiae novam infántiam renascátur. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

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 cleansed from the taint which of old defiled it, so that every man, who in these waters has access to thy sacrament, 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. ℟. 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 :*

SAnctificétur et fecundétur fons iste Oleo salútis renascéntibus ex eo, in vitam aetérnam. ℟. 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. ℟. Amen.

*Then he pours chrism into the water, saying :*

INfúsio Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Paráclíti, fiat in nómine sanctae Trinitátis. ℟. Amen.

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. ℟. 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 :*

COmmíxtio Chrísmatis sanctificatiónis, et Olei unctiónis, et aquae baptísmatis, páriter fiat in nómine Pa + tris, et Fí + lii, et Spíritus + Sancti. ℟. Amen.

MAY this commingling of Chrism of sanctification, of Oil of unction and of Water of baptism, be made in the name of the Fa + ther, and of the Son, + and of the Holy + Ghost. ℟. Amen.

*He then mixes the oil with the water.*

*If Baptism is not given, nº 22 follows at once.* 639N.

## 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 vocáris ? " *(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.*

### 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) :* ℟. I do believe.

#### in the Son

PRIEST : Do you believe in Jesus Christ his only Son our Lord, who was born, and suffered?

℟. 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?

℟. I do believe.

PRIEST : *N.*, will you be baptised?

℟. I will.

## THE BAPTISM

*The celebrant pours the water of Baptism three times on the candidate's head, saying in Latin.*

*N.*, I BAPTISE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

## 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. ℟. Amen.

℣. Peace be with you.

℟. 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. ℟. 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.

℟. Amen.

## DISMISSAL

Go in peace, *N.*, and our Lord be with you. ℟. Amen.

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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,* | [a) *the thurifer goes first,* |
| b) *then the subdeacon or cleric with the cross,* | b) *then the cross-bearer,* |
| c) *the clergy,* | 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.*

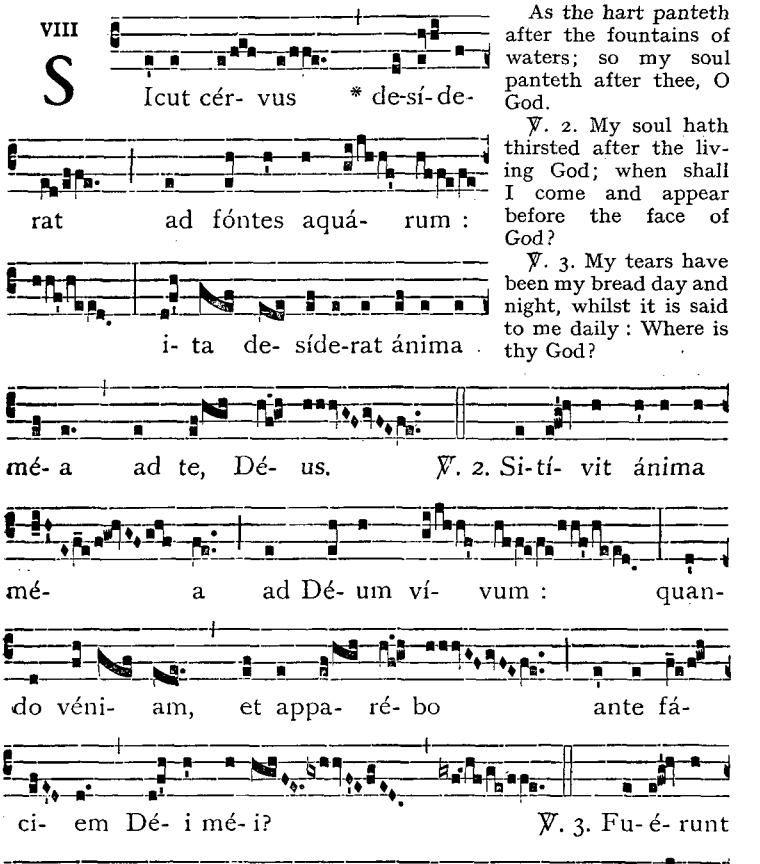
d) *then one or more servers carrying the baptismal water,*

e) *finally the celebrant, with head covered.*

*The paschal candle remains in its place : meanwhile the following is sung :*

**Canticle**
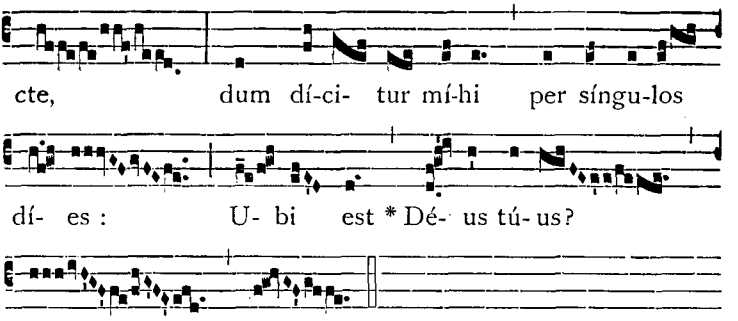
*Ps. 41, 2-4*



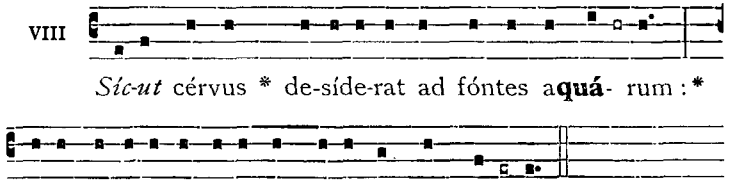

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God.

℣. 2. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

℣. 3. My tears have been my bread day and night, whilst it is said to me daily : Where is thy God?




**Psalm tone for the Canticle**




℣. 2. *Sitívit* ánima méa ad Déum **vívum** : * quándo véniam et apparébo ante fáciem *Déi* **méi**?

℣. 3. *Fuérunt* míhi lácrimae méae pánes die ac **nócte**, * dum dícitur míhi per síngulos díes : Ubi est *Déus* **túus**?

*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) :*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with you.

Orémus

OMnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem : † et concéde propítius; * ut fídei ipsíus sitis, baptísmatis mystério, ánimam corpúsque sanctíficet. Per Dóminum nostrum. ℟. Amen.

Let us pray

OAlmighty 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. ℟. 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 Trínitas, 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 María, óra pro nóbis.

*The Blessing of the water takes place as above, except that the canticle* Sicut cérvus *is sung on the way to the font, and the celebrant sings the prayer* Omnípotens sempitérne Deus, réspice propítius, *p.* 639P, *n. 22 before beginning the blessing of the font, p.* 639I, *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
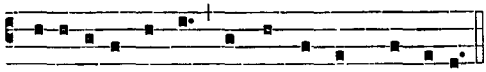
27. *After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation* Propítius ésto *to the end. All kneel and make the responses.*

28. *The priest himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.*

[28 a. *The priest himself and the servers go to the sacristy, where they vest for Mass.*

*If, however, there being no cantors, the priest himself has to sing or say the Litany, he kneels on the lowest step of the altar, towards the Epistle side. When the Litany is completed, he goes to the sacristy with the servers to vest for the sung Mass, as said above.*]

29. *Meanwhile, the paschal candle is put on its candlestick at the Gospel corner, and the altar is made ready for Mass, with lighted candles and flowers.*

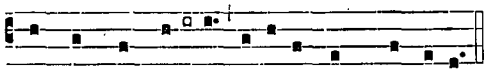


Be merciful, spare us, O Lord.

Propí-*ti-us* **és**to, párce nó-bis, Dómine.

Be merciful, hear us, O Lord.

Propí-*ti-us* **és**to, exáu-di nos, Dómine.



From all evil, O Lord, deliver us.

Ab *ómni* **má**- lo, líbe-ra nos, Dómine.

| | | |
|---|---|---|
| Ab *ómni* **pecc**áto, | From all sin, | |
| A mór*te* **per**pétua, | From everlasting death, | |
| Per mystérium sánctae Incarnatiónis **túa**e, | Through the mystery of thy holy Incarnation, | |
| Per Adv*éntum* **túum**, | Through thy Coming, | |
| Per Nativi*tátem* **túam**, | Through thy Nativity, | O Lord, deliver us. |
| Per Baptísmum et sánctum Jejúnium **túum**, | Through thy Baptism and holy Fasting, | |
| Per Crúcem et Passiónem **túam**, | Through thy Cross and Passion, | |
| Per Mórtem et Sepul*túram* **túam**, | Through thy Death and Burial, | |
| Per sánctam Resurrectiónem **túam**, | Through thy holy Resurrection, | |
| Per admirábilem Ascensiónem **túam**, | Through thy wonderful Ascension, | |
| Per advéntum Spíritus Sáncti **Par**ácliti, | Through the coming of the Holy Ghost the Comforter, | |
| In díe *ju*dícii, | In the day of judgment, | |

Líbera nos, Dómine.



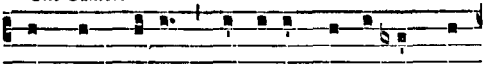
We, sinners, beseech thee, hear us.

Pecc*a*tó- res, te rogámus, áudi nos,

| | |
|---|---|
| Ut nó*bis* **pár**cas, te rogámus, áudi nos. | That thou spare us, we beseech thee, hear us. |
| Ut Ecclésiam túam sánctam régere et conserváre *dig*néris, te rogámus, áudi nos. | That thou vouchsafe to rule and preserve thy holy Church, we beseech thee, hear us. |

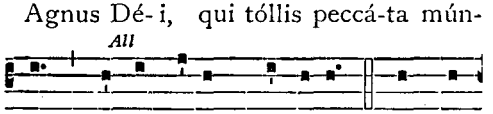
| | |
|---|---|
| Ut dómnum apostólicum et omnes ecclesiásticos órdines ' in sáncta religióne conserváre *dig*néris, te... | That thou vouchsafe to keep steadfast in religious fervour the Bishop of the Apostolic See and all orders in thy Church, we... |
| Ut inimícos sánctae Ecclésiae ' humiliáre *dig*néris, te... | That thou vouchsafe to humble the enemies of thy holy Church, we... |
| Ut régibus et princípibus christiánis ' pácem et véram concórdiam donáre *dig*néris, te... | That thou vouchsafe to grant peace and true concord to Christian kings and princes, we... |
| Ut nosmetípsos in túo sáncto servítio ' confortáre et conserváre *dig*néris, te... | That thou vouchsafe to confirm and preserve us in thy holy service, we... |
| Ut ómnibus benefactóribus nóstris ' sempitérna bóna *re*tríbuas, te... | That thou render eternal good things to all our benefactors, we... |
| Ut frúctus térrae ' dáre et conserváre *dig*néris, te... | That thou vouchsafe to give and preserve the fruits of the earth, we... |
| Ut ómnibus fidélibus defúnctis ' réquiem aetérnam donáre *dig*néris, te... | That thou vouchsafe to give eternal rest to all the faithful departed, we... |
| Ut nos exaudíre *dig*néris, te... | That thou vouchsafe graciously to hear us, we... |

*The Cantors*



Agnus Dé- i, qui tóllis peccá-ta mún-

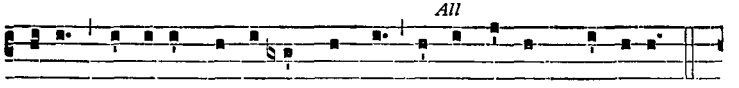
*All*



di, * parce nóbis, Dómine. Agnus

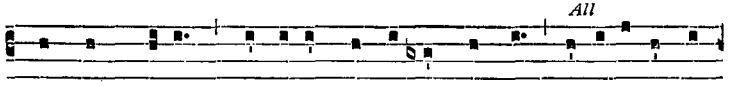
Lamb of God, who takest away the sins of the world.
1. spare us, O Lord.
2. hear us, O Lord.
3. have mercy on us.
Christ, hear us.
Christ, graciously hear us.

*All*

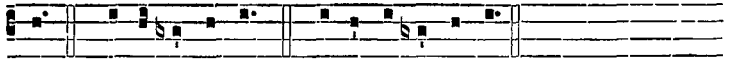


Dé- i, qui tóllis peccá-ta múndi, * exáudi nos, Dómine.

*All*



Agnus Dé- i, qui tóllis peccá-ta múndi,* mi-seré-re nó-



bis. Chríste, áudi nos. Chríste, exáudi nos.

# The Mass of the Paschal Vigil

1. *At the end of the Litany the cantors solemnly intone* Kýrie, eléison, *as at Mass.*

Kýrie, 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* Confíteor *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* Kýrie, eléison, *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:*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with you.

## Collect

DEus, qui hanc sacratíssimam noctem glória Domínicae Resurrectiónis illústras: * consérva in nova famíliae tuae progénie adoptiónis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúmdem Dóminum nostrum Jesum Christum.
*All:* ℟. 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.*

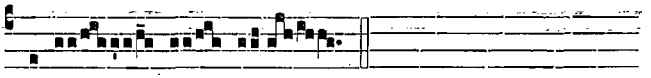
## Lectio Epistolae beati Pauli apostoli ad Colossenses

*Baptism is a death and a resurrection. Colos. 3, 1-4.*

FRatres : Si consurrexístis cum Christo, quae sursum sunt quaérite, ubi Christus est in déxtera Dei sedens : quae sursum sunt sápite, non quae super terram. Mórtui enim estis, et vita vestra est abscóndita cum Christo in Deo. Cum Christus apparúerit, vita vestra : tunc et vos apparébitis cum ipso in glória.

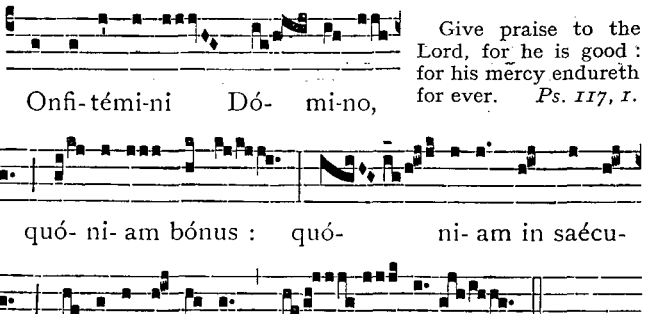
BRethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.

*After the Epistle, all standing, the celebrant intones :*




*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 :*

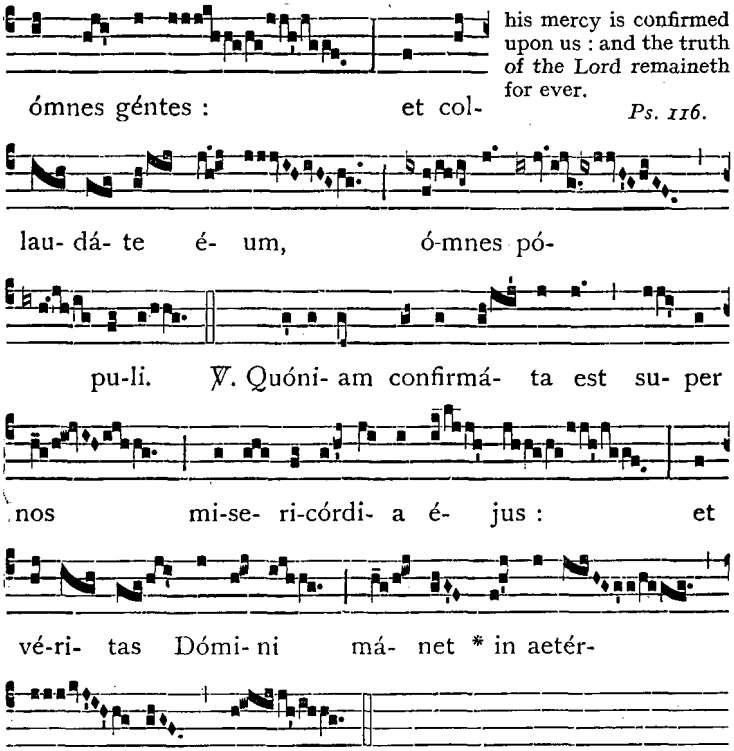



Give praise to the Lord, for he is good : for his mercy endureth for ever. *Ps. 117, 1.*

Allelúia *is not repeated.*




O praise the Lord, all ye nations; and praise him together, all ye people. ℣. For




his mercy is confirmed upon us : and the truth of the Lord remaineth for ever. *Ps. 116.*

*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*

VEspere autem sábbati, quae lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo : et accédens revólvit lápidem, et sedébat super eum : erat autem aspéctus ejus sicut fulgur : et vestiméntum 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

autem ejus extérriti sunt custódes, et facti sunt velut mórtui.

Respóndens autem Angelus, dixit muliéribus: « Nolíte timére vos : scio enim, quod Jesum, qui crucifíxus est, quaéritis : non est hic : surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discípulis ejus, quia surréxit : et ecce praecédit vos in Galilaéam : ibi eum vidébitis. Ecce praedíxi vobis ».

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.*

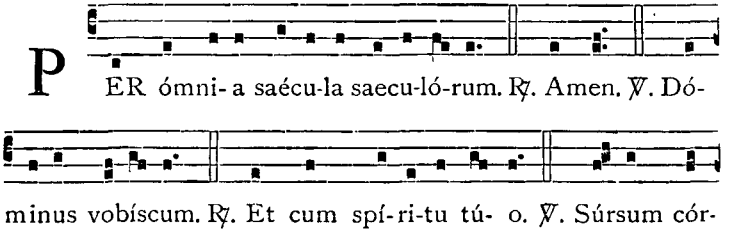
*Prayers of offering, p.* 8.

## Secret

SUscipe, quaésumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, profíciant. Per Dóminum nostrum Jesum Christum, Fílium tuum.

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 salutáre : Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte gloriósius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

IT is truly meet and just, right and profitable, to extol thee indeed at all times, O Lord, but chiefly with highest praise to magnify thee on this night when for us was sacrificed Christ our Pasch. For he is the true Lamb who has taken away the sins of the world; who by dying himself has destroyed our death; and by rising again has bestowed a new life on us. 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 :

Sánctus. *p.* 32.

*At the* **Canon of the mass,** Communicántes *and* Hanc ígitur, *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.

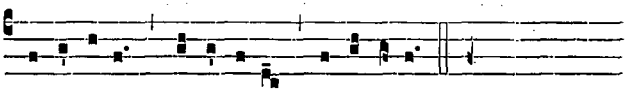
*The rest as in the Canon, p.* 16.

*The* Agnus Dei *is not said, nor the prayer* Dómine Jesu Christe, qui dixísti. *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 :*

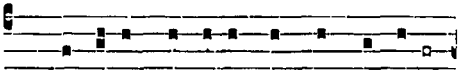
Ant. VI



A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

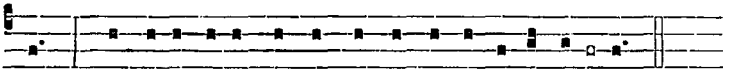
**Psalm 150** *(New psalter, p.* 2044*)*

A solemn chorus in praise of God

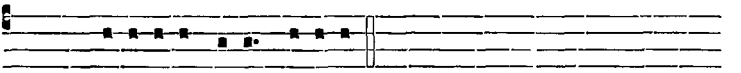


1. Laudáte Dóminum in sánctis **é-**

1. Praise ye the Lord in his holy places : praise ye him in the firmament of his power.



jus : * laudáte é-um in firmaménto virtú-tis **é-** jus.



*Flex :* benesonántibus : †

2. Laudáte éum in virtúti*bus* **é**jus : * laudáte éum secúndum multitúdinem magnitú*dinis* **é**jus.

3. Laudáte éum in só*no* **tú**bae : * laudáte éum in psaltério, *et* **cí**thara.

4. Laudáte éum in týmpano, *et* **chó**ro : * laudáte éum in chór*dis et* **ór**gano.

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubila*ti*ónis : * ómnis spíritus *láudet* **Dó**minum.

6. Glória Pátri, *et* **Fí**lio, * et Spirí*tui* **Sán**cto.

7. Sicut érat in princípio, et nunc, *et* **sém**per, * et in saécula saecu*lórum.* **A**men.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

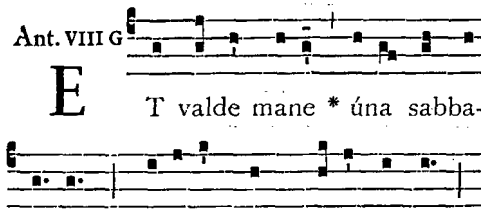
5. Praise him on high sounding cymbals : praise him on cymbals of joy. Let every spirit praise the Lord.

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

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

*The antiphon* Allelúia *is repeated.*

*There is no Little Chapter, hymn or ℣. : the celebrant intones the* Benedíctus *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.*

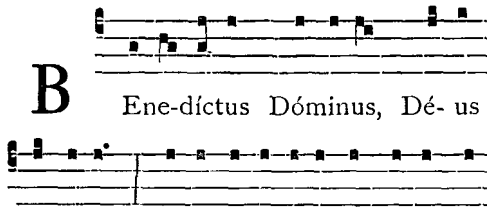
## Canticle of Zachary, father of St. John the Baptist

*(New psalter, p. 2046)*

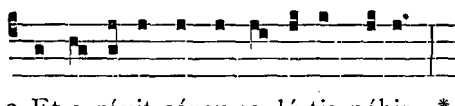
Every day, at the early morning Office of Lauds, religious in their monasteries, and the clergy, sing or recite the song that Zachary, inspired by the Holy Ghost, uttered after the birth of his long-awaited son, John the Baptist.

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.

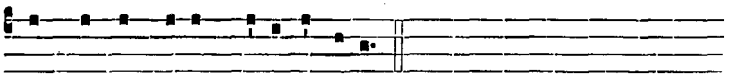
*All make the sign of the cross at the opening words, and sing standing.*



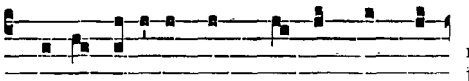

1. Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people;




2. And hath raised up an horn of salvation to us, in the house of David his servant;

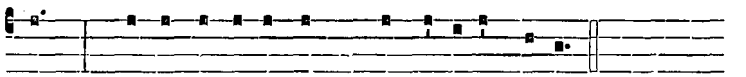


in dómo Dávid, pú-e-ri sú-i,

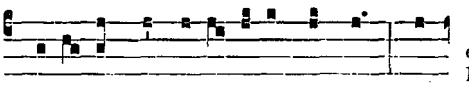


3. As he spoke by the mouth of his holy prophets, who are from the beginning;

3. Sic-ut locútus est per os sanctó-



rum, * qui a saécu-lo sunt, prophe-tárum é-jus :

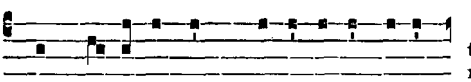


4. Salvation from our enemies and from the hand of all that hate us;

4. Sa-lú-tem ex in-imí-cis nóstris, * et

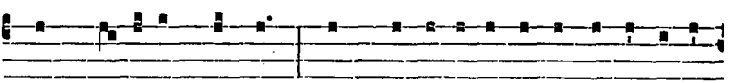


de mánu ómni-um qui odé-runt nos :

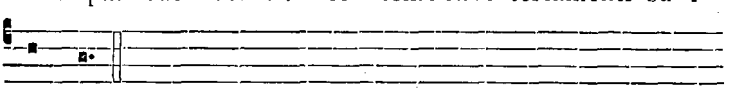


5. To perform mercy to our fathers and to remember his holy testament;

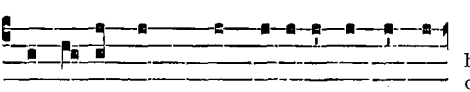
5. Ad fá-ci-éndam mi-se-ri-córdi-am



cum pátribus nóstris : * et memo-rá-ri testaménti sú-i

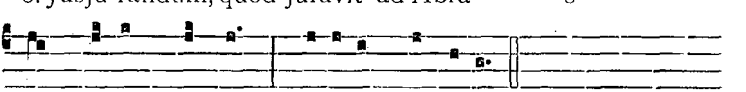


sáncti :

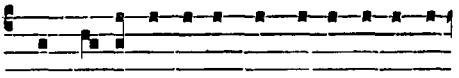


6. The oath, which he swore to Abraham our father, that he would grant to us

6. Jusju-rándum, quod jurávit ad Abra-

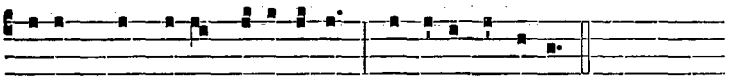


ham pátrem nóstrum, * datúrum se nóbis :

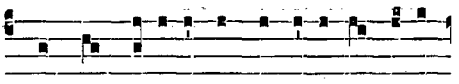


7. Ut si-ne timó-re, de manu in-imi-

7. That being delivered from the hand of our enemies, we may serve him without fear:

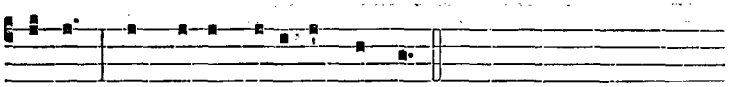


córum nostrórum libe-rá-ti, * servi-ámus íl-li:

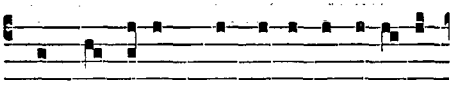


8. In sancti-táte et justí-ti- a córam

8. In holiness and justice before him, all our days.

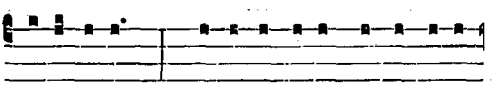


ípso, * ómni-bus di- ébus nóstris.

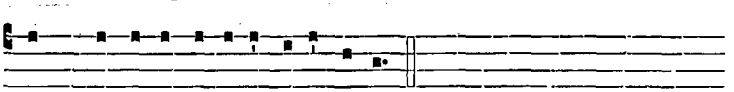


9. Et tu, pú-er, Prophé-ta Altíssimi

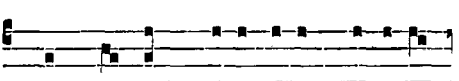
9. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:



vocábe-ris: * prae-í-bis enim ante fáci-

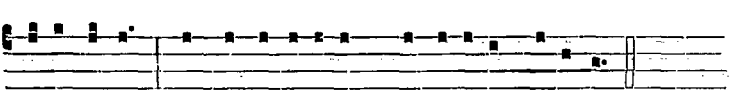


em Dómi-ni pa-ráre ví- as é-jus:

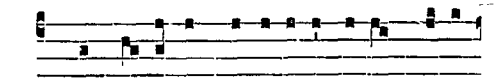


10. Ad dándam sci- énti- am sa-lú-tis

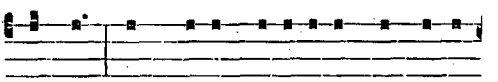
10. To give knowledge of salvation to his people, unto the remission of their sins;



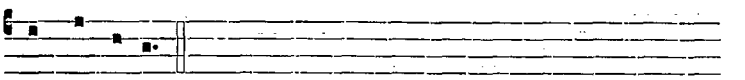
plébi é-jus: * in remissi- ónem peccatórum e- ó-rum:



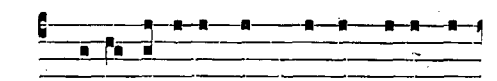
11. Per vísce-ra mi-se-ricórdi-ae Dé- i



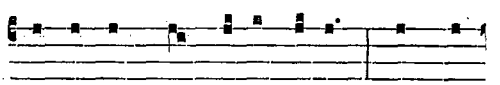
nóstri : * in quibus vi-si-távit nos, ó-ri-



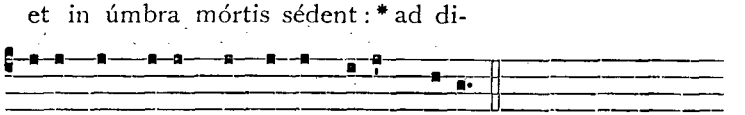
ens ex álto :



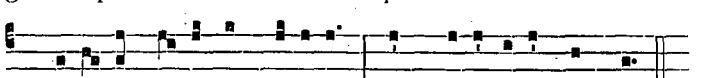
12. Illumi-náre his qui in ténebris



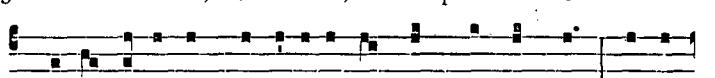
et in úmbra mórtis sédent : * ad di-



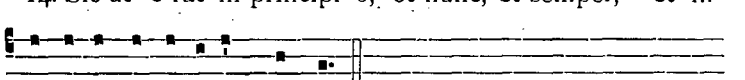
rigéndos pédes nóstros in ví- am pácis.



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



14. Sic-ut é-rat in princípi- o, et nunc, et semper, * et in



saécu-la saecu-lórum. Amen.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

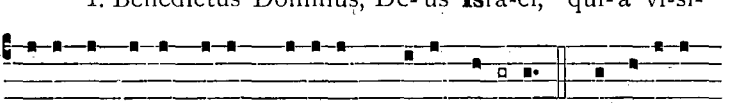
12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace. *Luke 1, 68-79.*

*The antiphon* Et valde mane, *p.* 639AA *is repeated.*

**Simple tone for the same canticle**




1. Benedíctus Dóminus, Dé- us **Is**ra-ël, * qui-a vi-si-



távit et fé-cit redempti-ónem *plébis* **sú-** ae : 2. Et eréxit...

*The intonation is repeated for each verse.*

2. Et eréxit córnu salútis **nó**bis, * in dómo Dávid, púe*ri* **súi** :

3. Sicut locútus est per os san**ctó**rum, * qui a saéculo sunt, prophe*tárum* **é**jus :

4. Salútem ex inimícis **nó**stris, * et de mánu ómnium *qui* o**dé**runt nos :

5. Ad faciéndam misericórdiam cum pátribus **nó**stris : * et memorári testaménti *súi* **sán**cti :

6. Jusjurándum, quod jurávit ad Abraham pátrem **nó**strum, * datú*rum se* **nó**bis :

7. Ut sine timóre, de mánu inimicórum nostrórum libe**rá**ti, * servi*ámus* **íl**li

8. In sanctitáte et justítia córam **ípso**, * ómnibus di*ébus* **nó**stris.

9. Et tu, púer, prophéta Altíssimi voc**á**beris : * praeíbis enim ante fáciem Dómini paráre *vias* **é**jus :

10. Ad dándam sciéntiam salútis plébi **é**jus, * in remissiónem peccató*rum* e**ó**rum :

11. Per víscera misericórdiae Déi **nó**stri : * in quíbus visitávit nos, óri*ens ex* **ál**to :

12. Illumináre his qui in ténebris et in úmbra mórtis **sé**dent : * ad dirigéndos pédes nóstros in *viam* **pá**cis.

13. Glória Pátri, et **Fí**lio, * et Spirí*tui* **Sán**cto.

14. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. **A**men.

*The antiphon* Et válde máne, *p.* 639AA, *is repeated.*

*Then the celebrant says :*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with you.

## Postcommunion or prayer

Orémus

SPíritum nobis, Dómine, tuae caritátis infúnde : * ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spíritus...
*All :* ℟. Amen.

Let us pray

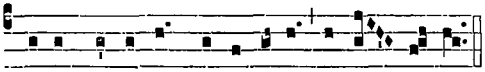
IMpart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through our Lord Jesus Christ thy Son... in the unity of the same Holy Spirit.

*Then the celebrant says :*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with you.

*The deacon [or the priest] turns towards the people and sings :*



Go, the Mass has been said.

Ite, míssa est, alle-lú-ia, alle- lú- ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

Thanks be to God.

*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.

Benedícat vos omnípotens Deus, Pater, et Fílius, + et Spíritus Sánctus. ℟. Amen.
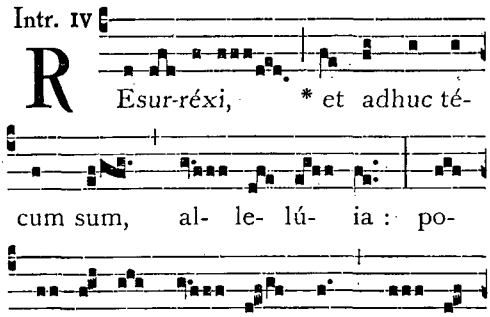
May God almighty bless you, + Father, Son, and Holy Ghost.
℟. Amen.

*The Last Gospel is omitted, and all return to the sacristy.*
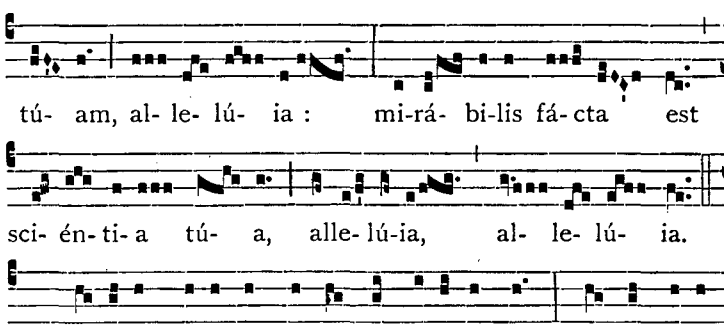
# The solemn Mass of Easter day

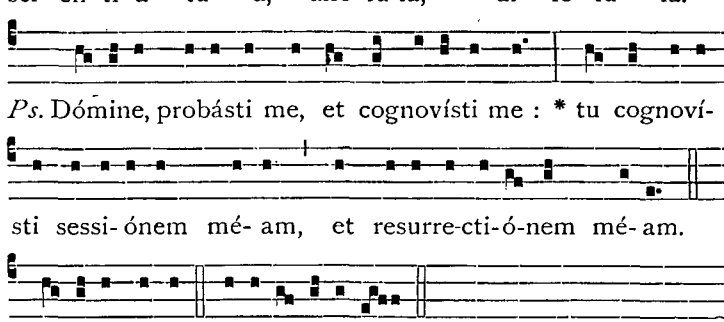
Station at Saint Mary Major

Intr. IV




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.*




Glória Pátri. 4th tone, *p.* 29.

## Collect.

DEus, qui hodiérna die per Unigénitum tuum, aeternitátis nobis áditum devícta morte reserásti : † vota nostra, quae praeveniéndo aspíras, * étiam adjuvándo proséquere. Per eúmdem Dóminum.

OGod, 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.

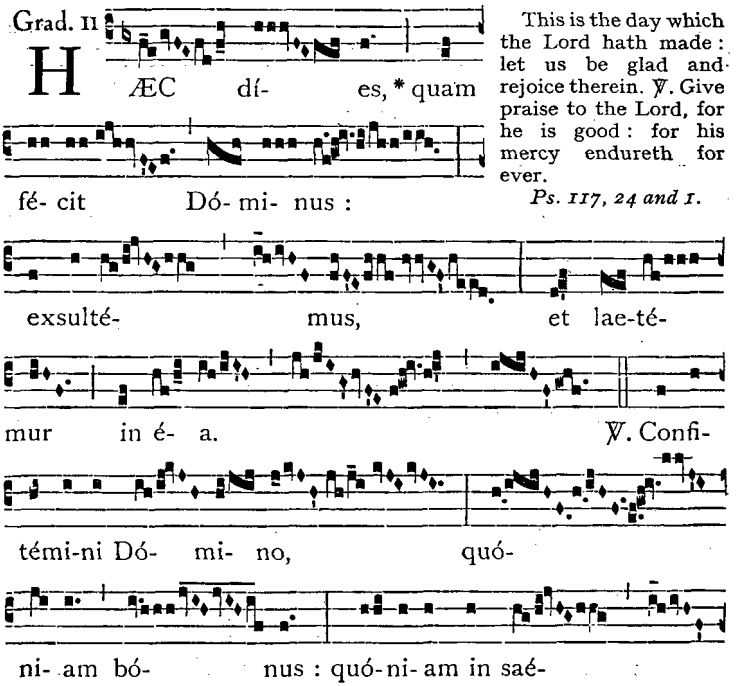
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The new life of the Christian. 1 Cor. 5, 7-8*

FRatres : Expurgáte vetus ferméntum, ut sitis nova conspérsio, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur : non in ferménto véteri, neque in ferménto malítiae, et nequítiae : sed in ázymis sinceritátis, et veritátis.
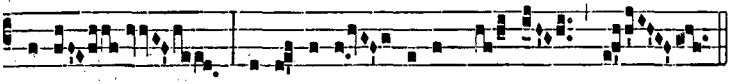
BRethren, purge out the old leaven, that you may be a new paste, as you are unleavened : for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the leaven of sincerity and truth.

Grad. II

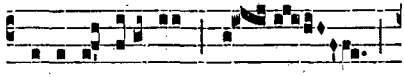



This is the day which the Lord hath made : let us be glad and rejoice therein. ℣. Give praise to the Lord, for he is good : for his mercy endureth for ever.

*Ps. 117, 24 and 1.*

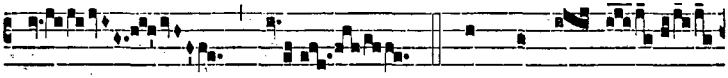



VII
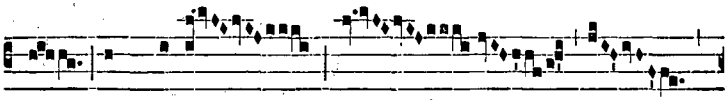



Christ our Pasch is sacrificed.

*Epistle.*

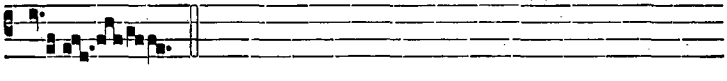


℣. Páscha nó-strum
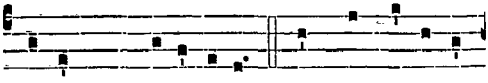








Allelúia. *is not repeated, but there is then said:*

WIPON († 1050), chaplain to the Emperors Conrad II and Henry III. (?)

Seq. I

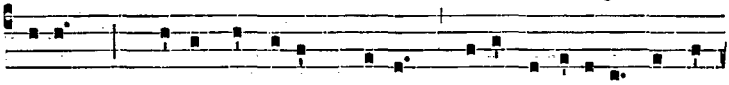






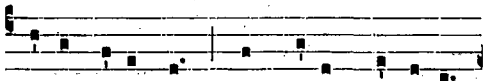
1. To the Paschal Victim, hymns of praise, come, ye Christians, joyous raise!

2. Lamb unstained, unmeasured price hath paid, ransom for the sheep that strayed. To a Father kind, rebellious men sinless Son hath led again.

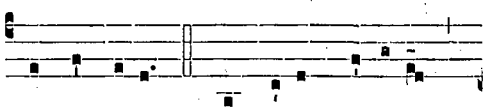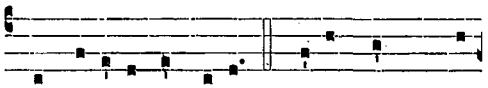




tó-res. 3. Mors et ví-ta du-éllo confli-



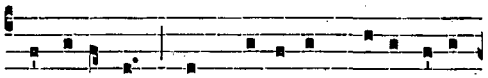
xé-re mirándo : dux vítae mórtu- us,



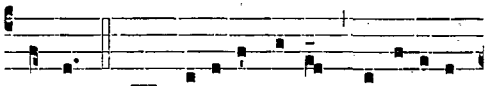
régnat vívus. 4. Dic nóbis Ma-rí- a,



quid vidísti in ví- a? 5. Sepúlcrum Chrí-



sti vivéntis et gló-ri- am vídi resur-



géntis : 6. Angé-licos téstes, sudá-ri- um,

3. Life and death in combat fierce engage, marvel dazzling every age. Prince of life by hellish monster slain living now shall ever reign.

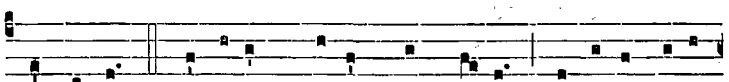
4. Tell us, Mary, thou our herald be, what in passing thou didst see?

5. Empty tomb, where Christ, now living, lay,

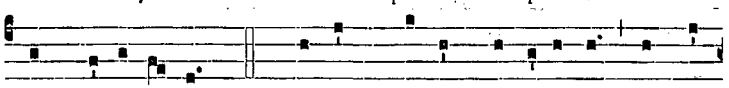
6. Angels saw I in bright array; shroud and vesture loosely cast aside

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.

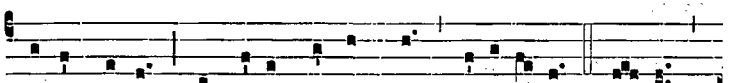
8. Know we now that Christ hath truly risen. Glorious King, help and save us while we sing. Amen. Alleluia.



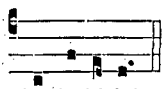
et véstes. 7. Surréxit Chrístus spes mé- a : praecédet sú-os



in Ga-li-laé-am. 8. Scímus Chrístum surrexísse a mór-



tu-is ve-re : tu nóbis, víctor Rex, mi-se-ré-re. Amen.



(Alle-lú-ia).

*The* Allelúia. *at the end of the Sequence replaces that omitted after the Versicle. Accordingly, it must not be added here unless the* Allelúia. *and ℣. were sung before the Sequence.*

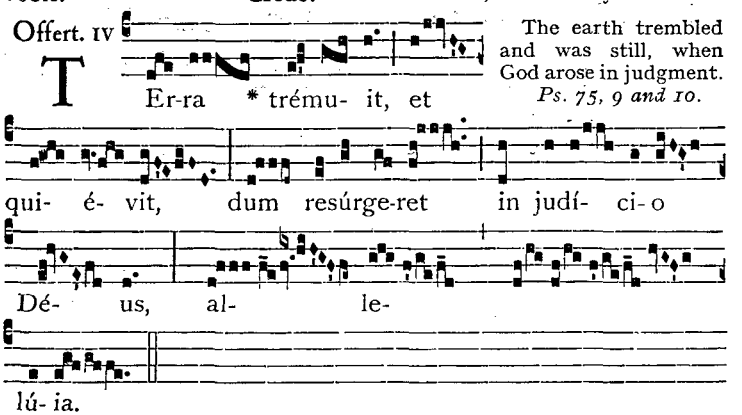
## ✠ Sequentia sancti Evangelii secundum Marcum.

*The empty tomb, and the Angel's message. Mark 16, 1-7.*

IN illo témpore : María Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbatórum, véniunt ad monuméntum, orto jam sole. Et dicébant ad ínvicem : Quis revólvet nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monuméntum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupuérunt. Qui dicit illis : Nolíte expavéscere : Jesum quaéritis Nazarénum, crucifíxum : surréxit, non est hic, ecce locus ubi posuérunt eum. Sed ite, dícite discípulis ejus, et Petro, quia praecédit vos in Galilaéam : ibi eum vidébitis, sicut dixit vobis. Credo.

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.

Offert. IV




The earth trembled and was still, when God arose in judgment. *Ps. 75, 9 and 10.*

### Secret.

SUscipe, quaésumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum.

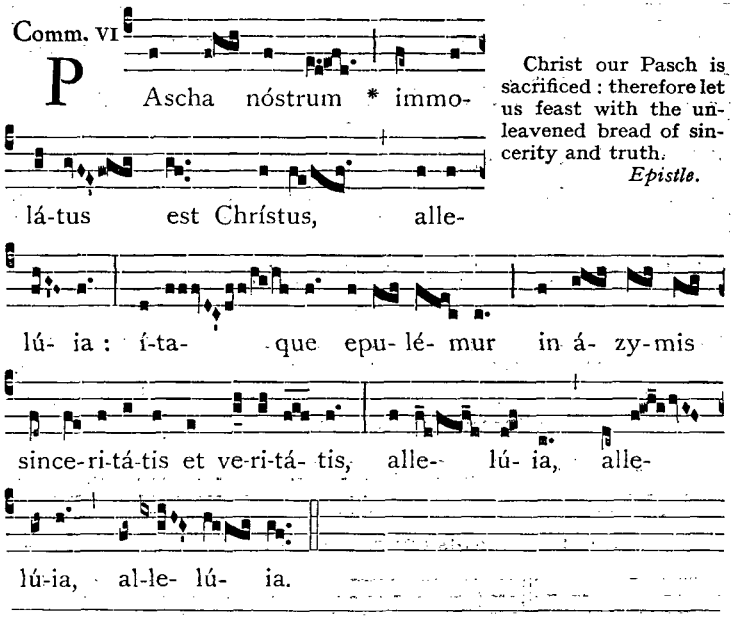
LOok favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up : and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

## Preface

VEre dignum et justum est, aequum et salutáre: Te quidem, Dómine, omni témpore, sed
(1) in hac potíssimum die
(2) in hoc potíssimum
gloriósius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes:

IT is truly meet and just, right and profitable to extol thee indeed at all times, O Lord, but chiefly with highest praise to magnify thee
(1) on this day
(2) at this time
when for us was sacrificed Christ our Pasch. For he is the true Lamb who has taken away the sins of the world; who by dying himself has destroyed our death; and by rising again has bestowed a new life on us. 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:

*In the Canon.* Communicántes *and* Hanc ígitur *proper, p.* 15 *and* 16.




Christ our Pasch is sacrificed: therefore let us feast with the unleavened bread of sincerity and truth. *Epistle.*

[1] Easter Day to Easter Saturday.
[2] Low Sunday to the Eve of the Ascension.

## Postcommunion.

SPíritum nobis, Dómine, tuae caritátis infúnde : ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spíritus...

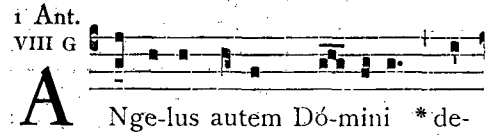
IMpart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through... in the unity of the same Holy Spirit.

Ite, missa est, allelúia, allelúia, *p.* 639FF.

## AT VESPERS.

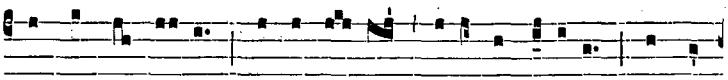
The antiphons are from the last chapter of St. Matthew's Gospel, and are found in the Gospel on p. 639W.

1 Ant. VIII G



ANge-lus autem Dó-mini * de-

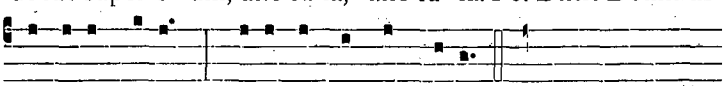
For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it.



scéndit de caé-lo, et accé-dens revólvit lápidem, et se-



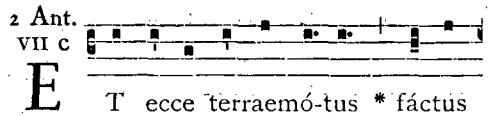
débat super é- um, alle-lú-ia, alle-lú- ia. *Ps.* Díxit Dóminus



Dómino mé-o : * Séde a *déxtris* mé- is.

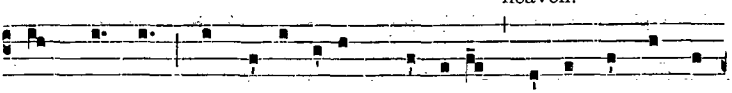
*Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant. VII C

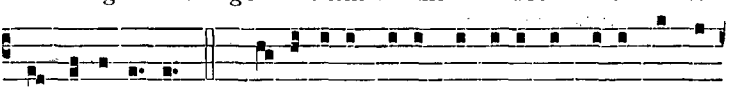


ET ecce terraemó-tus * fáctus

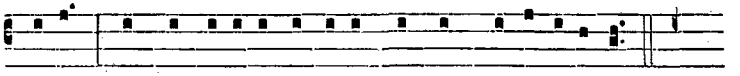
And behold there was a great earthquake. For an angel of the Lord descended from heaven.



est mágnus : Ange-lus enim Dómi-ni descéndit de caé-



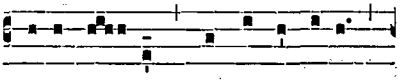
lo, alle-lú- ia. *Ps.* Confi-tébor tíbi Dómine in tóto córde



mé-o : * in consí-li-o justórum et congrega-ti-óne.

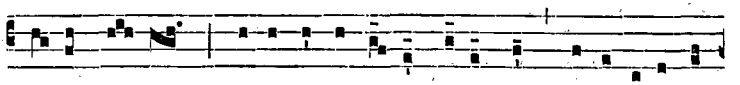
*Ps.* Confitébor. VII c. *p.* 157.

3 Ant. VIII c

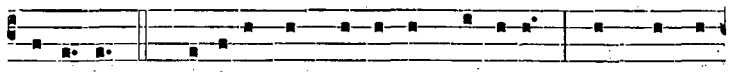


E -rat au- tem * aspéctus éjus

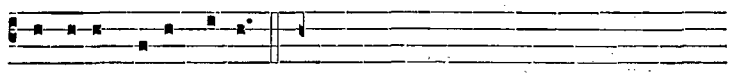
And his countenance was as lightning, and his raiment as snow.



sic-ut fúl-gur : vestiménta é-jus sicut nix, alle-lú-ia, al-



le-lú- ia. *Ps.* Be- átus vir qui tímet Dóminum : * in mandá-



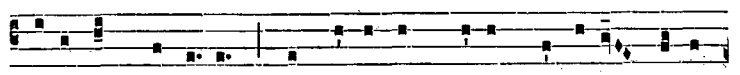
tis éjus *vó-let* nímis. *Ps.* Beátus vir. VIII c. *p.* 165.

4 Ant. VII a

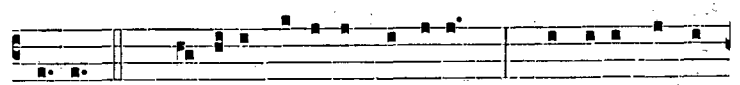


P RÆ timóre autem éjus * extér-

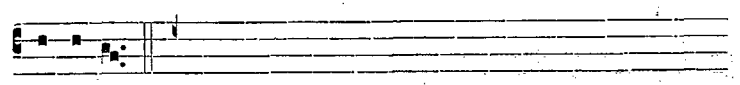
And for fear of him the guards were struck with terror, and became as dead men.



ri-ti sunt custódes, et fácti sunt velut mórtu- i, alle-
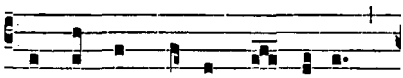


lú- ia. *Ps.* Laudáte pú- e-ri Dóminum : * laudáte nómen



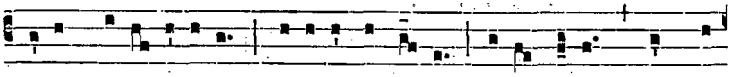
Dómi-ni. *Ps.* Laudáte púeri. VII a. *p.* 169.

℣ Ant. VIII G

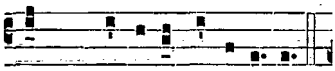


R Espóndens autem Ange-lus *

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus.

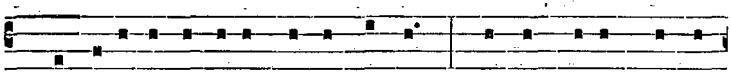


díxit mu-li- é-ribus: No-lí-te timé-re : scí- o enim quod Jé-

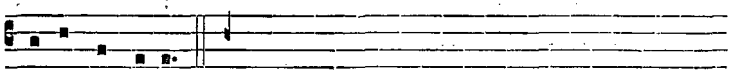


sum quaéri-tis, alle-lú-ia.

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 éxi-tu Isra-el de Ægýpto : * dómus Jácob de pó-

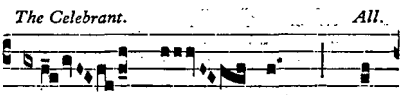


*pu-lo* bárbaro. *Ps.* In éxitu. VIII G. *p.* 177.

***Chapter, Hymn, and ℣. are omitted, but the following antiphon is said:***

*The Celebrant.* *All.*

Ant. II



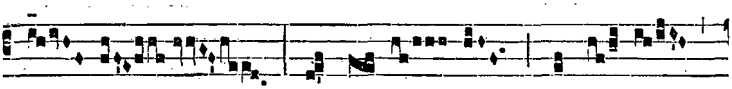
H ÆC dí- es, * quam

This is the day which the Lord hath made: let us be glad and rejoice therein.

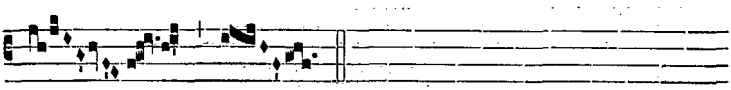
*Gradual.*



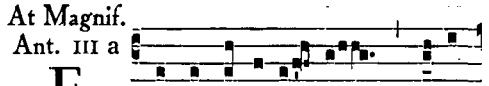
fé- cit Dó- mi- nus : exsulté-



mus, et lae-té- mur in é- a.



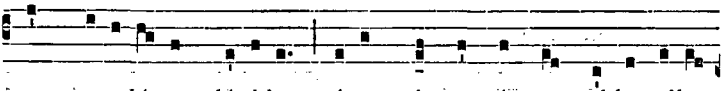
At Magnif.
Ant. III a



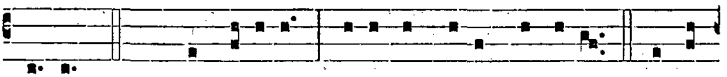
And looking, they saw the stone rolled back: for it was very great.

*Gospel.*

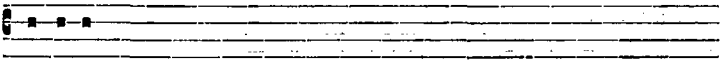
E T respi-ci-én-tes * vidé-



runt revo-lú-tum lápidem : érat quippe mágnus valde, alle-



lú- ia. *Cant.* Magní-ficat * ánima mé-*a* Dóminum. Et ex-



sultávit... *Cant.* Magníficat. IIIa. *p.* 214 *or* 220.

*Prayer.* Deus qui hodiérna die. *p.* 641.
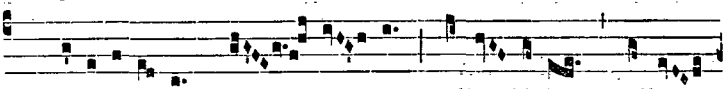
℣.



B Enedicámus Dómino, alle-lú-ia, alle- lú- ia.
℟. Dé- o grá- ti- as, alle-lú-ia, alle- lú- ia.

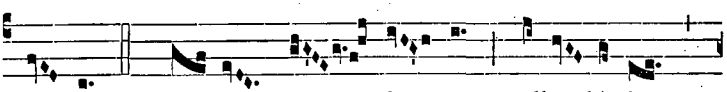
℣. Let us bless the Lord. ℟. Thanks be to God.

*This ℣. with double* Allelúia. *is sung at Vespers also on Easter Monday and Tuesday.*

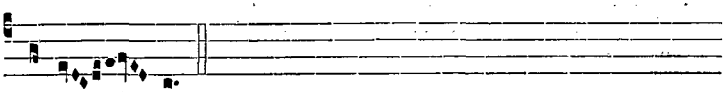
¶ *On Easter Sunday, however, and on the two following days, the ℣. may be sung as follows:*



℣. Benedicámus Dó- mi- no, alle- lú-ia, alle-



lú- ia. ℟. Dé- o grá- ti- as, alle- lú- ia,



alle- lú- ia.

Fidélium ánimae per misericórdiam Dei requiéscant in pace. ℟. Amen.

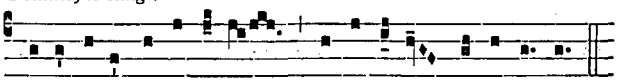
## AT COMPLINE.

*As on Sunday, p.* 224, *except :*

*After the* ℣. Déus in adjutórium, *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 dimíttis.

### Canticle of Simeon.

*Luke 2, 29-32.*

*The Cantor.*

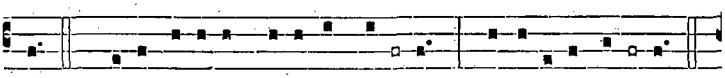


1. Nunc dimíttis sérvum tú-*um* Dómi-

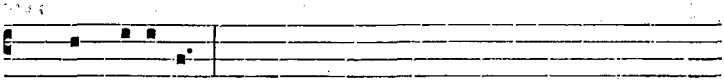
*The Choir.*



ne, * secúndum vérbum tú-*um in* pá-



ce: 2. Qui- a vidérunt ócu-*li* mé- i * sa-lu*táre* tú- um :



3. Quod *par*ásti * *etc.*

1. Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

2. Because my eyes have seen thy salvation,

3. Quod *par*ásti * ante fáciem ómnium *popul*órum :

4. Lúmen ad revelatió*nem* géntium, * et glóriam plébis *túæ* Israel.

3. Which thou hast prepared before the face of all peoples;

4. A light to the revelation of the gentiles, and the glory of thy people Israel.

5. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

6. Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum.* Amen.
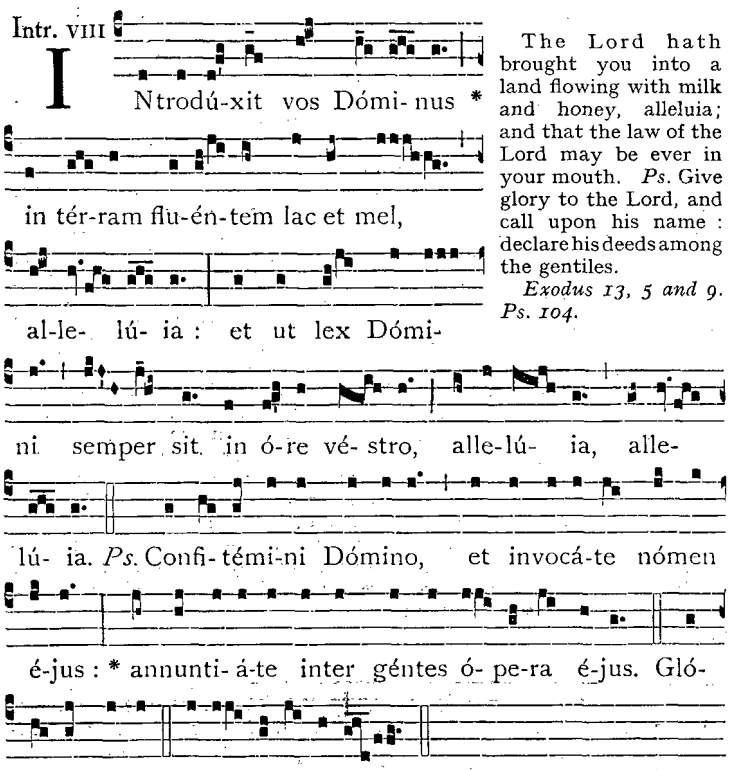
*Then the ant.* Haec díes. *p.* 648.

*Prayer.* Vísita. *p.* 236, *and what follows.*

*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.*

Glória Patri. 8th tone. *p.* 30.

## Collect.

DEus, qui solemnitáte paschá-li, mundo remédia contulísti : † pópulum tuum, quaésumus, caelésti dono proséquere ; * ut et perféctam libertátem cónsequi mereátur, et ad vitam profíciat sempitérnam. Per Dóminum nostrum Jesum Christum.

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.
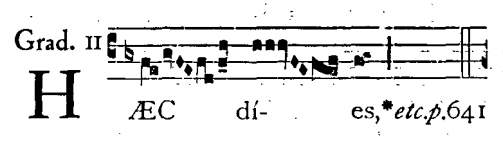
## Lectio Actuum Apostolorum.

*St. Peter proclaims the Resurrection. Acts 10, 37-43.*
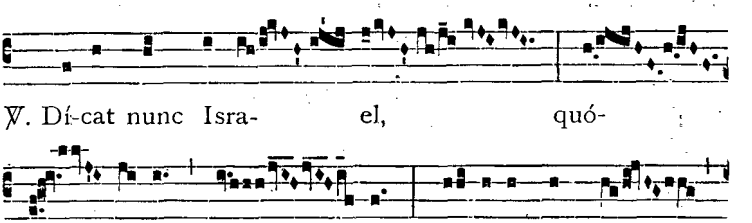
IN diébus illis : Stans Petrus in médio plebis, dixit : Viri fratres, vos scitis quod factum est verbum per univérsam Judaéam: incípiens enim a Galilaéa, post baptísmum quod praedicávit Joánnes, Jesum a Názareth : quómodo unxit eum Deus Spíritu Sancto, et virtúte, qui pertránsiit benefaciéndo, et sanándo omnes oppréssos a diábolo, quóniam Deus erat cum illo. Et nos testes sumus ómnium quae fecit in regióne Judaeórum, et Jerúsalem, quem occidérunt suspendéntes in ligno. Hunc Deus suscitávit tértia die, et dedit eum maniféstum fíeri, non omni pópulo, sed téstibus praeordinátis a Deo : nobis, qui manducávimus, et bíbimus cum illo, postquam resurréxit a mórtuis. Et praecépit nobis praedicáre pópulo, et testificári, quia ipse est, qui constitútus est a Deo judex vivórum et mortuórum. Huic omnes Prophétae testimónium pérhibent, remissiónem peccatórum accípere per nomen ejus omnes qui credunt in eum.

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.

Grad. II

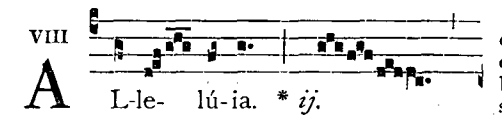



℣. Let Israel now say that he is good, that his mercy endureth for ever. *Ps. 117, 2.*

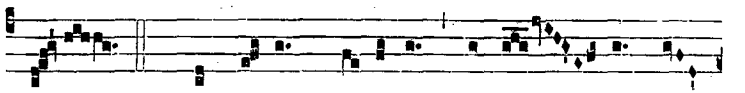


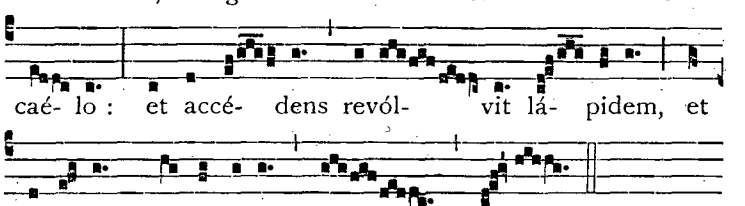



VIII




An Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. *Gospel.*




*Sequence.* Víctimae pascháli *with* Allelúia *at the end, p.* 642.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*On Easter Day, Jesus appears to two disciples going to Emmaus. Luke 24, 13-35.*

IN illo témpore : Duo ex discípulis Jesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexagínta ab Jerúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quae accíderant. Et factum est, dum fabularéntur, et secum quaérerent : et ipse Jesus appropínquans ibat cum illis : óculi autem illórum tenebántur, ne eum agnóscerent. Et ait ad illos : Qui sunt hi sermónes, quos confértis ad ínvicem 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 respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Jerúsalem, et non cognovísti quae facta sunt in illa his diébus? Quibus ille dixit: Quae? Et dixérunt: De Jesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne, coram Deo, et omni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatiónem mortis, et crucifixérunt eum. Nos autem sperabámus, quia ipse esset redemptúrus Israel: et nunc super haec ómnia, tértia dies est hódie, quod haec facta sunt. Sed et mulíeres quaedam ex nostris terruérunt nos, quae ante lucem fuérunt ad monuméntum, et non invénto córpore ejus, venérunt, dicéntes se étiam visiónem Angelórum vidísse, qui dicunt eum vívere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulíeres dixérunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quae locúti sunt prophétae! Nonne haec opórtuit pati Christum, et ita intráre in glóriam suam? Et incípiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quae de ipso erant. Et appropinquavérunt castéllo, quo ibant: et ipse se finxit lóngius íre. Et coëgérunt illum, dicéntes: Mane nobíscum, quóniam advesperáscit, et inclináta est jam dies. Et intrávit cum illis. Et factum est, dum recúmberet cum eis, accépit panem, et benedíxit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum; et ipse evánuit ex óculis eórum. Et dixérunt ad ínvicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádem

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 farther. 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

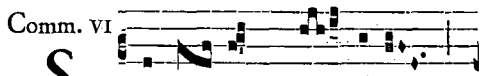
hora regréssi sunt in Jerúsalem; et invenérunt congregátos úndecim et eos, qui cum illis erant, dicéntes : Quod surréxit Dóminus vere, et appáruit Simóni. Et ipsi narrábant quae gesta erant in via : et quómodo cognovérunt eum in fractióne panis. Credo.

found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread.

*Offertory.* Angelus Dómini. *p.* 683.

*Secret, Preface,* Communicántes *and* Hanc ígitur, *as on p.* 644.

Comm. VI



S Urré- xit * Dó- minus,

The Lord is risen, and hath appeared to Peter. *Gospel.*



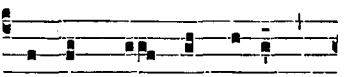
et appá- ru- it Pé-tro, al- le- lú- ia.

*Postcommunion, as on p.* 646.

## AT VESPERS.

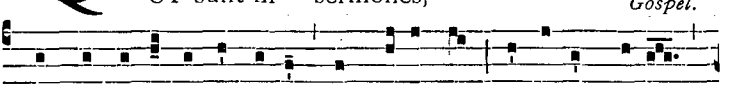
*As on Easter Day, p.* 646, *except :*

At Magnif.
Ant. VIII G*

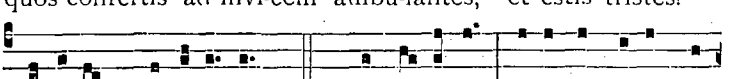


Q UI sunt hi sermónes, *

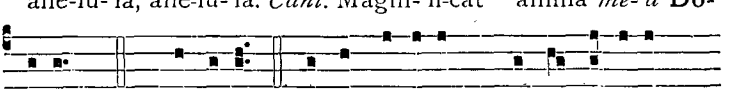
What are these discourses that you hold one with another as you walk, and are sad? *Gospel.*



quos confértis ad ínvi-cem ambu-lántes, et éstis trístes?



alle-lú- ia, alle-lú- ia. *Cant.* Magní- fi-cat * ánima *mé- a* Dó-



minum. *or :* Dóminum. 2. Et exsultávit... *or* Et exsultávit...
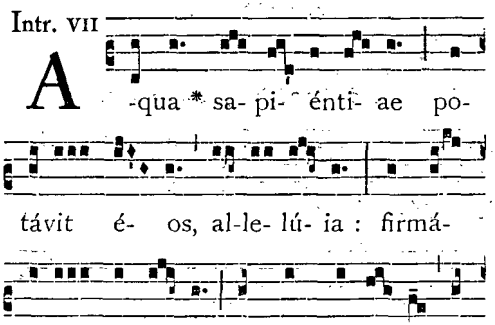
*Cant.* Magníficat. VIII G*. *p.* 217 *or* 223.

*Prayer.* Deus qui solemnitáte. *p.* 651.
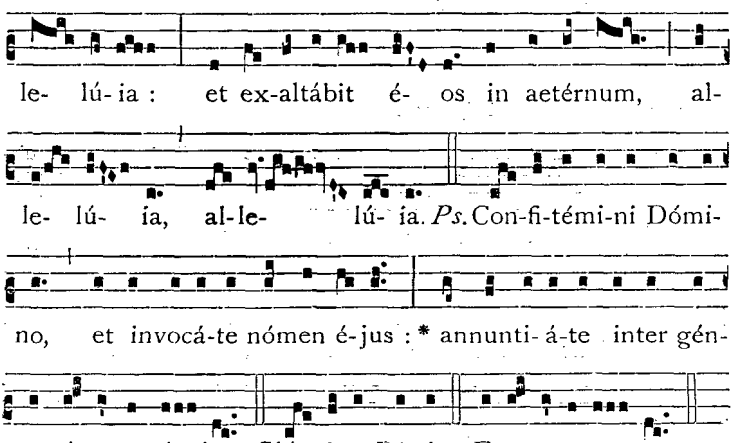
Benedicámus *as on p.* 649. — *Ant.* Regína caéli. *p.* 242.

# Easter Tuesday.

*Double of I Class. Station at St. Paul.*




He gave them the water of Wisdom to drink, alleluia : she shall be made strong in them, and shall not be moved, alleluia : and she shall exalt them for ever. *Ps.* Give glory to the Lord, and call upon his name : declare his deeds among the gentiles. *Eccli. 15, 3 and 4. Ps. 104.*




Glória Pátri. 7th tone. *p.* 30.

**Collect.**

DEus, qui Ecclésiam tuam novo semper foetu multíplicas : † concéde fámulis tuis, ut sacraméntum vivéndo téneant, * quod fide percepérunt. Per Dóminum nostrum Jesum Christum.

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...
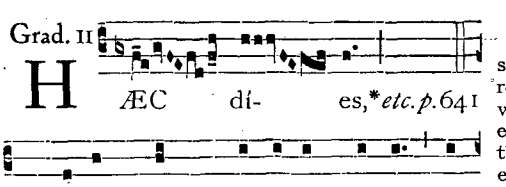
## Lectio Actuum Apostolorum.

*St. Paul proclaims the Resurrection. Acts 13, 16 and 26-33.*

IN diébus illis : Surgens Paulus, et manu siléntium índicens, ait : Viri fratres, fílii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus, ignoránte Jesum et voces Prophetárum, quae per omne sábbatum legúntur, judicántes implevérunt : et nullam causam mortis inveniéntes in eo, petiérunt a Piláto, ut interfícerent eum. Cumque consummássent ómnia quae de eo scripta erant, deponéntes eum de ligno, posuérunt eum in monuménto. Deus vero suscitávit eum a mórtuis tértia die : qui visus est per dies multos his, qui simul ascénderant cum eo de Galilaéa in Jerúsalem : qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiámus eam, quae ad patres nostros repromíssio facta est : quóniam hanc Deus adimplévit fíliis nostris, resúscitans Jesum Christum Dóminum nostrum.
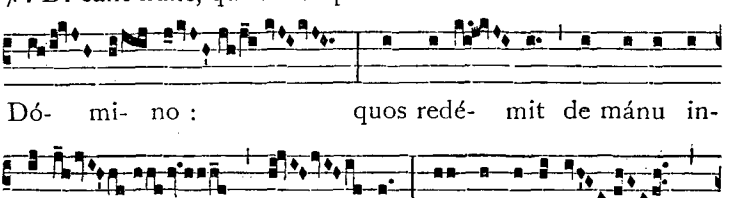
IN those days, Paul standing up, and with his hand bespeaking silence, said, Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets which are read every sabbath, judging him have fulfilled them; and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day; who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses 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.

Grad. II

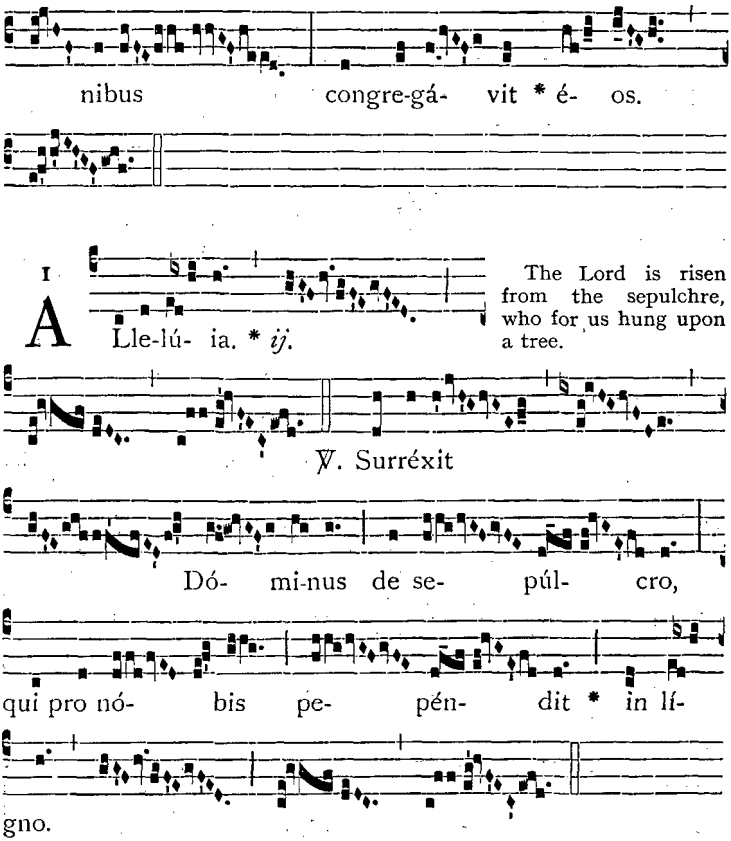



℣. Let those now speak who have been redeemed by our Lord : whom he hath redeemed out of the hand of the enemy, and gathered out of the nations. *Ps. 106, 2.*

℣. Dí-cant nunc, qui redémpti sunt a




imí- ci, et de regi-ó-




*Sequence.* Víctimae pascháli *with* Allelúia *at the end, p.* 642.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*St. Luke's account, begun yesterday, is continued to-day with the appearance to the Eleven. Luke 24, 36-47.*

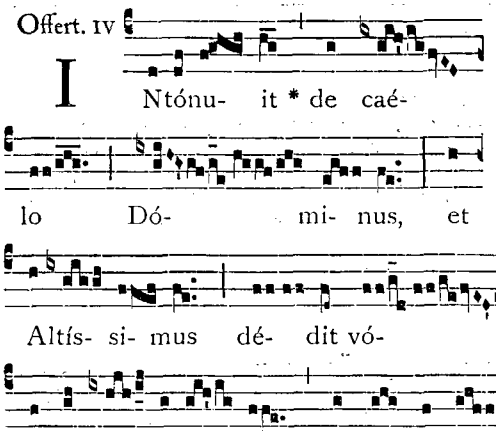
IN illo témpore : Stetit Jesus in médio discipulórum suórum, et dicit eis : Pax vobis : ego sum, nolíte timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis : Quid turbáti estis, et cogitatiónes ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum : pal-

AT that time, Jesus stood in the midst of his disciples, and saith to them, Peace be to you; it is I, fear not. But they being troubled and frighted, 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

páte, et vidéte : quia spíritus carnem, et ossa non habet, sicut me vidétis habére. Et cum hoc dixísset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus prae gáudio, dixit : Habétis hic áliquid, quod manducétur? At illi obtulérunt ei partem piscis assi, et favum mellis. Et cum manducásset coram eis, sumens relíquias, dedit eis. Et dixit ad eos: Haec sunt verba, quae locútus sum ad vos, cum adhuc essem vobíscum, quóniam necésse est impléri ómnia quae scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc apéruit illis sensum, ut intellígerent Scriptúras. Et dixit eis : Quóniam sic scriptum est, et sic oportébat Christum pati, et resúrgere a mórtuis tértia die : et praedicári in nómine 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.

Offert. IV



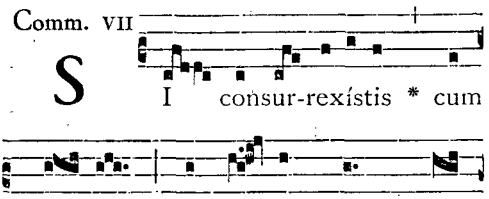

The Lord thundered from heaven, and the most High gave his voice : and the fountains of waters appeared.

*Ps. 17, 14 and 16.*

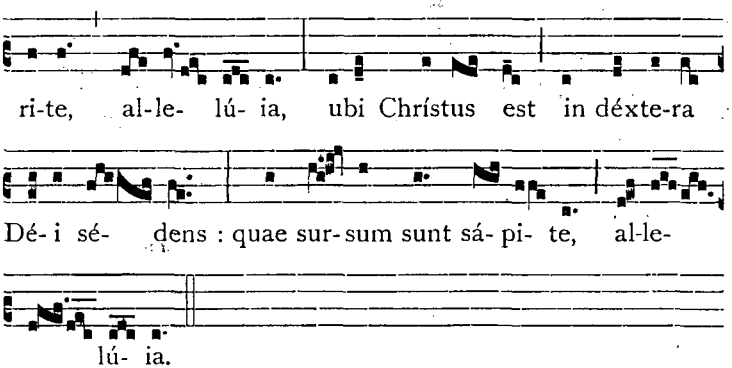
*Secret.* Súscipe, Dómine. *p.* 720.

*Preface,* Communicántes *and* Hanc ígitur, *as on p.* 645.

Comm. VII




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.




**Postcommunion.**

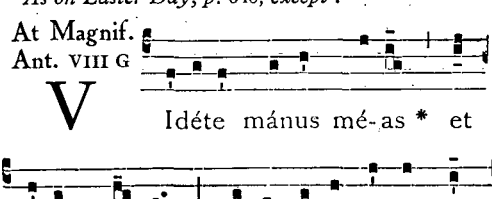
Concéde, quaésumus, omnípotens Deus, ut paschális percéptio sacraménti, contínua in nostris méntibus persevéret. Per Dóminum nostrum.

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.

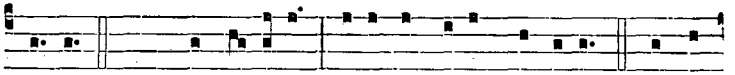
## AT VESPERS.

*As on Easter Day, p.* 646, *except :*

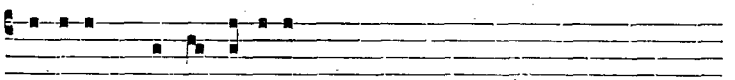
At Magnif. Ant. VIII G




See my hands and my feet, that it is I myself. *Gospel.*



lú- ia. *Cant.* Magní- ficat * ánima *mé- a* Dóminum. 2. Et ex-
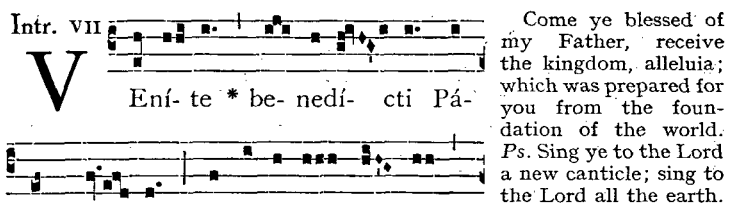


sultávit *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223. — *Prayer.* Deus qui Ecclésiam. *p.* 656.

# Easter Wednesday.

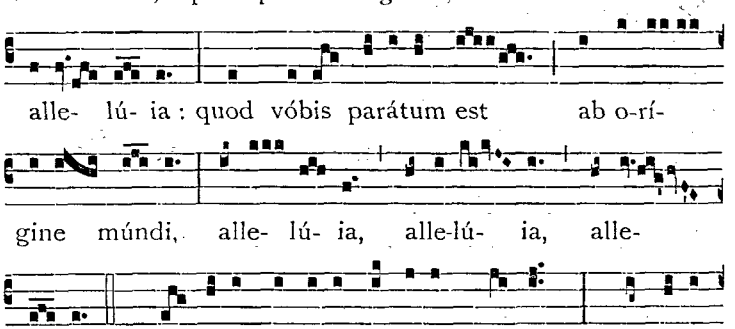
*Station at St. Lawrence outside the Walls.*

Intr. VII

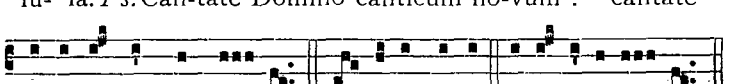


V Ení- te * be- nedí- cti Pá- tris mé- i, percí-pi-te ré-gnum,

Come ye blessed of my Father, receive the kingdom, alleluia; which was prepared for you from the foundation of the world. *Ps.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. *Matth. 25, 34; Ps. 95.*



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



Dómino ómnis tér- ra. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 7th tone. *p.* 30.

## Collect.

DEus, qui nos Resurrectiónis Domínicae ánnua solemnitáte laetíficas : † concéde propítius; ut per temporália festa quae ágimus, * perveníre ad gáudia aetérna mereámur. Per eúmdem Dóminum.

O 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.

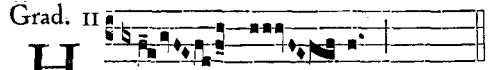
*St. Peter's speech to the people in the Temple. Acts 3, 13-15, 17-19.*

IN diébus illis : Apériens Petrus os suum, dixit : Víri Israëlítae, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrórum, glorificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante fáciem Piláti, judicánte illo dimítti. Vos autem sanctum, et justum negástis, et petístis virum homicídam donári vobis : auctórem vero vitae interfecístis, quem Deus suscitávit a mórtuis, cujus nos testes sumus. Et nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quae praenuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Poenitémini ígitur, et convertímini ut deleántur peccáta vestra.

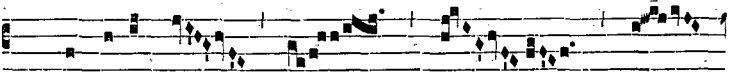
IN those days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

Grad. II
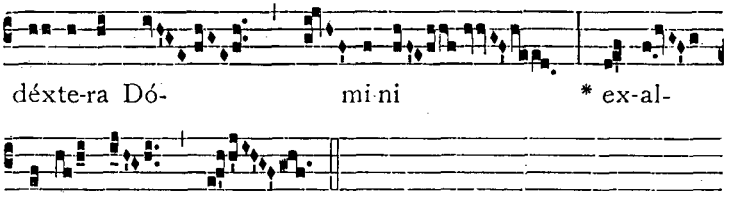



℣. The right hand of the Lord hath wrought strength : the right hand of the Lord hath exalted me. *Ps. 117, 16.*



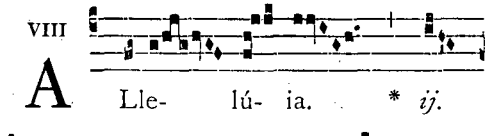
℣. Déxtera Dó-



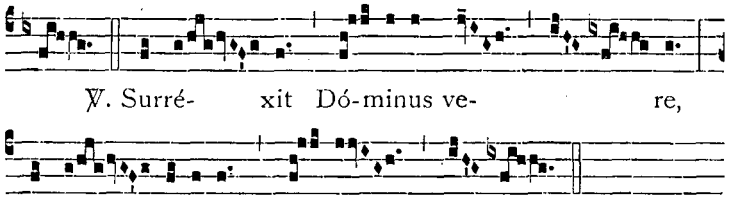
mi- ni fé- cit virtú- tem,




VIII




The Lord is risen indeed; and hath appeared to Peter. *Gospel, p.* 655.




*Sequence.* Víctimae paschali *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.*

IN illo témpore : Manifestávit se íterum Jesus discípulis ad mare Tiberíadis. Manifestávit autem sic : Erant simul Simon Petrus, et Thomas, qui dícitur Dídymus, et Nathánaël, qui erat a Cana Galilaéae, et fílii Zebedaéi, et álii ex discípulis ejus duo. Dicit eis Simon Petrus : Vado piscári. Dicunt ei : Venímus et nos tecum. Et exiérunt, et ascendérunt in navim : et illa nocte nihil prendidérunt. Mane autem facto, stetit Jesus in líttore : non tamen cognovérunt discípuli quia Jesus est. Dixit ergo eis Jesus : Púeri, numquid pulméntárium habétis? Respondérunt ei : Non. Dicit eis : Míttite

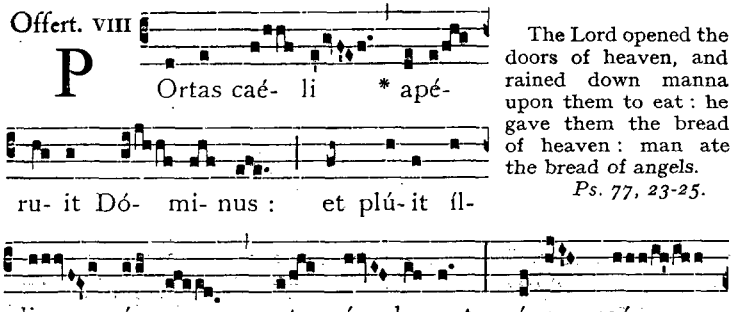
AT that time, Jesus shewed himself again to his disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter 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

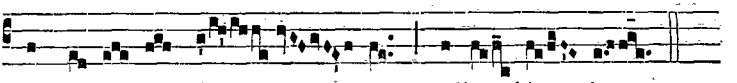
in déxteram navígii rete, et inveniétis. Misérunt ergo : et jam non valébant illud tráhere prae multitúdine píscium. Dixit ergo discípulus ille, quem diligébat Jésus, Petro : Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus) et misit se in mare. Alii autem discípuli navígio venérunt (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jesus : Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus : Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum : Tu quis es? sciéntes, quia Dóminus est. Et venit Jesus, et áccipit pánem, et dat eis, et piscem simíliter. Hoc jam tértio manifestátus est Jesus discípulis suis, cum resurrexísset a mórtuis. Credo.

him : No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.




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. *Ps. 77, 23-25.*



mandu-cá- vit hó- mo; alle- lú- ia.

**Secret.**

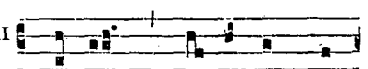
SAcrifícia, Dómine, paschálibus gáudiis immolámus : quibus Ecclésia tua mirabíliter et páscitur et nutrítur. Per Dóminum.

AMidst 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.

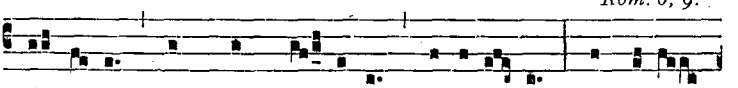
*Preface,* Communicántes *and* Hanc ígitur *of Easter, p.* 645.

Comm. VIII

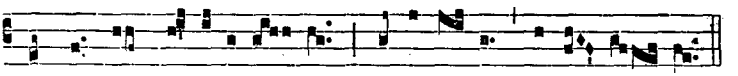


CHrístus * re-súrgens ex

Christ rising again from the dead, dieth now no more; death shall no more have dominion over him. *Rom. 6, 9.*



mór-tu- is, jam non mó- ri-tur, alle-lú- ia : mors íl-li



ultra non dominábi- tur, alle-lú- ia, alle- lú- ia.

**Postcommunion.**

AB omni nos, quaésumus, Dómine, vetustáte purgátos : sacraménti tui veneránda percéptio in novam tránsferat creatúram : Qui vivis et regnas.

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...

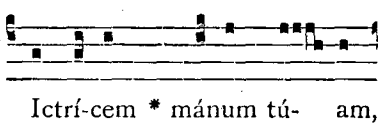
2. *for the Church or for the Pope, p.* 267.

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# Easter Thursday.

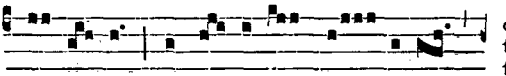
*Station at the Twelve Apostles.*

Intr. VIII

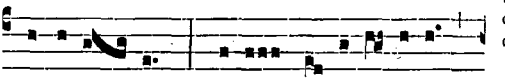


VIctrí-cem * mánum tú- am,

They praised with one accord thy victorious hand, O Lord, alleluia; for wisdom

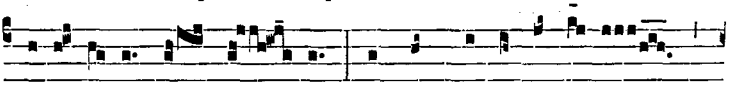


Dó-mi- ne, lauda- vérunt pá- ri-ter,

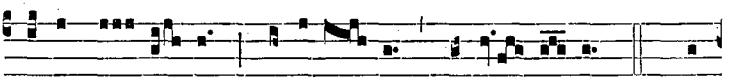


alle-lú- ia. : qui- a sa-pi- énti- a

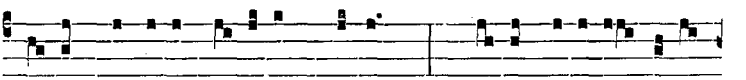
opened the mouth of the dumb, and made the tongues of infants eloquent. *Ps.* Sing ye to the Lord a new canticle; for he hath done wonderful things. *Wisdom. 10, 20-21. Ps. 97.*



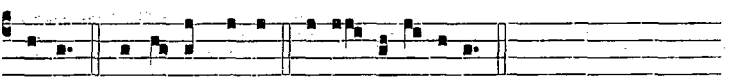
apé-ru- it os mú- tum, et línguas infánti- um



fé-cit di- sér- tas, alle-lú- ia, alle- lú- ia. *Ps.* Can-



tá-te Dómino cánticum nóvum : * qui- a mi-rabí- li- a



fé-cit. Gló-ri- a Pátri. E u o u a e. Glória, 8th tone. *p.* 30.

## Collect.

DEus, qui diversitátem Géntium in confessióne tui nóminis adunásti : † da, ut renátis fonte baptísmatis, * una sit fides méntium, et píetas actiónum. Per Dóminum 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.

*Philip and the Ethiopian. Acts 8, 26-40.*

IN diébus illis : Angelus Dómini locútus est ad Philíppum, dicens : Surge, et vade contra meridiánum, ad viam, quae descéndit ab Jerúsalem in Gazam : haec est desérta. Et surgens ábiit.

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,
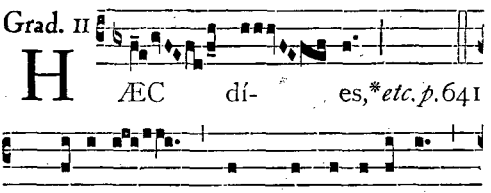
Et ecce vir Æthiops, eunúchus, potens Candácis regínae Æthíopum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem : et revertebátur sedens super currum suum, legénsque Isaíam prophétam. Dixit autem Spíritus Philíppo : Accéde, et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaíam prophétam, et dixit : Putásne intélligis quae legis? Qui ait : Et quómodo possum, si non áliquis osténderit mihi? Rogavítque Philíppum ut ascénderet, et sedéret secum. Locus autem Scriptúrae, quem legébat, erat hic : Tamquam ovis ad occisiónem ductus est : et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humilitáte judícium ejus sublátum est. Generatiónem ejus quis enarrábit, quóniam tollétur de terra vita ejus? Respóndens autem eunúchus Philíppo, dixit : Obsecro te, de quo Prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Jesum. Et dum irent per viam, venérunt ad quamdam aquam : et ait eunúchus : Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus : Si credis ex toto corde, licet. Et respóndens, ait : Credo Fílium Dei esse Jesum Christum. Et jussit stare currum : et descendérunt utérque in aquam, Philíppus, et eunúchus, et baptizávit eum. Cum autem ascendíssent de aqua, Spíritus Dómini rápuit Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitátibus cunctis (donec veníret Caesaréam) nomen Dómini Jesu Christi.

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.

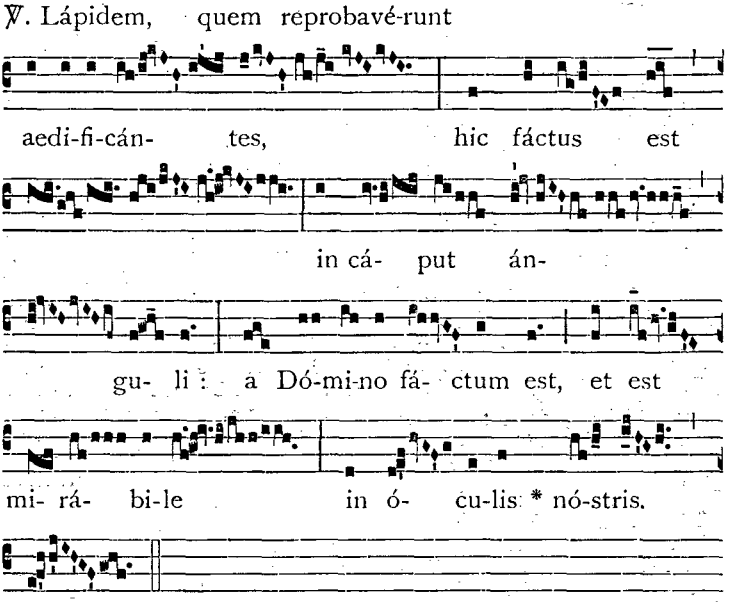
And the place of the scripture which he was reading was this : *He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so opened he not his mouth : in humility his judgment was taken away : his generation, who shall declare; for his life shall be taken from the earth?* 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.

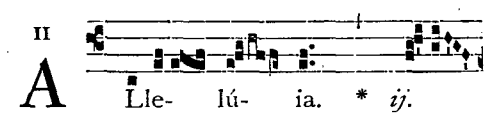
Grad. II



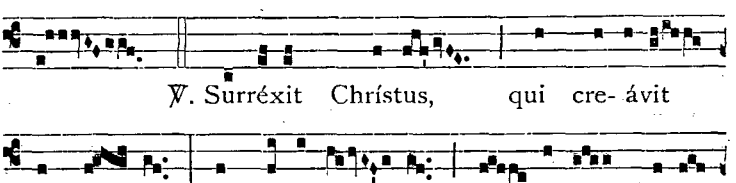

℣. The stone which the builders rejected is become the head of the corner : this is the work of the Lord, and it is wonderful in our eyes. *Ps. 117, 22-23.*

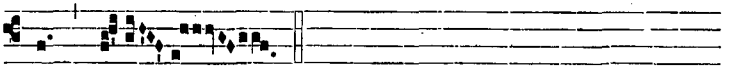



II




Christ is risen, who created all things, and who has had pity upon mankind.





ri.

*Sequence.* Víctimae pascháli *with* Allelúia *at the end, p.* 642.

### ✠ Sequentia sancti Evangelii secundum Joannem.

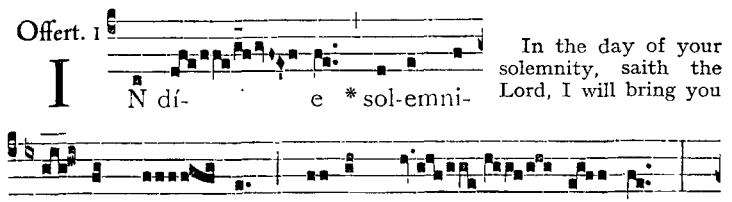
*Jesus appears to Mary Magdalen. John 20, 11-18.*

IN illo témpore: María stabat ad monuméntum foris, plorans. Dum ergo fleret, inclinávit se, et prospéxit in monuméntum : et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum fúerat corpus Jesu. Dicunt ei illi : Múlier, quid ploras? Dicit eis : Quia tulérunt Dóminum meum: et néscio ubi posuérunt eum. Haec cum dixísset, convérsa est retrórsum, et vidit Jesum stantem : et non sciébat quia Jesus est. Dicit ei Jesus : Múlier, quid ploras? quem quaeris? Illa exístimans quia hortulánus esset, dicit ei : Dómine, si tu sustulísti eum, dícito mihi ubi posuísti eum : et ego eum tollam. Dicit ei Jesus : María. Convérsa illa, dicit ei : Rabbóni (quod dícitur Magíster). Dicit ei Jesus : Noli me tángere, nondum enim ascéndi ad Patrem meum : vade autem ad fratres meos, et dic eis : Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit María Magdaléne annúntians discípulis : Quia vidi Dóminum, et haec dixit mihi. Credo.

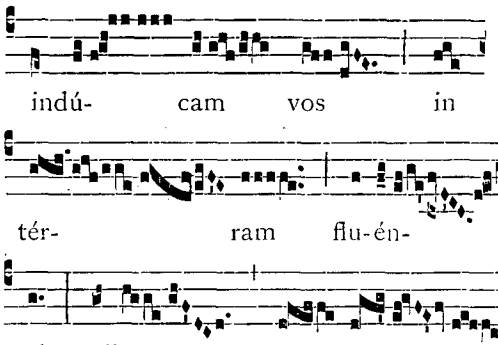
AT that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith 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




In the day of your solemnity, saith the Lord, I will bring you




into a land that floweth with milk and honey, alleluia. *Exodus 13, 5.*
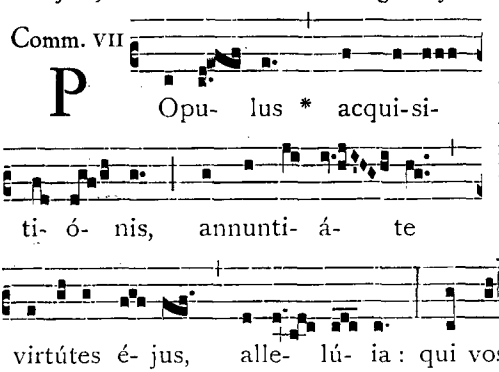
**Secret.**

SUscipe, quaésumus, Dómine, múnera populórum tuórum propítius : ut confessióne tui nóminis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

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,* Communicántes *and* Hanc ígitur *of Easter, p.* 645.




Purchased people, declare his virtues, alleluia : who hath called you out of darkness into his admirable light.

*Epistle, p.* 676.

**Postcommunion.**

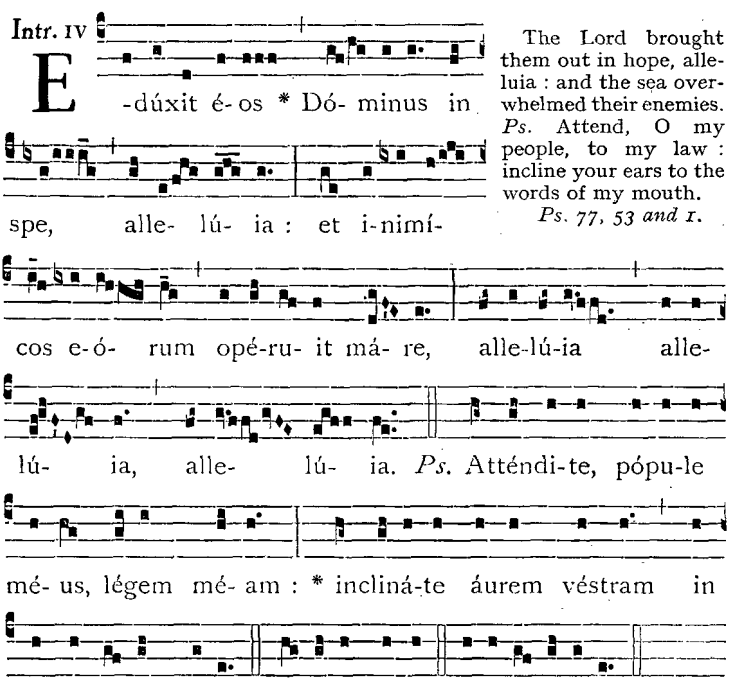
EXáudi, Dómine, preces nostras: ut redemptiónis nostrae sacrosáncta commércia, et vitae nobis cónferant praeséntis auxílium, et gáudia sempitérna concílient. Per Dóminum.

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.*




The Lord brought them out in hope, alleluia : and the sea overwhelmed 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.

OMnípotens sempitérne Deus, qui paschále sacraméntum in reconciliatiónis humánae foédere contulísti : † da méntibus nostris; ut quod professióne celebrámus, * imitémur effectu. Per Dóminum.

ALmighty and everlasting God, who in thy new covenant of forgiveness, hast established the sacrament of Baptism : so replenish our hearts with thy grace, that, inwardly, we may live up to that of which, outwardly, we have made profession. Through Jesus Christ...

**2.** *for the Church or for the Pope, p.* 262.

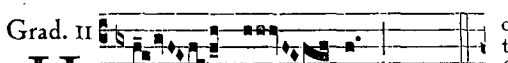
## Lectio Epistolae beati Petri Apostoli.

*The Flood was the type of Baptism. I Peter 3, 18-22.*
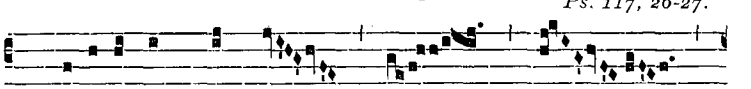
CAríssimi : Christus semel pro peccátis nostris mórtuus est, justus pro injústis, ut nos offérret Deo, mortificátus quidem carne, vivificátus autem spíritu. In quo et his, qui in cárcere erant, spirítibus véniens praedicávit : qui incréduli fúerant aliquándo, quando exspectábant Dei patiéntiam in diébus Noë, cum fabricarétur arca : in qua pauci, id est octo ánimae salvae factae sunt per aquam. Quod et vos nunc símilis formae salvos facit baptísma : non carnis depositio sórdium, sed consciéntiae bonae interrogátio in Deum per resurrectiónem Jesu Christi Dómini nostri, qui est in déxtera Dei.

DEarly beloved, Christ died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, he preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ our Lord, who is on the right hand of God.

Grad. II



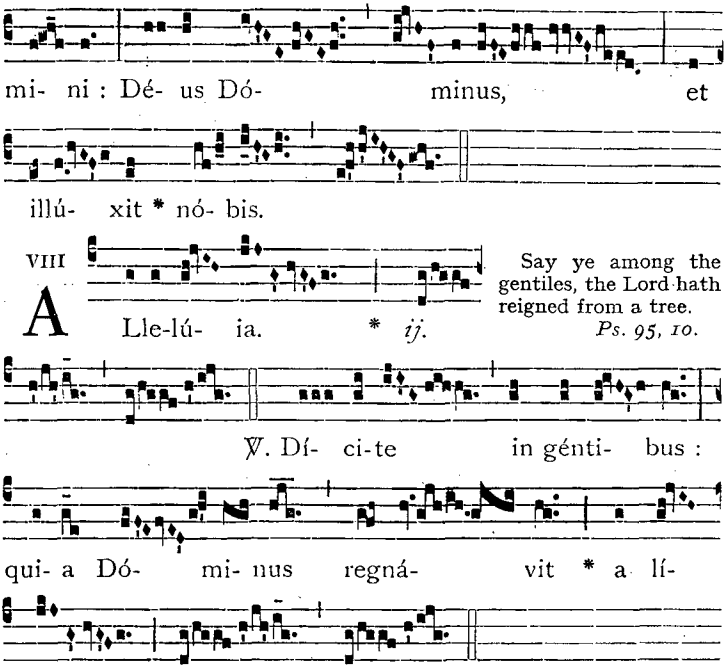

℣. Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath shone forth unto us. *Ps. 117, 26-27.*



℣. Benedíctus qui vé-



nit in nó- mine Dó-




*Sequence.* Víctimae paschali *with* Allelúia *at the end, p.* 642.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.
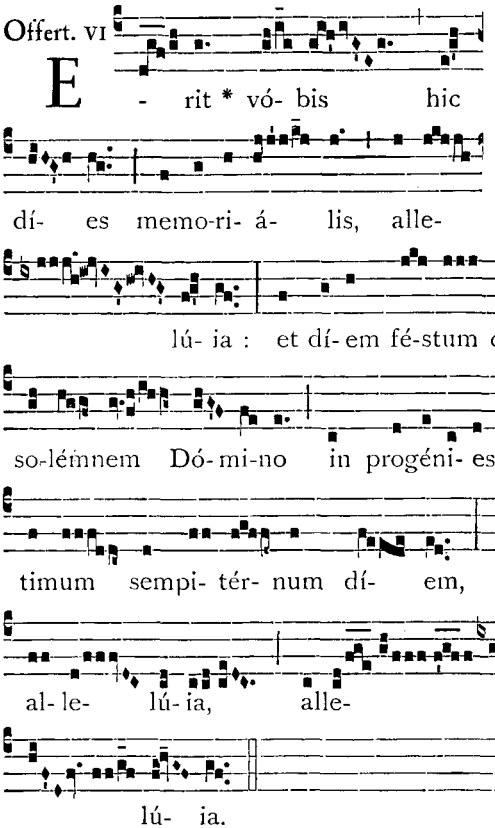
*Jesus institutes the sacrament of Baptism. Matth. 28, 16-20.*

IN illo témpore : Undecim discípuli abiérunt in Galilaéam, in montem ubi constitúerat illis Jesus. Et vidéntes eum adoravérunt : quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens : Data est mihi omnis potéstas in caelo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti : docéntes eos serváre ómnia quaecúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem saéculi. Credo.

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




This day shall be for a memorial to you, alleluia : and you shall keep it a solemn feast to the Lord : in your generations, an everlasting legal day. *Exodus 12, 14.*

**Secret.**

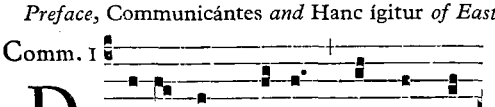
HOstias, quaésumus, Dómine, placátus assúme : quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne caeléstis auxílii. Per Dóminum.

BE 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.

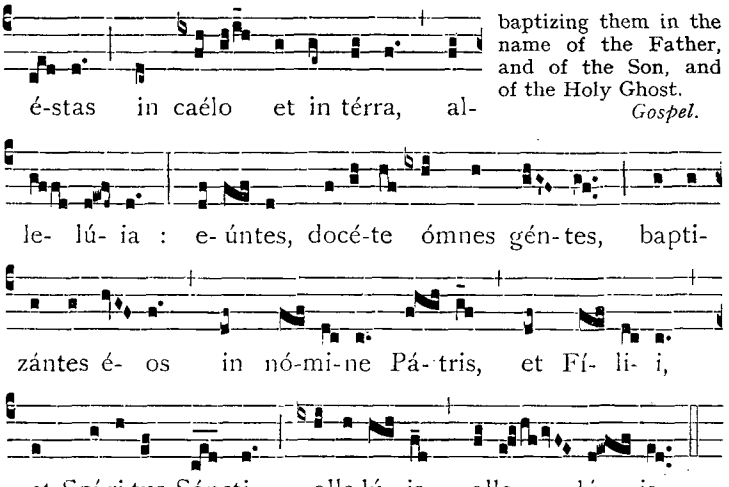
**2.** *for the Church or for the Pope*, p. 266.

*Preface*, Communicántes *and* Hanc ígitur *of Easter*, p. 645.

Comm. I




All power is given to me in heaven and on earth, alleluia : going teach all nations,




baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

*Gospel.*

**Postcommunion.**

**RESpice, quaésumus, Dómine, pópulum tuum : et quem aetérnis dignátus es renováre mystériis, a temporálibus culpis dignánter absólve. Per Dóminum.**

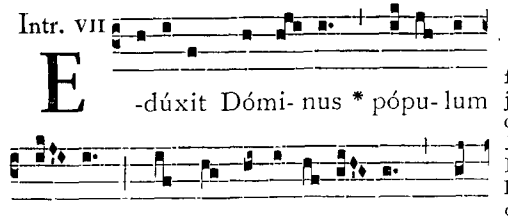
GRaciously look down, we beseech thee, O Lord, upon thy people : and vouchsafe to forgive the sins of those whom thou hast been pleased, by virtue of these heavenly mysteries, to quicken again to life. Through Jesus Christ our Lord.

2. *for the Church or for the Pope, p.* 267.
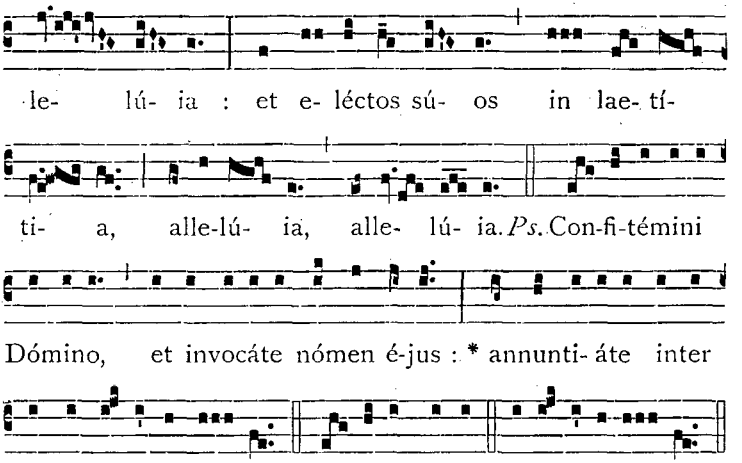
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# Easter Saturday.

*Station at St. John Lateran.*




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 1.*




Glória Patri. 7th tone. *p.* 30.

## Collect.

COncéde, quaésumus, omnípotens Deus : † ut qui festa paschália venerándo égimus, * per haec contíngere ad gáudia aetérna mereámur. Per Dóminum nostrum.

VOuchsafe, we beseech thee, Almighty God, so to order our ways that, having with reverent devotion kept this Easter festival, we may, through its joys, attain to the everlasting happiness of heaven. Through Jesus Christ our Lord.

**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.*

CAríssimi : Deponéntes ígitur omnem malítiam, et omnem dolum, et simulatiónes, et invídias, et omnes detractiónes, sicut modo géniti infántes, rationábile, sine dolo lac concupíscite : ut in eo crescátis in salútem : si tamen gustástis quóniam dulcis est Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reprobátum, a Deo autem eléctum, et honorificátum : et ipsi tamquam lápides vivi superaedificámini, domus

DEarly beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet.

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-

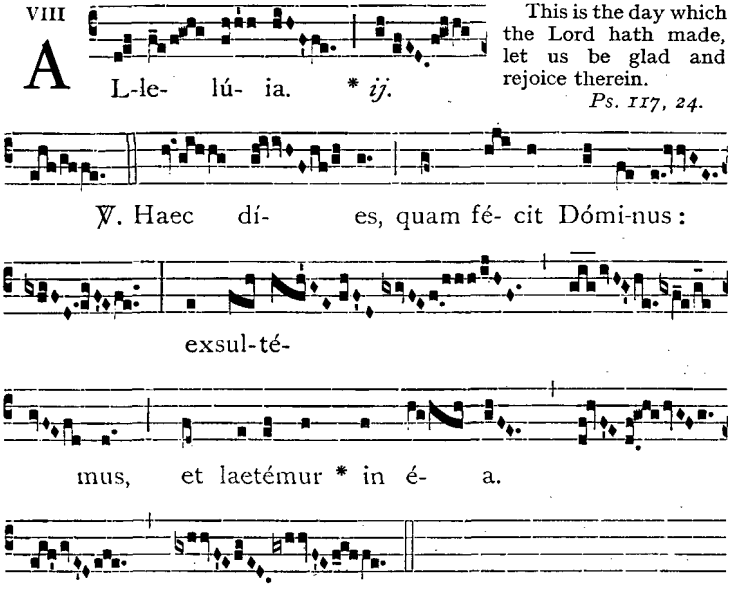
spirituális, sacerdótium sanctum, offérre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod cóntinet Scriptúra : Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósum : et qui credíderit in eum, non confundétur.

Vóbis ígitur honor credéntibus : non credéntibus autem lapis, quem reprobavérunt aedificántes, hic factus est in caput ánguli : et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósiti sunt. Vos autem genus eléctum, regále sacerdótium, gens sancta, pópulus acquisitiónis : ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei : qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

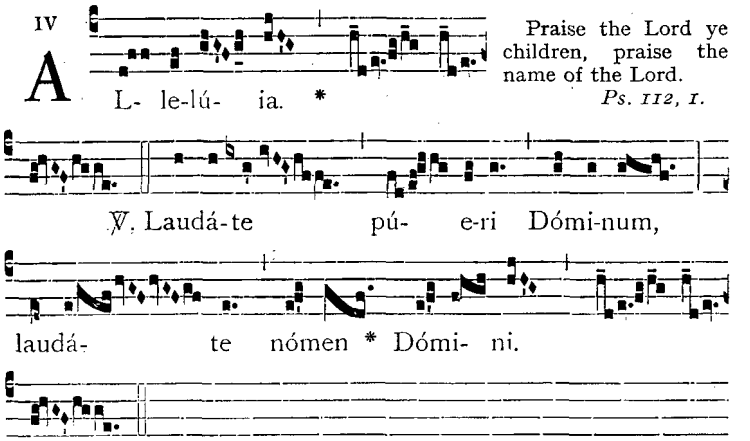
able to God by Jesus Christ. Wherefore it is contained in the scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that shall believe in him, shall not be confounded.

To you therefore that believe, he is 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.

VIII




This is the day which the Lord hath made, let us be glad and rejoice therein.
*Ps. 117, 24.*




Praise the Lord ye children, praise the name of the Lord. *Ps. 112, 1.*

Allelúia. *is not repeated, but the Sequence* Víctimae pascháli *is sung with* Allelúia *at the end, p.* 642.

## ✠ Sequentia sancti Evangelii secundum Joannem.

*At Mary Magdalen's news, Peter and John go to the empty tomb. John 20, 1-9.*

IN illo témpore : Una sábbati, María Magdaléne venit mane, cum adhuc ténebrae essent, ad monuméntum : et vidit lápidem sublátum a monuménto. Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discípulum, quem amábat Jesus, et dicit illis : Tulérunt Dóminum de monuménto, et *nescímus* ubi posuérunt eum. Exiit ergo Petrus, et ille álius discípulus, et venérunt ad monuméntum. Currébant autem duo simul, et ille álius discípulus praecucúrrit cítius Petro, et venit primus ad monuméntum. Et cum se inclinásset, vidit pósita linteámina, non tamen introívit. Venit ergo Simon Petrus, sequens eum, et introívit in monuméntum, et vidit linteámina pósita, et sudárium, quod fúerat super caput ejus, non cum linteamínibus pósitum, sed seorsum involútum in unum locum.

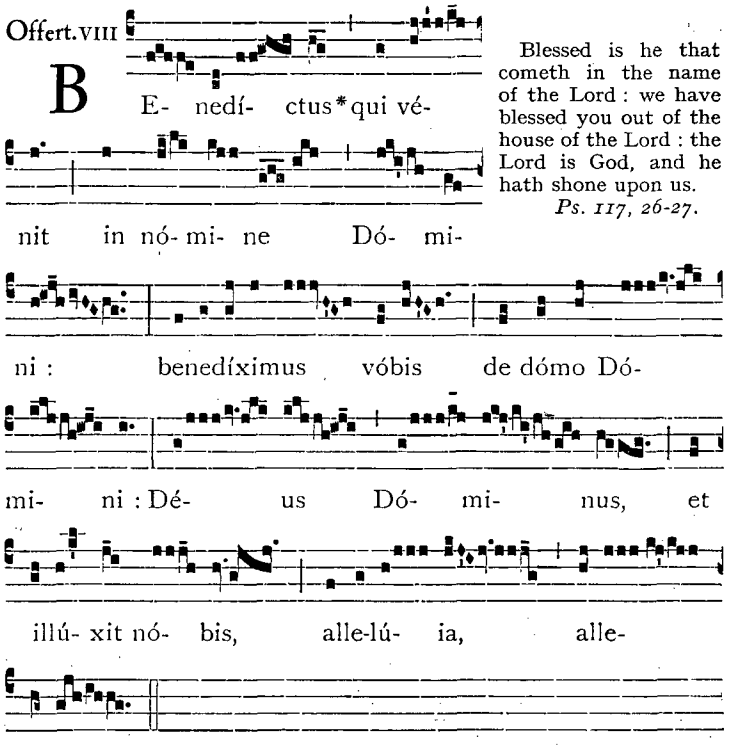
AT that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

Tunc ergo introívit et ille discípulus, qui vénerat primus ad monuméntum : et vidit, et crédidit : nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere. Credo.

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.**

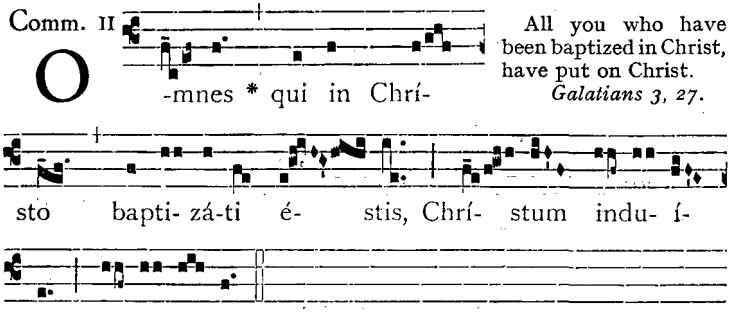
COncéde, quaésumus, Dómine, semper nos per haec mystéria paschália gratulári : ut contínua nostrae reparatiónis operátio, perpétuae nobis fiat causa laetítiae. Per Dóminum.

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,* Communicántes *and* Hanc ígitur *of Easter, p.* 645.

**2.** *for the Church or for the Pope, p.* 266.

Comm. II




All you who have been baptized in Christ, have put on Christ. *Galatians 3, 27.*

**Postcommunion.**

REdemptiónis nóstrae múnere vegetáti, quaésumus, Dómine : ut hoc perpétuae salútis auxílio, fides semper vera proficiat. Per Dóminum.

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...
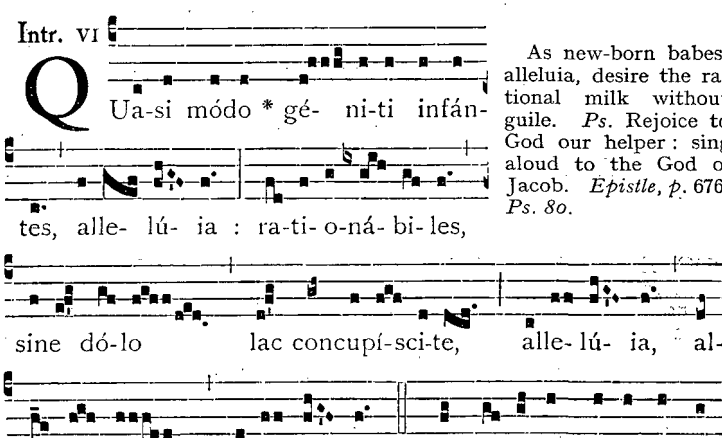
**2.** *for the Church or for the Pope, p.* 267.
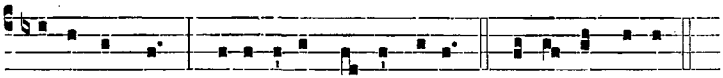
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# Low Sunday.

*I Class. Double major. Station at St. Pancras.*

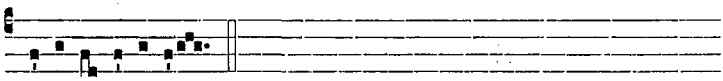
Intr. VI




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.*



tó-ri nóstro : * jubi-láte Dé- o Jácob. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 4th tone. *p.* 30. — Kyrie I. *p.* 31.

**Collect.**

PRaesta, quaésumus, omnípotens Deus : † ut qui paschália festa perégimus, * haec, te largiénte, móribus et vita teneámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

GRant us, we beseech thee, Almighty God, in our hearts and in our manner of life, at all times to keep to thee an Easter festival such as we have celebrated. Through Jesus Christ our Lord.

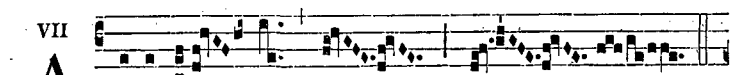
**Lectio Epistolae beati Joannis Apostoli.**

*The victory of faith. I John 5, 4-10.*

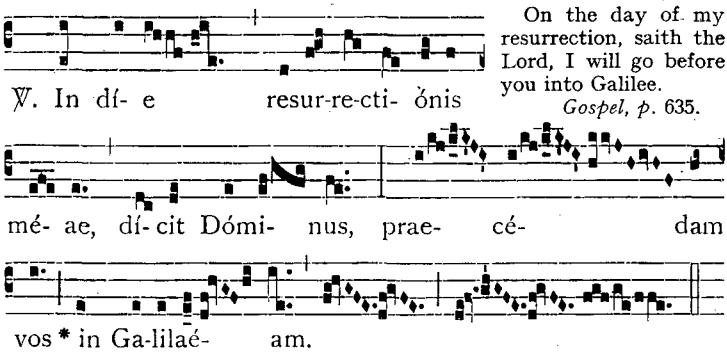
CARíssimi : Omne, quod natum est ex Deo, vincit mundum : et haec est victória, quae vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Fílius Dei? Hic est qui venit per aquam et sánguinem, Jesus Christus : non in aqua solum, sed in aqua et sánguine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in caelo : Pater, Verbum, et Spíritus Sanctus : et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra : Spíritus, et aqua, et sanguis : et hi tres unum sunt. Si testimónium hóminum accípimus, testimónium Dei majus est : quóniam hoc est testimónium Dei quod majus est : quóniam testificátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

DEarly 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.

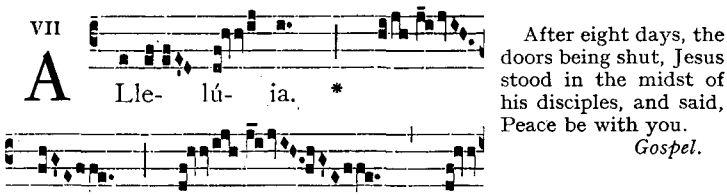
VII



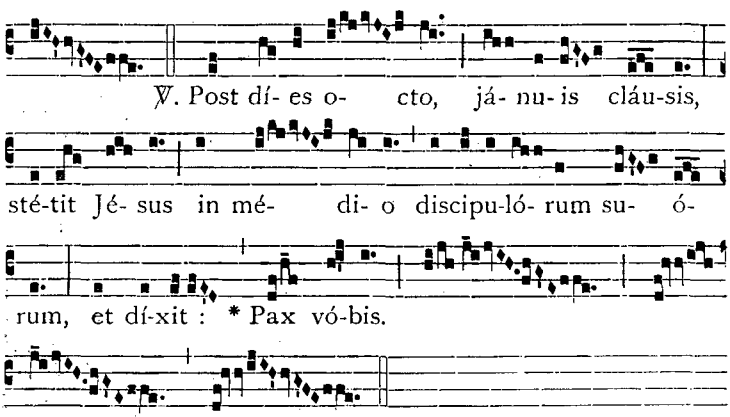
A Lle-lú- ia. * *ij.*




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.*




### ✠ Sequentia sancti Evangelii secundum Joannem.

*Jesus appears to the Apostles, and institutes the sacrament of Penance. Thomas's incredulity and belief. John 20, 19-31.*

IN illo témpore : Cum sero esset die illo, una sabbatórum, et fores essent clausae, ubi erant discípuli congregáti propter me-

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

tum Judaeórum : venit Jesus, et stetit in médio, et dixit eis : Pax vobis. Et cum hoc dixísset, osténdit eis manus, et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum : Pax vobis. Sicut misit me Pater, et ego mitto vos. Haec cum dixísset, insufflávit : et dixit eis : Accípite Spíritum Sanctum : quorum remiséritis peccáta, remittúntur eis : et quorum retinuéritis, reténta sunt.

* Thomas autem unus ex duódecim, qui dícitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discípuli : Vídimus Dóminum. Ille autem dixit eis : Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, íterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit : Pax vobis. Deínde dicit Thomae : Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum : et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei : Dóminus meus, et Deus meus. Dixit ei Jesus : Quia vidísti me, Thoma, credidísti : beáti, qui non vidérunt, et credidérunt. **

Multa quidem et ália signa fecit Jesus in conspéctu discipulórum suórum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credátis, quia Jesus est Christus Fílius Dei : et ut credéntes, vitam habeátis in nómine ejus. Credo.

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.

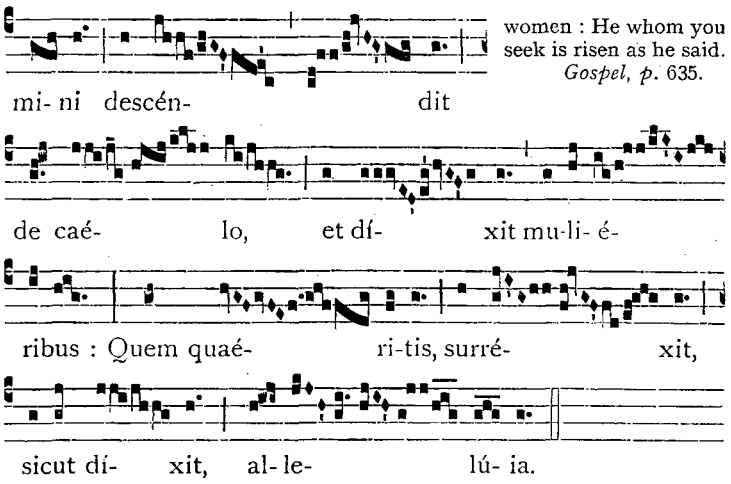
Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in his name.

Offert. VIII



A Nge- lus * Dó-

An angel of the Lord descended from heaven, and said to the



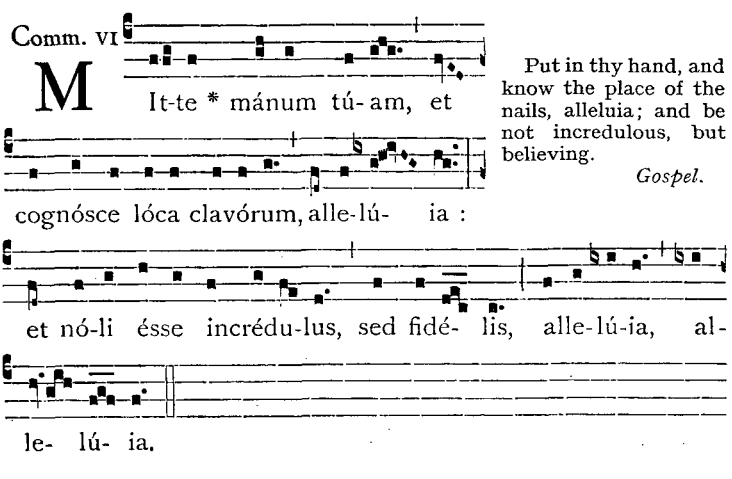

women : He whom you seek is risen as he said. *Gospel, p.* 635.

**Secret.**

**SUscipe múnera, Dómine, quaésumus, exsultántis Ecclésiae : et cui causam tanti gáudii praestitísti, perpétuae fructum concéde laetítiae. Per Dóminum nostrum.**

GRaciously 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.*

## Postcommunion.

QUaésumus, Dómine Deus noster : ut sacrosáncta mystéria, quae pro reparatiónis nostrae munímine contulísti; et praesens nobis remédium esse fácias, et futúrum. Per Dóminum 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* Allelúia *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* Magníficat.
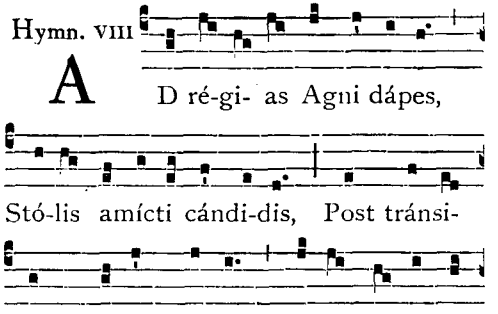
## Chapter.

CAríssimi : Omne quod natum est ex Deo, víncit **mun**dum : † et haec est victória quae *vincit* **mun**dum, * fides **nos**tra.

DEarly beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith.

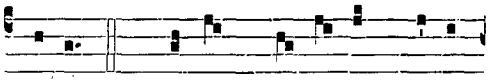
At least since the VI century, the Church has expressed, in these verses, the thanksgivings of those who, on Holy Saturday, were admitted to Baptism and the Eucharist. Now-a-days, though that ancient practice has largely disappeared, we are still bidden to thank for these benefits the risen Christ, to whose sufferings and triumph we owe them.

Hymn. VIII

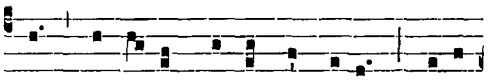



1. At the Lamb's high feast we sing praise to our victorious King, who hath washed us in the tide flowing from his pierced side.

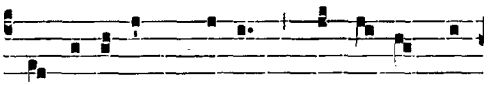
2. Praise we him whose love divine gives the guests his Blood for wine, gives his Body for the feast, Love the victim, Love the priest.



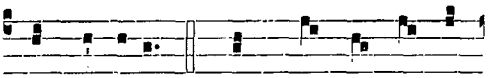
mo-lat. 3. Spársum cru- ó-rem pósti-



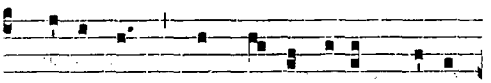
bus Vastá-tor hórret Angelus : Fugít-



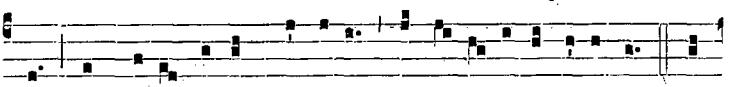
que di-ví-sum má-re, Mergúntur hó-



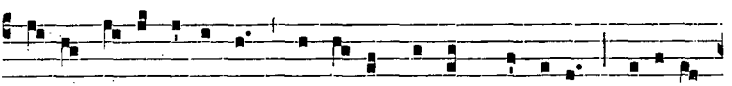
stes flúctibus. 4. Jam Páscha nóstrum



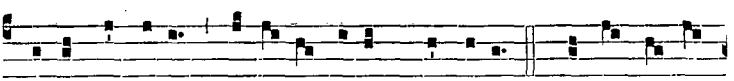
Chrístus est, Paschá- lis ídem vícti-



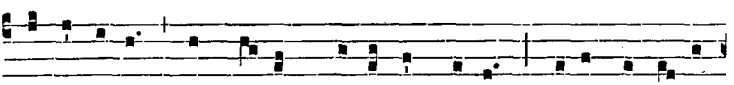
ma : Et púra pú-ris méntibus Since-ri-tá-tis ázyma. 5. O



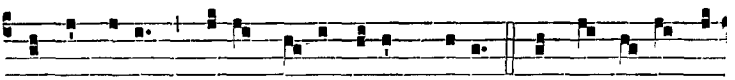
vé-ra caé-li víctima, Subjécta cui sunt tártara, Solú-ta



mórtis víncu-la, Re-cépta vítae praémi- a. 6. Víctor sub-á-



ctis ínfe-ris Trophaé- a Chrístus éxpli-cat, Caelóque a-pér-



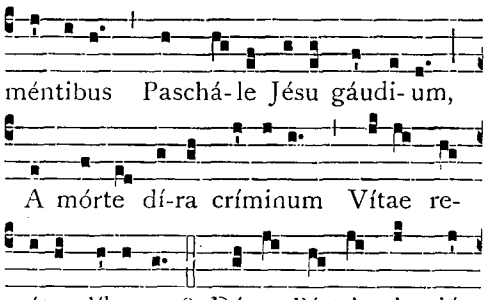
to, súbdi-tum Régem te-nebrárum tráhit. 7. Ut sis per-énne

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.

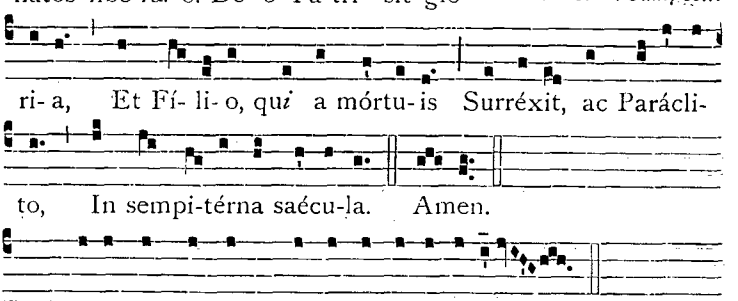
6. Now thy banner thou dost wave; vanquished Satan and the grave; see the prince of darkness quelled; heaven's bright gates are open held.




7. 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.

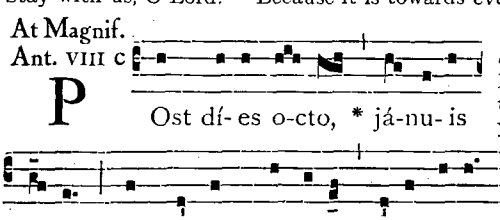
*Trans. R. Campbell.*




℣. Máne no- bí-scum Dómi-ne, alle-lú-ia.
℟. Quóni- am adve- spe-ráscit, alle-lú-ia.

Stay with us, O Lord. Because it is towards evening.

**At Magnif.**
**Ant. VIII c**



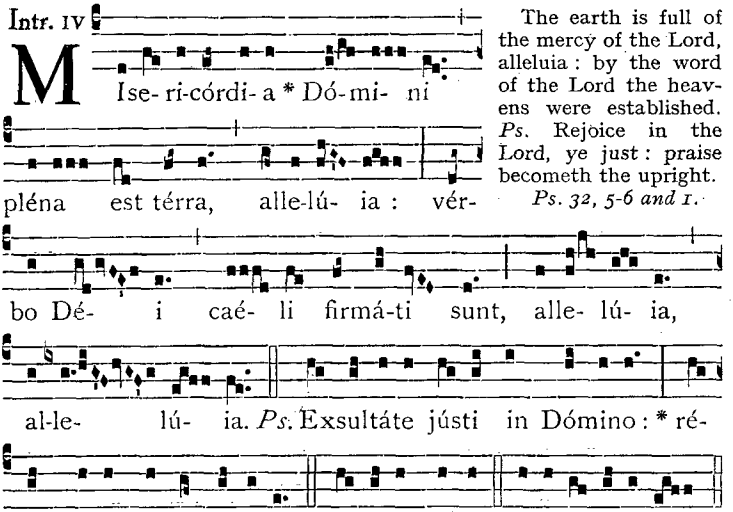

After eight days, the doors being shut, the Lord entered and said to them: Peace be to you. *Gospel.*

*Cant.* Magníficat. VIII c. *p.* 217.

*Prayer.* Praesta, quaésumus. *p.* 681.

Benedicámus Dómino VII. *p.* 141. — *Ant.* Regína caeli. *p.* 242.

# 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 Fílii tui humilitáte, jacéntem mundum erexísti : † fidélibus tuis perpétuam concéde laetítiam; * ut quos perpétuae mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúmdem Dóminum....

OGod, 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.

COncéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua méntis et córporis sanitáte gaudére : † et gloriósa beátae Maríae semper Vírginis intercessióne, * a presénti liberári tristítia, et aetérna pérfrui laetítia. (Per Dóminum).

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. (Through Jesus Christ).

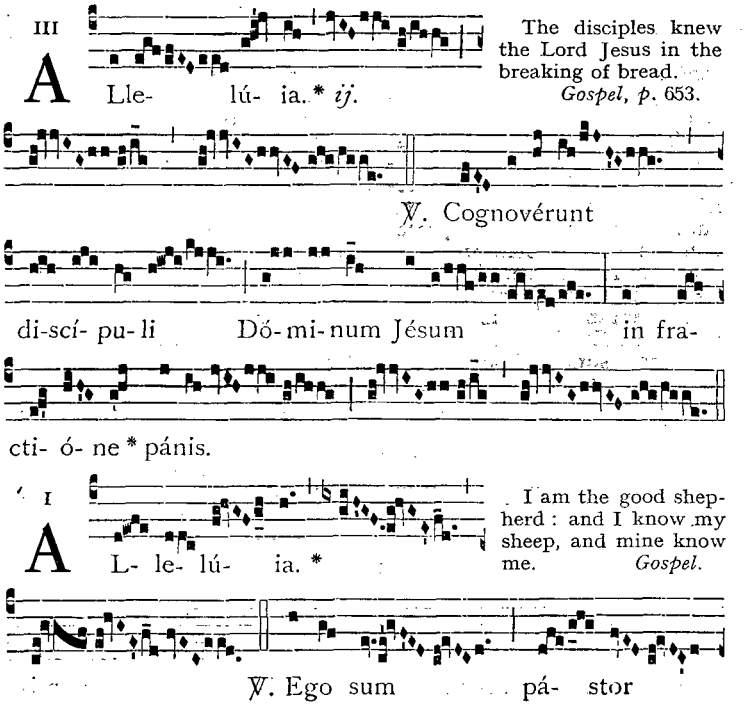
3. *for the Church or for the Pope, p.* 262.

## Lectio Epistolae beati Petri Apostoli.

*In his 1st Epistle, 2, 21-25, St. Peter gives Christ as our model.*

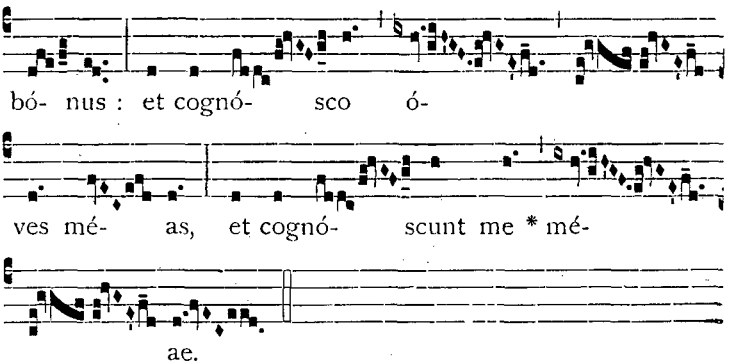
CAríssimi : Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus : qui cum maledicerétur, non maledicébat : cum paterétur, non comminabátur : tradébat autem judicánti se injúste : qui peccáta nostra ipse pértulit in córpore suo super lignum : ut peccátis mórtui, justítiae vivámus : cujus livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et epíscopum animárum vestrárum.

DEarly 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. *Gospel, p.* 653.

I am the good shepherd : and I know my sheep, and mine know me. *Gospel.*




### ✠ Sequentia sancti Evangelii secundum Joannem.
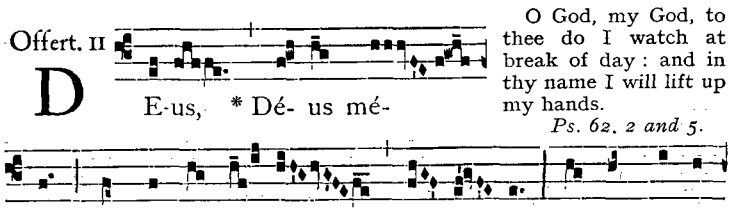
*The Good Shepherd. John 10, 11-16.*

IN illo témpore : Dixit Jesus pharisaéis : Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriae, videt lupum veniéntem, et dimíttit oves, et fugit : et lupus rapit, et dispérgit oves : mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus : et cognósco meas, et cognóscunt me meae. Sicut novit me Pater, et ego agnósco Patrem : et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quae non sunt ex hoc ovíli : et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Credo.

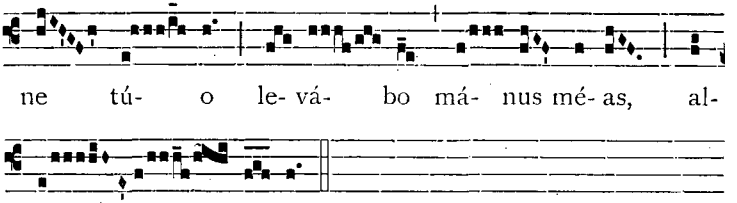
AT that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling, and he hath no care for the sheep.

I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father, and I lay down my life for my sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.




O God, my God, to thee do I watch at break of day : and in thy name I will lift up my hands.

*Ps. 62. 2 and 5.*




### Secret.

BEnedictiónem nobis, Dómine, cónferat salutárem sacra semper oblátio : ut quod agit mystério, virtúte perfíciat. Per Dóminum 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.

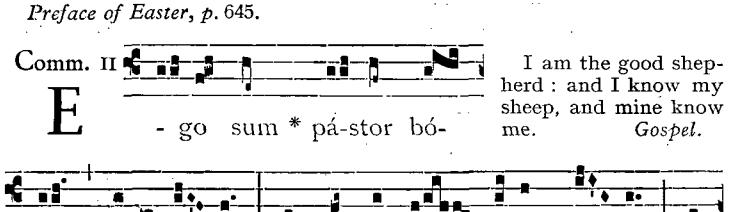
TUA, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis proficiat prosperitátem et pacem. (Per Dóminum).

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




I am the good shepherd : and I know my sheep, and mine know me. *Gospel.*

### Postcommunion.

PRaesta nobis, quaésumus, omnípotens Deus : ut vivificatiónis tuae grátiam consequéntes, in tuo semper múnere gloriémur. Per Dóminum nostrum.

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.

SUmptis, Dómine, salútis nostrae subsídiis : da, quaésumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne haec tuae obtúlimus majestáti. (Per Dóminum...)

GIve unto us, O Lord, who have received these helps to salvation, to find, wheresoever we may be, 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.* Allelúia, *Psalms of Sunday*, *p.* 111.

### Chapter.

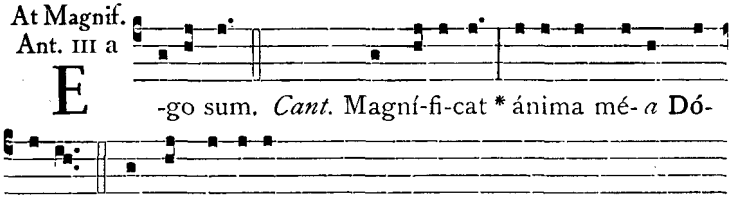
CAríssimi : Christus passus est pro nobis, † vobis relínquens exémplum, ut sequámini vestígia ejus. * Qui peccátum non fecit, nec invéntus est dolus in ore ejus.

DEarly 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.
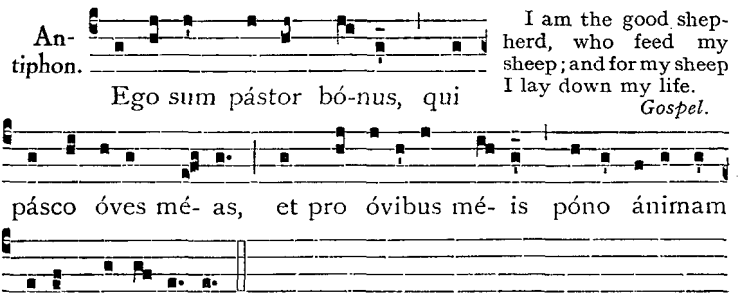
L.V. p. 814

*Hymn.* Ad régias Agni dápes. *p.* 685. ℣. Máne nobíscum. *p.* 687.

At Magnif. Ant. III a




Antiphon.




I am the good shepherd, who feed my sheep; and for my sheep I lay down my life. *Gospel.*

*Prayer.* Deus, qui in Fílii. *p.* 688.

*Commemoration of the Cross*, *p.* 123.

Benedicámus Dómino VII. *p.* 141. — *Ant.* Regína caeli. *p.* 422.

# SOLEMNITY OF SAINT JOSEPH

## Spouse of the Blessed Virgin Mary, Confessor, and Patron of the Universal Church.

*Double of I Class with common Octave.*

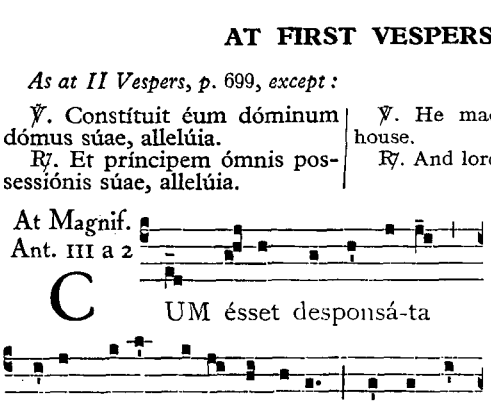
### AT FIRST VESPERS.

*As at II Vespers, p.* 699, *except:*

℣. Constítuit éum dóminum dómus súae, allelúia.
℟. Et príncipem ómnis possessiónis súae, allelúia.

℣. He made him master of his house.
℟. And lord of all his possessions.

At Magnif.
Ant. III a 2

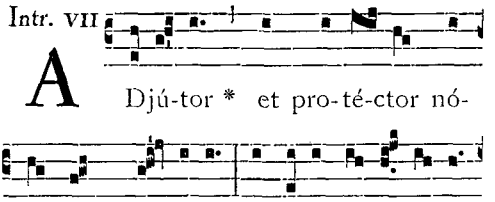



When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.
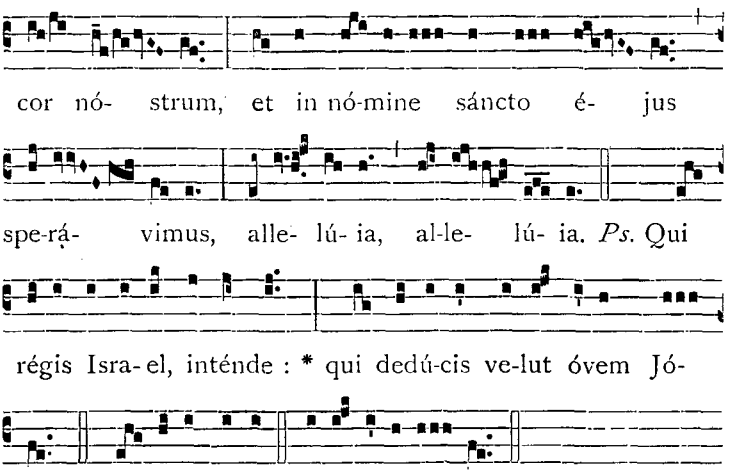
*Gospel, p.* 304.

*Cant.* Magníficat. III a$^2$. *p.* 214 *or* 220.

## AT MASS.




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.*




**Glória Pátri.** 7th tone. *p.* 30.

### Collect.

DEus, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae sponsum elígere dignátus es : † praesta, quaésumus; ut quem protectórem venerámur in terris, * intercessórem habére mereámur in caelis : Qui vivis et regnas.

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...

*On Sunday, 2nd Collect :* Deus, qui errántibus. *p.* 706.

## Lectio libri Genesis.

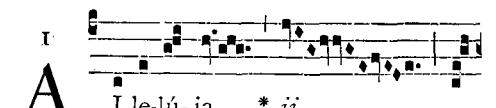
Joseph, a son of Jacob, has become in Egypt second only to the king. In figurative language, dear to Orientals, his father, before he dies, compares him here to a bull, the type of strength, that his foes cannot master; for God is with him, to crown him with temporal blessings.

*(Genesis 49, 22-26 : following the Hebrew).*

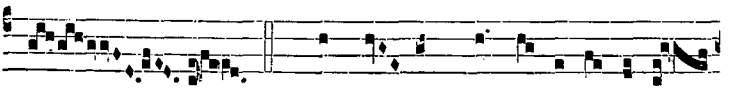
Seventeen centuries later, another Joseph will fulfil the prophecy more completely. Being powerful with him who passed for his Son, he will be enriched by him with spiritual favours, and will become the great Protector of the Church, the true "Prince among his brethren".

FIlius accréscens Joseph, fílius accréscens, et decórus aspéctu : fíliae discurrérunt super murum. Sed exasperavérunt eum, et jurgáti sunt, invideruntque illi habéntes jácula. Sedit in forti arcus ejus, et dissolúta sunt víncula brachiórum, et mánuum illíus per manus poténtis Jacob : inde pastor egréssus est, lapis Israel. Deus patris tui erit adjútor tuus, et Omnípotens benedícet tibi benedictiónibus caeli désuper, benedictiónibus abýssi jacéntis deórsum, benedictiónibus úberum et vulvae. Benedictiónes patris tui confortátae sunt benedictiónibus patrum ejus, donec veníret desidérium cóllium aeternórum : fiant in cápite Joseph, et in vértice Nazaraéi inter fratres suos.
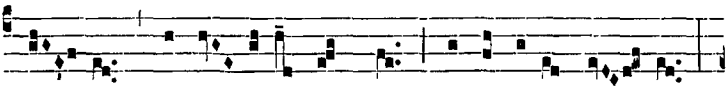
JOseph is a growing son, a growing son, and comely to behold : the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob : thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers : until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

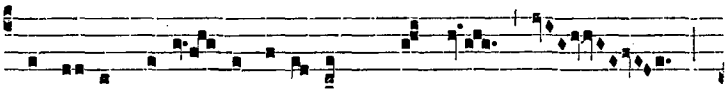


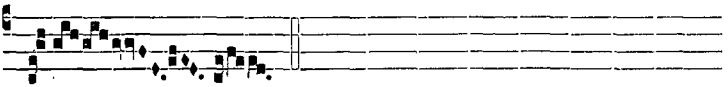

In whatever tribulation they shall cry to me, I will hear them, and be their protector always.
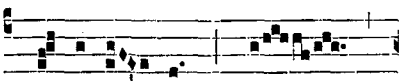



[1] The everlasting hills, so the ancients thought, set bounds to the primeval ocean that supports the earth, and themselves uphold the vault of heaven: immovable pillars, to chwhi Jacob likens the certainty, efficacy and immensity of his benediction.



VIII
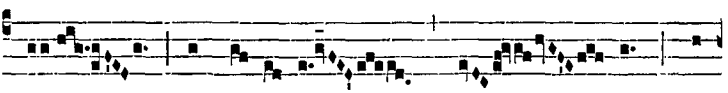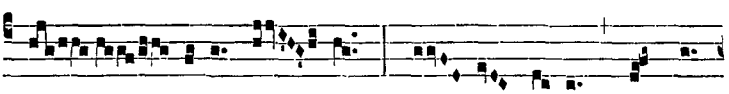


A L-le-lú- ia. *

Do thou, O Joseph, make us to lead the life of the innocent : through thy patronage, may it ever be one of safety assured.
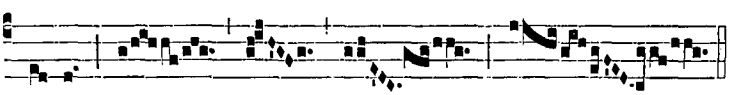
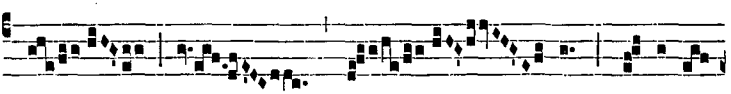


℣. Fac












## ✠ Sequentia sancti Evangelii secundum Lucam.

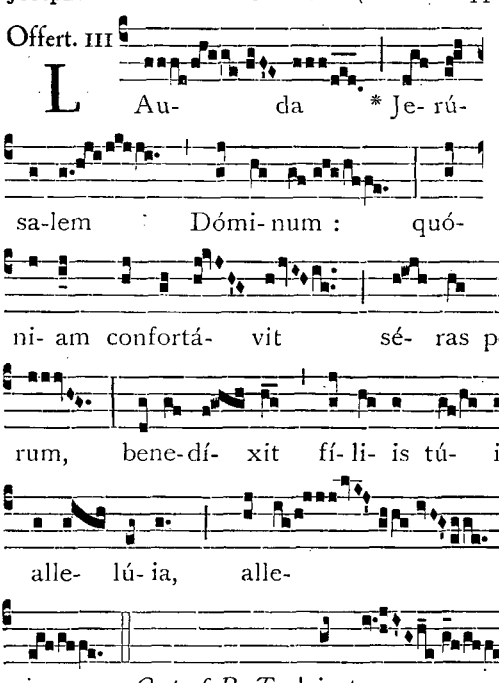
*Jesus' baptism; he is looked on as Joseph's son. Luke 3, 21-23.*

IN illo témpore : Factum est autem cum baptizarétur omnis pópulus, et Jesu baptizáto et oránte, apértum est caelum : et descéndit Spíritus Sanctus corporáli spécie sicut colúmba in ipsum : et vox de caelo facta est : Tu es Fílius meus diléctus, in te complácui mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur fílius Joseph. Credo.

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.

Offert. III




*Out of P. T.* † in te.

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.*

### Secret.

SAnctíssimae Genitrícis tuae Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam : ut corda nostra fácias

RElying on the patronage of the Spouse of thy most holy Mother, we entreat thee, O Lord, to teach us to despise from our hearts the things

terréna cuncta despícere, ac te verum Deum perfécta caritáte dilígere : Qui vivis et regnas.

of earth, and, in charity made perfect, to devote ourselves to the love of thee who art the one true God. Who...

*On Sunday, 2nd Secret:* His nobis. *p.* 709.

## Preface of St. Joseph.

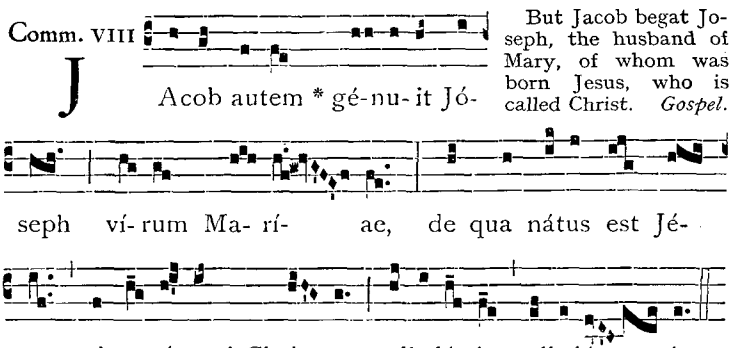
VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Et te in Festivitáte beáti Joseph débitis magnificáre praecóniis, benedícere et praedicáre. Qui et vir justus, a te Deíparae Vírgini Sponsus est datus : et fidélis servus ac prudens, super Famíliam tuam est constitútus : ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum Dóminum nostrum.

Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli, caelorúmque Virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes.

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; and likewise, that on the Festival of blessed Joseph with loud praises we should duly magnify, bless and extol thee. For, he, being a just man, was by thee given as Spouse to the Virgin Mother of God; and, being a faithful and wise servant, was by thee set over thy Household, in order that he might be the Guardian, in the place of a Father, of thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, 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.

Comm. VIII




But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Gospel.*



*Out of P. T.* † Chrí- stus.

**Postcommunion.**

DIvíni múneris fonte refécti, quaésumus, Dómine Deus noster : ut, sicut nos facis beáti Joseph protectióne gaudére; ita ejus méritis et intercessióne, caeléstis glóriae fácias esse partícipes. Per Dóminum nostrum.

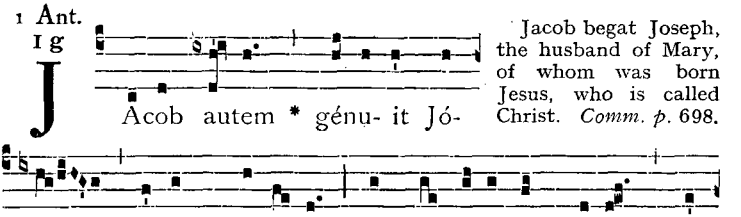
REfreshed from the very source of thy best gifts, we entreat thee, O Lord our God, that, even as thou makest us now to rejoice in the protection of blessed Joseph, so, by his merits and prayers, thou wouldst one day call us to be partakers with him of the glory of heaven. Through Jesus Christ our Lord.

*On Sunday, 2nd Postcommunion.* Sacraménta. *p.* 709, *with the last Gospel of that Sunday, p.* 707.

¶ *In Votive Masses of St. Joseph, in Paschal Time, all is said as on the day of the Solemnity. Out of Paschal Time,* Allelúia. *is omitted at the end of the Introit, Offertory, and Communion : the Gradual* Dómine praevenísti. *p.* 1095. *is said and then* Allelúia, allelúia. Fac nos innócuam. *p.* 696. *After Septuagesima, the* Allelúia. *and its* ℣. *are omitted, and the Tract* Beátus vir. *p.* 1096. *is said.*

## AT SECOND VESPERS.

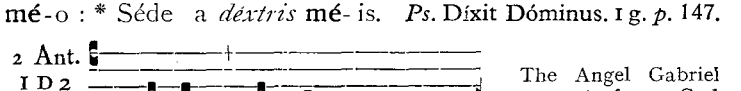
1 Ant. I g



JAcob autem * génu- it Jóseph, ví-rum Ma-rí- ae, de qua nátus est Jésus, qui vocátur Chrí-stus, alle-lú- ia. *Ps.* Díxit Dóminus Dómino mé-o : * Séde a *déxtris* mé- is. *Ps.* Díxit Dóminus. 1 g. *p.* 147.

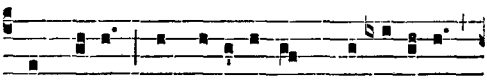
Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Comm. p.* 698.

2 Ant. I D 2



MIssus est * Ange-lus Gábri- el

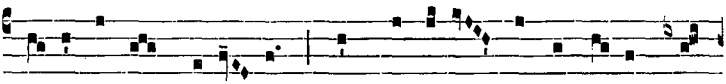
The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a



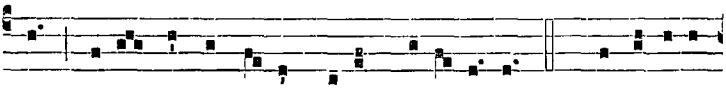
a Dé-o in civi-tá-tem Ga- lilaéae,

virgin espoused to a man whose name was Joseph.

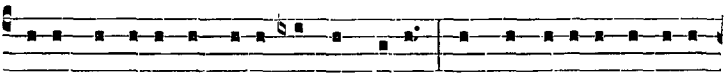
*Gospel p.* 1113.



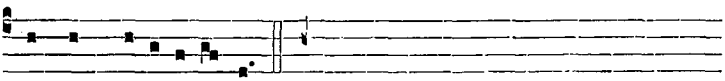
cú- i nómen Náza- reth, ad Vírginem desponsá-tam ví-



ro, cú- i nómen é-rat Jóseph, alle-lú- ia. *Ps.* Confi-tébor
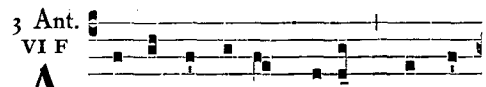


tíbi Dómine in tóto córde mé-o : * in consí-li-o justórum
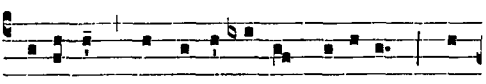


et congre*gati-* ó-ne. *Ps.* Confitébor. I D 2. *p.* 152.

3 Ant. VI F



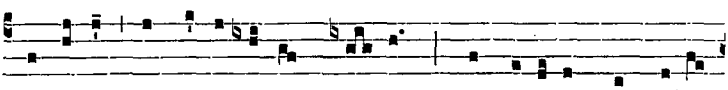
A Scéndit autem Jóseph * a Ga-



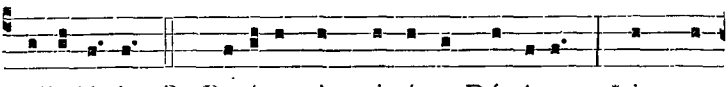
lilaé-a de ci-vi-tá-te Názareth, in

Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem.

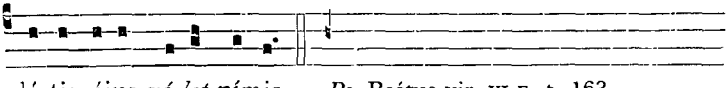
*Gospel p.* 313.



Judaé-am in ci-vi-tá-tem Dá- vid, quae vocátur Béthlehem

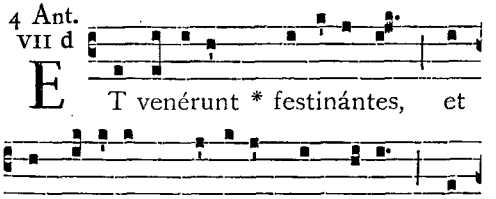


alle-lú- ia. *Ps.* Be-átus vir qui tí*met* Dóminum : * in man-



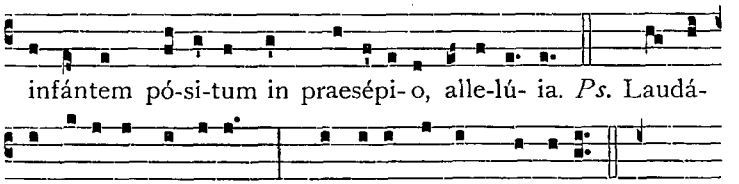
dá-tis éjus *vó-let* nímis. *Ps.* Beátus vir. VI F. *p.* 163.

4 Ant. VII d



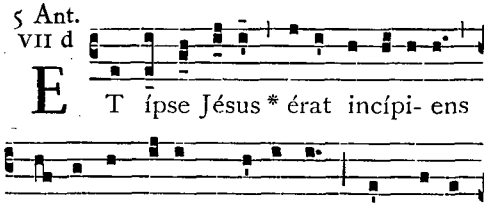

And they came with haste; and they found Mary and Joseph, and the infant lying in a manger.

*Gospel p.* 317.

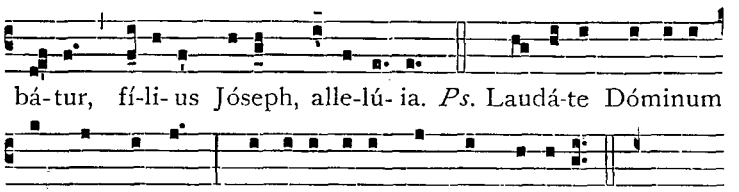



*Ps.* Laudáte púeri. VII d. *p.* 169.

5 Ant. VII d




And Jesus himself was beginning about the age of thirty years : being (as it was supposed) the son of Joseph. *Gospel.*



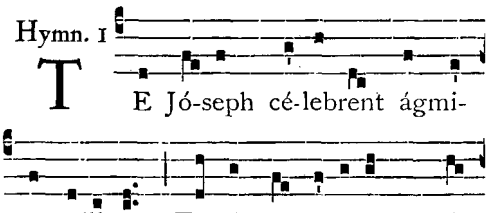

*Ps.* Laudáte Dóminum. VII D. *p.* 185.

## Chapter.

BEnedictiónes patris tui confortátae sunt benedictiónibus patrum ejus : † donec veníret desidérium cóllium *aeternó*rum : * fiant in cápite Joseph, et in vértice Nazaraéi inter fratres suos.

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.*

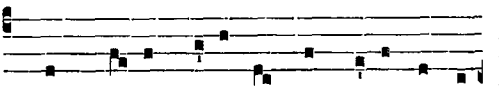
Hymn. I



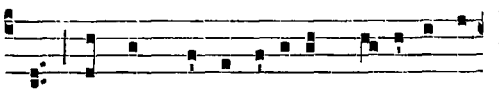

1. May heaven's loud host the virgin spouse proclaim, and faithful choirs resound great Joseph's fame, who, bright with merit, has deserved to be in nuptial ties, O Mary, joined with thee.

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.

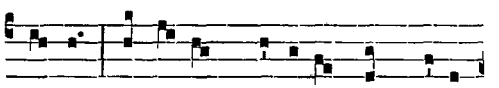
3. His arms embraced the world's new-born delight, from Herod's rage secured his Saviour's flight; him lost he sought and in the temple found; thus happy tears are with possesion crowned.



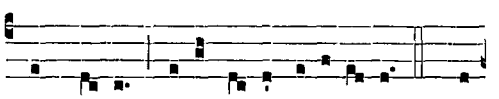
4. Post mórtem ré-liquos sors pí- a cónse-



crat, Palmámque emé-ri-tos gló- ri- a sú-



sci- pit: Tu ví-vens, Súpe-ris par, frú- e-

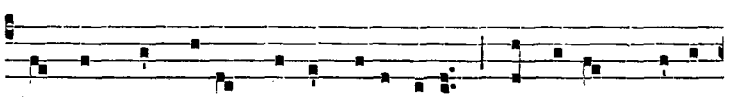


ris Dé- o, Mí-ra sórte be-á-ti- or. 5. Nó-

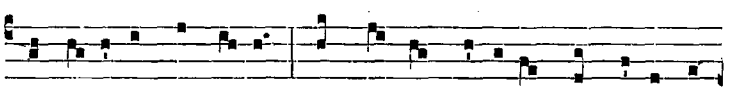
4. Others in th'other world are crowned with bliss, and wear the palms which they've deserved in this; but he, more happy in his Lord's embrace, e'en here on earth beholds him face to face.

5. May Joseph's vows, O sacred Three in One, prevail that sinners may approach thy throne, where sweetest hymns shall consecrate thy name to endless blessings and immortal fame. *XVII cent.*

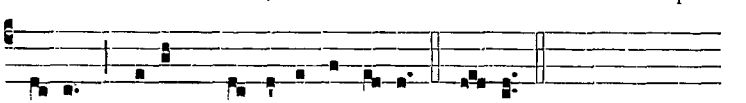
*Trans. W. Shewring, by permission.*



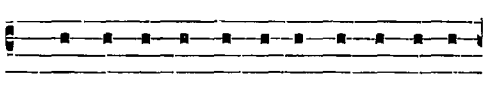
bis, súmma Trí- as, párce precántibus: Da Jó-seph mé-ri-



tis sí-de-ra scánde-re, Ut tandem lí-ce- at nos tí-bi pér-
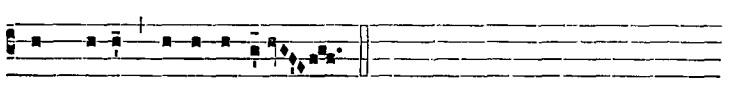


pe- tim Grátum próme-re cánti-cum. Amen.



℣. Sub úmbra illíus quem desideráve-
℟. Et frú-ctus é-jus dúl-cis gút-tu- ri

℣. I sat down under his shadow whom I desired.

℟. And his fruit was sweet to my palate. *Cant. 2, 3.*

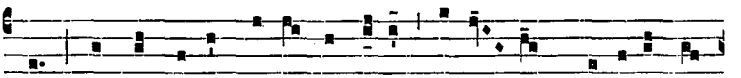


ram sédi, alle-lú-ia.
mé- o, alle-lú-ia.

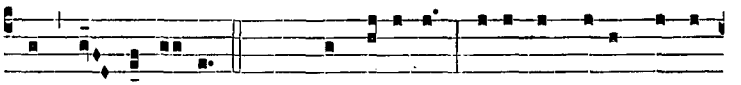
At Magnif.
Ant. III b



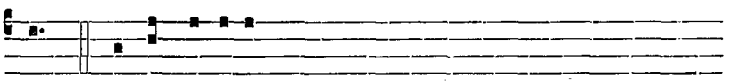

Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. *Gospel, p.* 396.



sic? Ecce pá-ter tú- us et égo do-lén- tes quaerebámus



te, al- le-lú- ia. *Cant.* Magní- fi-cat * ánima mé-*a* Dómi-



num. 2. Et exsultávit...
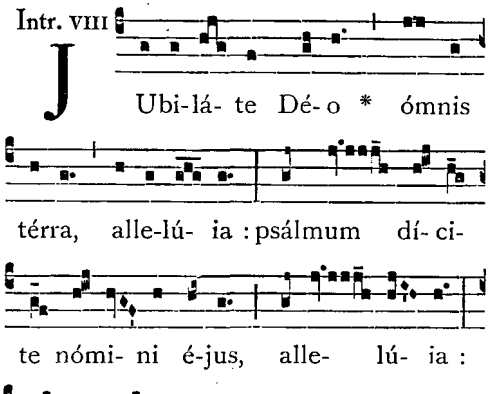
*Cant.* Magníficat. III b. *p.* 214 *or* 220.

*Prayer.* Deus, qui ineffábili. *p.* 694.

Benedicámus Dómino I. *p.* 138. — *Ant.* Regína caeli, *p.* 242.
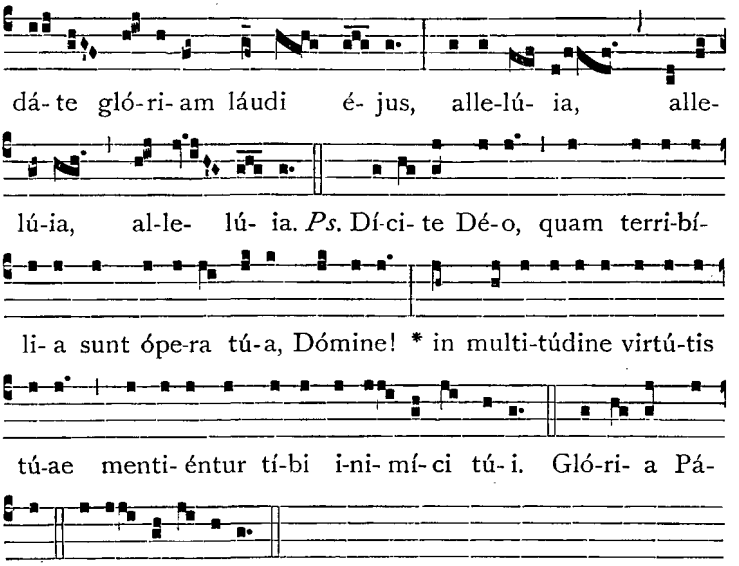
# Third Sunday after Easter.[1]

Intr. VIII




Shout with joy to God, all the earth, alleluia; sing ye a psalm to his name, alleluia: 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.*




Glória Patri. 7th tone. *p.* 30.

[1] In some dioceses the Solemnity of St. Joseph is celebrated to-day, *p.* 693.

## Collect.

DEus, qui errántibus, ut in viam possint redíre justítiae, veritátis tuae lumen osténdis : † da cunctis qui christiána professióne censéntur, et illa respúere quae huic inimíca sunt nómini; * et ea quae sunt apta sectári. Per Dóminum nostrum Jesum Christum.

O God who upon them that go astray dost shed the light of thy truth, leading them back into the paths of righteousness : upon all who profess to be Christians, bestow grace to put from them whatever befits not the name they bear, and to order their lives worthily thereof. Through Jesus Christ our Lord.

*Commemoration of the Octave of St. Joseph. Collect. p.* 694.

## Lectio Epistolae beati Petri Apostoli.

*The apostolate of good example. Submission to authority. I Peter 2, 11-19.*

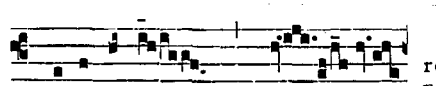
CAríssimi : Obsecro vos tamquam ádvenas et peregrínos abstinére vos a carnálibus desidériis, quae *mílitant* advérsus ánimam, conversatiónem vestram inter gentes habéntes bonam : ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, glorificent Deum in die visitatiónis. Subjécti ígitur estóte omni humánae creatúrae propter Deum : sive regi quasi praecellénti : sive dúcibus tamquam ab eo missis ad vindíctam malefactórum, laudem vero bonórum : quia sic est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudéntium hóminum ignorántiam : quasi líberi, et non quasi velámen habéntes malítiae libertátem, sed sicut servi Dei. Omnes honoráte : fraternitátem dilígite : Deum timéte : regem honorificáte. Servi, súbditi estóte in omni timóre dóminis, non tantum bonis et modéstis, sed étiam dýscolis. Haec est enim grátia : in Christo Jesu Dómino nostro.

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 thanksworthy in Christ Jesus our Lord.

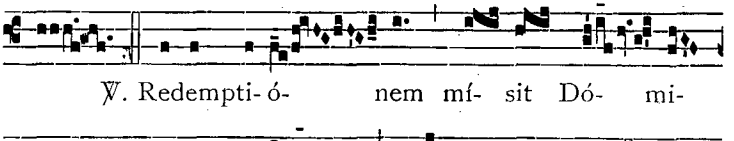
II

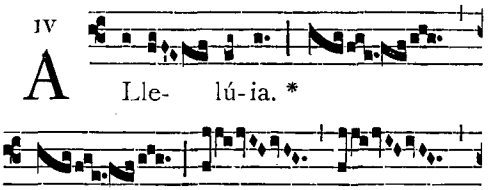


A Lle-lú- ia. * *ij.*

The Lord hath sent redemption to his people.

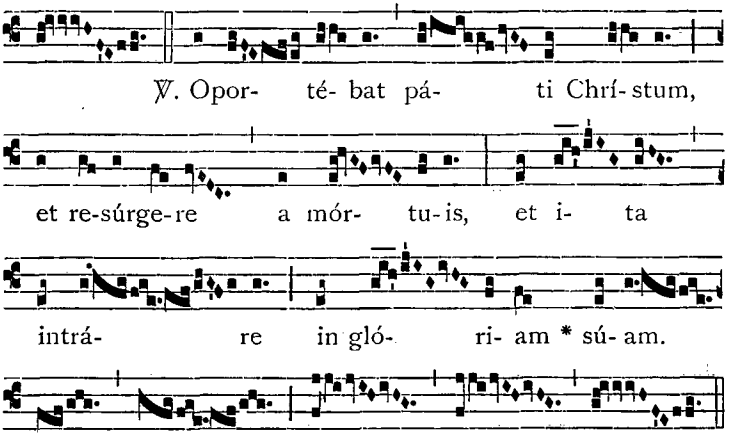
*Ps. 110, 9, (p.* 114*).*




It behoved Christ to suffer these things, and so to enter into his glory.

*Gospel, p.* 653.




**Sequentia sancti Evangelii secundum Joannem.**

*Christ lost to sight and seen again. John 16, 16-22.*

IN illo témpore : Dixit Jesus discípulis suis : Módicum, et jam non vidébitis me : et íterum módicum, et vidébitis me : quia vado ad Patrem. Dixérunt ergo ex discípulis ejus ad ínvicem : Quid est hoc, quod dicit nobis :

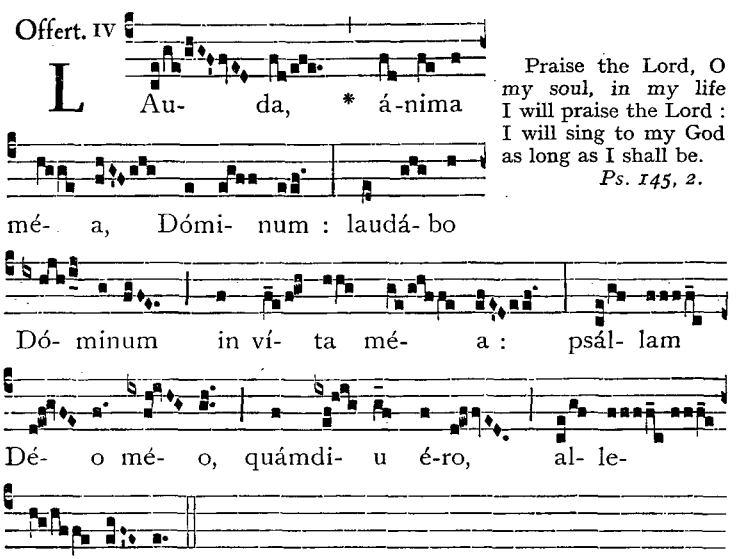
AT that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith

Módicum, et non vidébitis me : et íterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo : Quid est hoc, quod dicit : Módicum? nescímus quid lóquitur. Cognóvit autem Jesus, quia volébant eum interrogáre, et dixit eis : De hoc quaéritis inter vos, quia dixi : Módicum, et non vidébitis me : et íterum módicum, et vidébitis me. Amen, amen dico vobis : quia plorábitis, et flébitis vos, mundus autem gaudébit : vos autem contristabímini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus : cum autem pepérerit púerum, jam non méminit pressúrae propter gáudium : quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum : et gáudium vestrum nemo tollet a vobis. Credo.

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.

Offert. IV




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.*

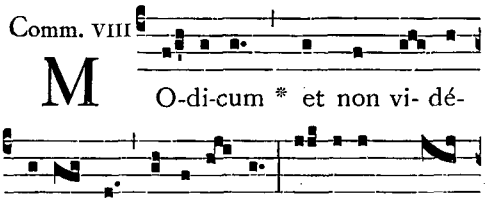
### Secret.

HIS nobis, Dómine, mystériis conferátur, quo terréna desidéria mitigántes, discámus amáre caeléstia. Per Dóminum nostrum Jesum Christum.

FRom these sacred mysteries, O Lord, may there flow upon us grace to control our desires of earthly things, and to learn to love those which are of heaven. Through Jesus...

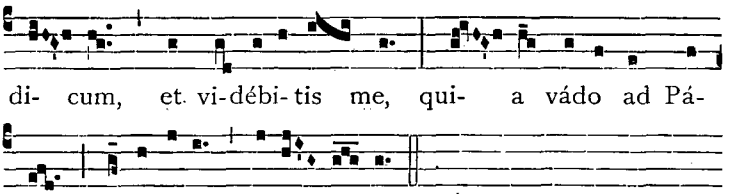
*Secret of St. Joseph:* Sanctíssimae. *p.* 697.

*Preface of Easter, p.* 645.




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.

*Gospel.*




### Postcommunion.

SAcraménta quae súmpsimus, quaésumus, Dómine: et spirituálibus nos instáurent alimóntis, et corporálibus tueántur auxíliis. Per Dóminum.

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.

*Postcommunion of St. Joseph.* Divíni múneris. *p.* 699.

## AT VESPERS

*Ant.* Allelúia. *Psalms of Sunday, p.* 111.

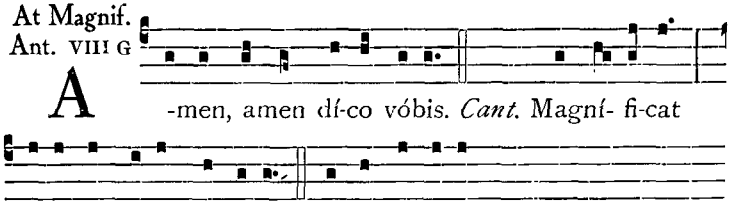
### Chapter.

CAríssimi: Obsecro vos tamquam ádvenas et peregrínos, † abstinére vos a carnálibus *desi*dériis, * quae mílitant advérsus ánimam.

DEarly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.

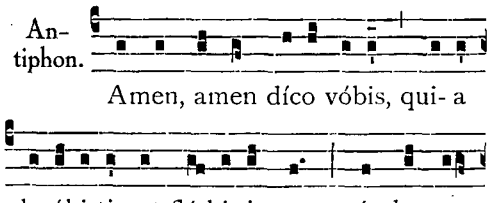
*Hymn.* Ad régias Agni dápes. *p.* 685. ℣. Máne nobíscum. *p.* 687.

At Magnif.
Ant. VIII G




*Cant.* Magníficat. VIII G. *p.* 217.

Ant-
tiphon.




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.

*Gospel.*

*Prayer.* 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.* Fíli. *p.* 704, *with the ℣. that precedes and the Prayer that follows it.*

*But if tomorrow, Monday, the Office is of the Octave :*
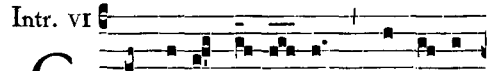
*Ant.* Cum esset. *p.* 693, *with its ℣. and the Prayer.*

Benedicámus Dómino VII. *p.* 141. — *Ant.* Regína caéli. *p.* 242.

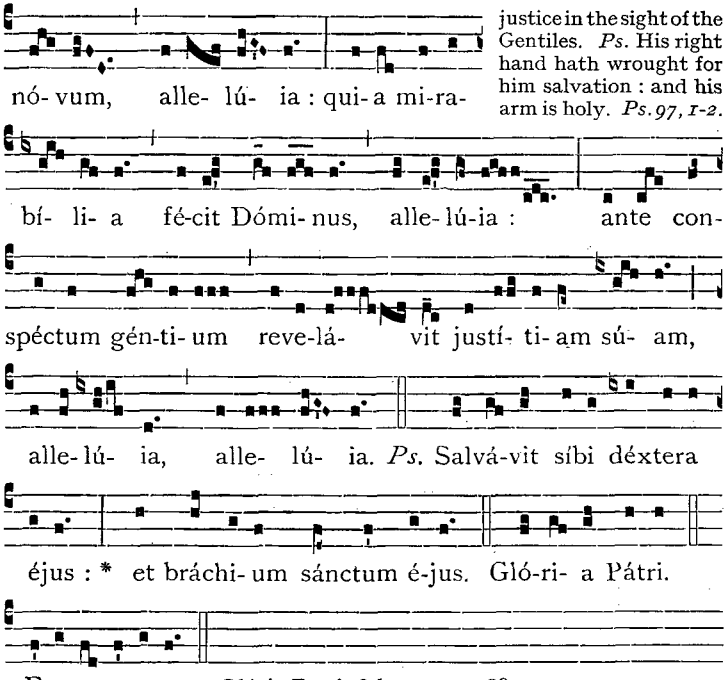
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# Fourth Sunday after Easter.

Intr. VI




Sing ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, allel.; he hath revealed his




justice in the sight of the Gentiles. *Ps.* His right hand hath wrought for him salvation : and his arm is holy. *Ps. 97, 1-2.*

Glória Patri. 6th tone. *p.* 30.

**Collect.**

DEus, qui fidélium mentes unius éfficis voluntátis : † da pópulis tuis id amáre quod praécipis, id desideráre quod promíttis; * ut inter mundánas varietátes, ibi nostra fixa sint corda, ubi vera sunt gáudia. Per Dóminum nostrum Jesum Christum Fílium tuum.

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 willest, that only to hope for, which thou promisest; 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.**

*Receive the word of the Gospel. James 1, 17-21.*

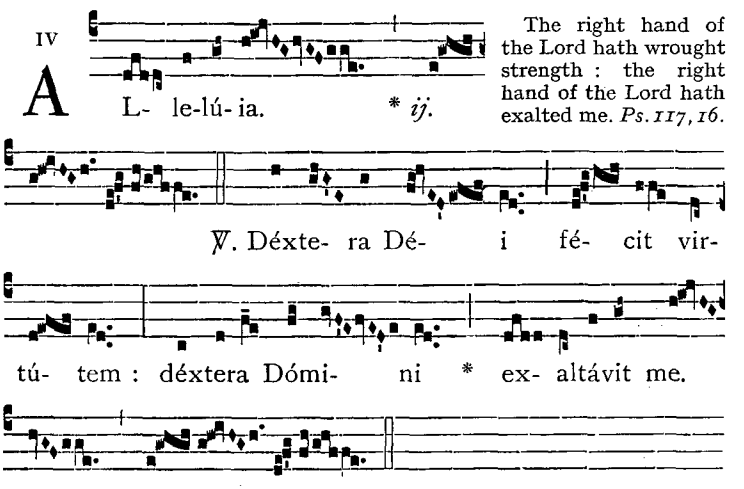
CAríssimi : Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie

DEarly 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

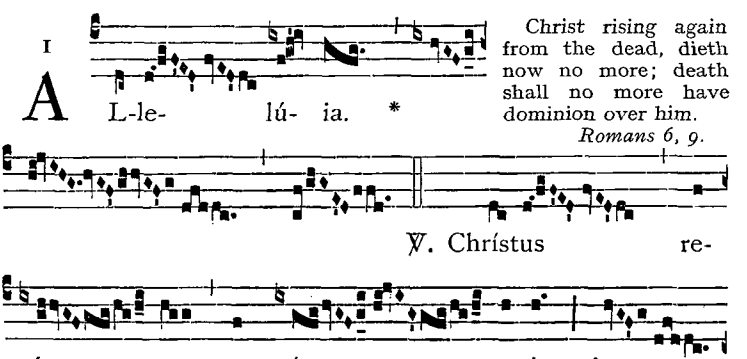
enim génuit nos verbo veritátis, ut simus *inítium áliquod* creatúrae ejus. Scitis, fratres mei dilectíssimi. Sit autem omnis homo velox ad audiéndum : tardus autem ad loquéndum, et tardus ad iram. Ira enim viri, justítiam Dei non operátur. Propter quod abjiciéntes omnem immundítiam, et abundántiam malítiae, in mansuetúdine suscípite ínsitum verbum, quod potest salváre ánimas vestras.

us by the word of truth, that we might be some beginning of his creatures.

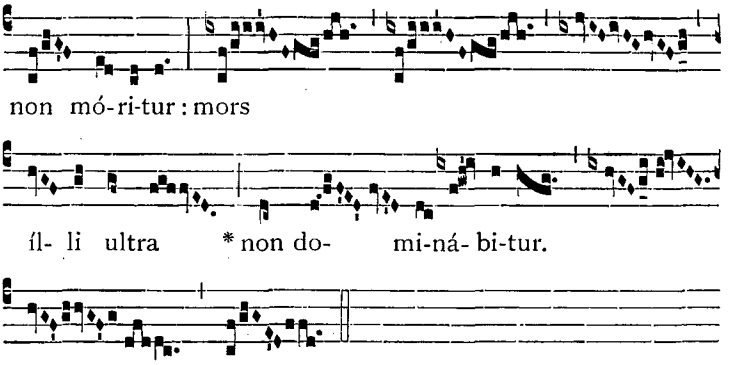
You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.




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.*




## ✠ Sequentia sancti Evangelii secundum Joannem.

*The mission of the Holy Ghost. John 16, 5-14.*

IN illo témpore : Dixit Jesus discípulis suis : Vado ad eum qui misit me : et nemo ex vobis intérrogat me : Quo vadis? Sed quia haec locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis : éxpedit vobis ut ego vadam : si enim non abíero, Paráclitus non véniet ad vos : si autem abíero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de judício. De peccáto quidem, quia non credidérunt in me : de justítia vero, quia ad Patrem vado, et jam non vidébitis me : de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dícere : sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso : sed quaecúmque áudiet, loquétur, et quae ventúra sunt, annuntiábit vobis. Ille me clarificábit : quia de meo accípiet, et annuntiábit vobis.

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.

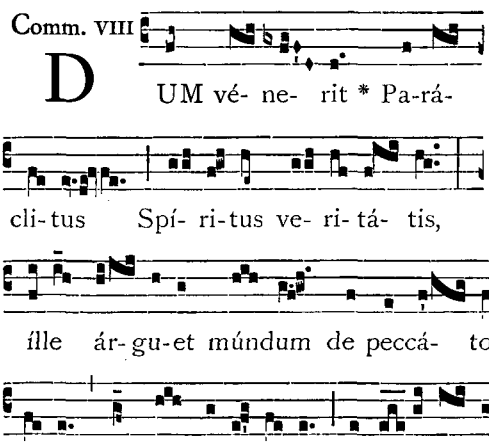
*Offertory.* Jubiláte Déo. *p.* 411.

## Secret.

DEus, qui nos per hujus sacrifícii veneránda commércia, uníus summae divinitátis partícipes effecísti : praesta, quaésumus ; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum nostrum.

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.




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 súmpsimus, et purgémur a vítiis, et a perículis ómnibus eruámur. Per Dóminum nostrum.

ABide with us always, O Lord our God, so that, in virtue of the sacrament we have received, we may be cleansed from all sin and delivered from all dangers. Through Jesus Christ our Lord.

2. *of Our Lady, p.* 692. — 3. *for the Church or for the Pope, p.* 267.

## AT VESPERS.

*Ant.* Allelúia. *Psalms of Sunday, p.* 111.

## Chapter.

CAríssimi : Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens

DEarly beloved, Every best gift, and every perfect gift, is from above; coming down from the Father
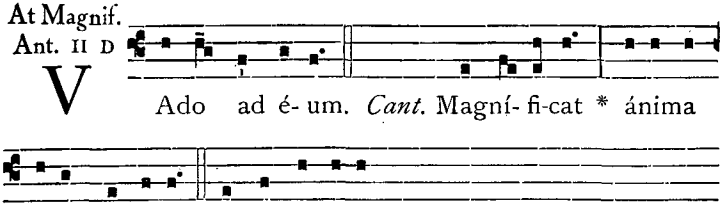
a Patre **lú**minum, † apud quem non est *transmu***tá**tio, * nec vicissitúdinis obum**brá**tio.

of lights, with whom there is no change, nor shadow of alteration.

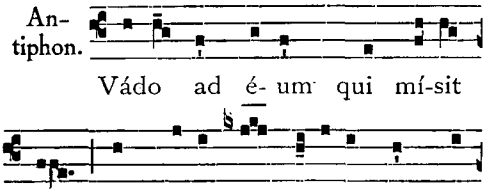
*Hymn.* Ad régias Agni dápes. *p.* 685. ℣. Máne nobíscum. *p.* 687.

At Magnif.

Ant. II D




Antiphon.




I go to him that sent me; but because I have spoken these things to you, sorrow hath filled your heart.

*Gospel.*

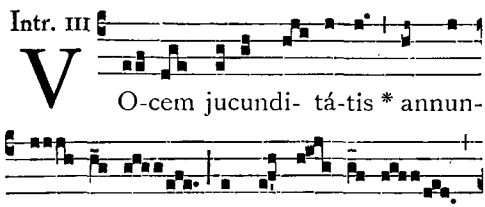
*Prayer.* Deus, qui fidélium. *p.* 711.

*Commemoration of the Cross, p.* 123.

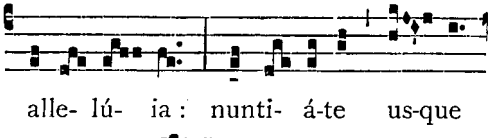
Benedicámus Dómino VII. *p.* 141. — *Ant.* Regína caéli. *p.* 242.

# Fifth Sunday after Easter.

Intr. III




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 :

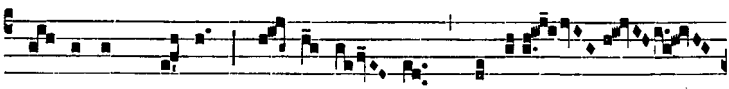


sing ye a psalm to his name, give glory to his praise. *Isaias 48, 20. Ps. 65.*

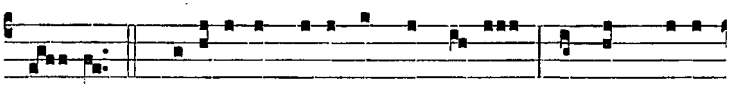
alle- lú- ia : nunti- á-te us-que



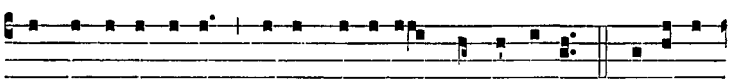
ad extré- mum tér-rae : libe-rávit Dó- mi-nus



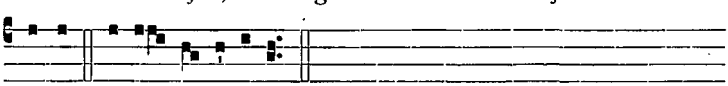
pó-pu-lum sú- um, al-le-lú- ia, alle-



lú- ia. *Ps.* Jubi-lá-te Dé-o ómnis térra : * psálmum dí-ci-



te nómi-ni é-jus, dá-te gló-ri-am láudi é-jus. Gló-ri-a



Pátri. E u o u a e. Glória Pátri. 3rd tone. *p.* 29.

## Collect.

DEus, a quo bona cuncta procédunt, largíre supplícibus tuis : † ut cogitémus, te inspiránte, quae recta sunt; * et, te gubernánte, éadem faciámus. Per Dóminum.

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.*

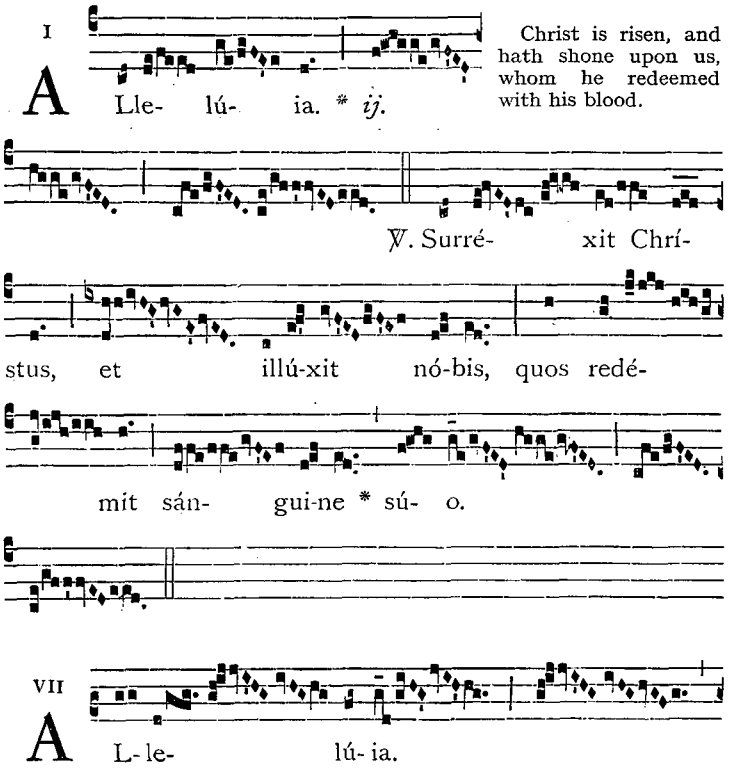
CAríssimi : Estóte factóres verbi, et non auditóres tantum : falléntes vosmetípsos. Quia si quis audítor est verbi, et non factor : hic comparábitur viro consideránti vultum nativitátis

DEarly 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

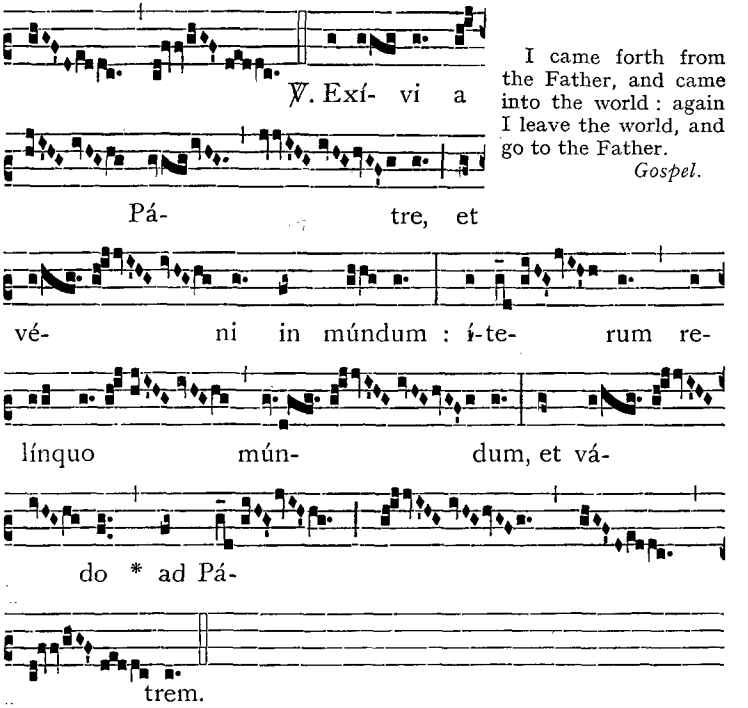
suae in spéculo : considerávit enim se, et ábiit, et statim oblítus est qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non audítor obliviósus factus, sed factor óperis : hic beátus in facto suo erit. Si quis autem putat se religiósum esse, non refraénans linguam suam, sed sedúcens cor suum, hujus vana est relígio. Relígio munda et immaculáta apud Deum et Patrem, haec est : Visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saéculo.

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.*

## ✠ Sequentia sancti Evangelii secundum Joannem.

*Prayer in Jesus' name will be heard. John 16, 23-30.*

IN illo témpore : Dixit Jesus discípulis suis : Amen, amen dico vobis : si quid petiéritis Patrem in nómine meo, dabit vóbis. Usque modo non petístis quidquam in nómine meo : Pétite, et accipiétis, ut gáudium vestrum sit plenum.

Haec in provérbiis locútus sum vobis. Venit hora, cum jam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis : et non dico vobis, quia ego rogábo Pátrem de vobis : ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre,

AT 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.

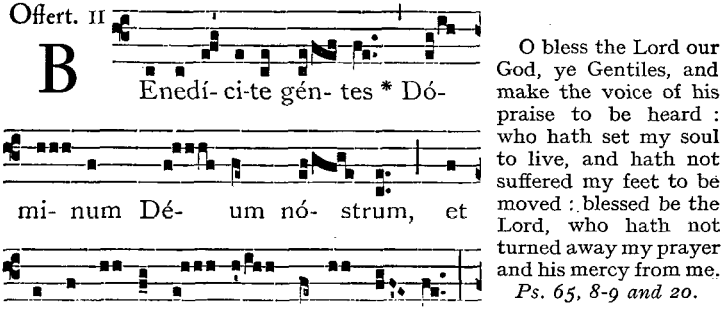
et veni in mundum : íterum relínquo mundum, et vado ad Patrem.

Dicunt ei discípuli ejus : Ecce nunc palam lóqueris, et provérbium nullum dicis. Nunc scimus quia scis ómnia, et non opus est tibi, ut quis te intérroget : in hoc crédimus quia a Deo exísti. Credo.
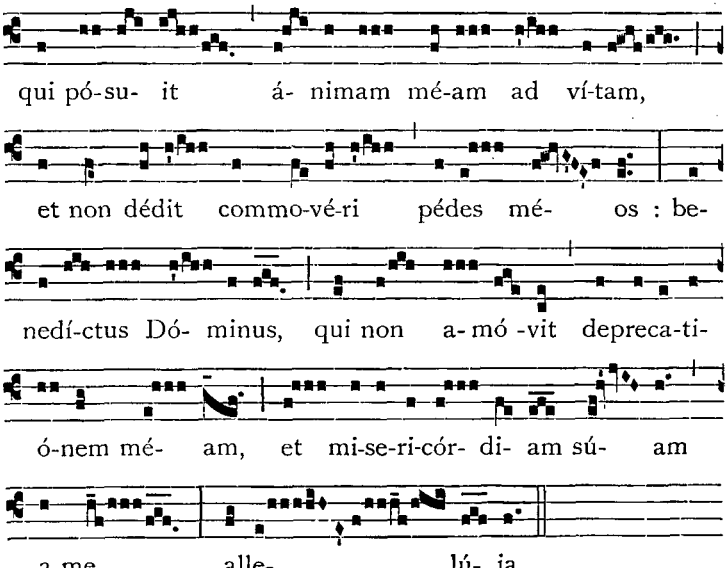
I came forth from the Father, and am come into the world : again I leave the world, and go to the Father.

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.

Offert. II




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.*
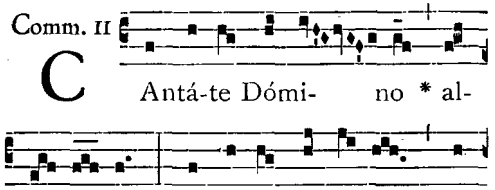


### Secret.

SUscipe, Dómine, fidélium preces cum oblatiónibus hostiárum : ut per haec piae devotiónis offícia, ad caeléstem glóriam transeámus. Per Dóminum.

LOok favourably, we beseech thee, O Lord, upon the prayers of thy faithful people, and upon the sacred victim we offer up; by our devout fervour in thy service may we win the glory of heaven. Through Jesus...

**2.** *of Our Lady*, *p.* 691. — **3.** *for the Church or for the Pope*, *p.* 266. *Preface of Easter*, *p.* 645.

Comm. II




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.

TRíbue nobis, Dómine, caeléstis mensae virtúte satiátis : et desideráre quae recta sunt, et desideráta percípere. Per Dóminum nostrum Jesum Christum.

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...

**2.** *of Our Lady*, *p.* 692. — **3.** *for the Church or for the Pope*, *p.* 267.

## AT VESPERS.

*Ant.* Allelúia. *Psalms of Sunday*, *p.* 111.

### Chapter.

CAríssimi : Estóte factóres verbi, et non auditóres tantum, falléntes vosmetípsos. † Quia si
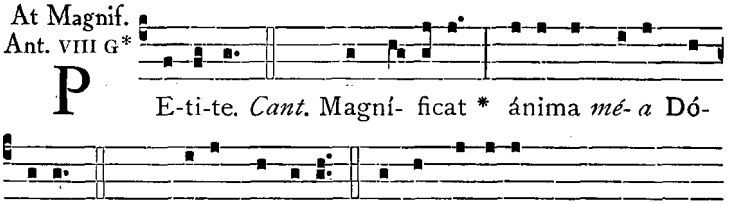
DEarly beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if

quis audítor est verbi, et non factor : hic comparábitur viro consideránti vultum nativitátis su*ae in* **spéculo** : * considerávit enim se, et ábiit, et statim oblítus est qualis **fúerit**.

a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was.

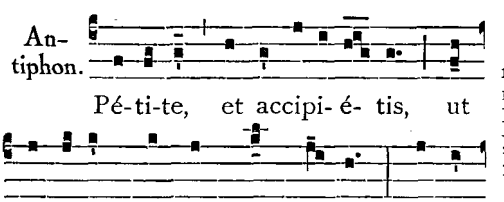
*Hymn.* Ad régias Agni dápes. *p.* 685. ℣. Máne nobíscum. *p.* 687.

At Magnif.
Ant. VIII G*




*Cant.* Magníficat. VIII G*. *p.* 217.

Ant-
tiphon.




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.*

**Prayer.**

DEus, a quo bona cuncta procédunt, largíre supplícibus tuis : † ut cogitémus te inspiránte quae recta sunt; * et te gubernánte, éadem faciámus. Per Dóminum.

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 Jesus Christ our Lord.

*Commemoration of the Cross, p.* 123. — Benedicámus Dómino VII. *p.* 141.

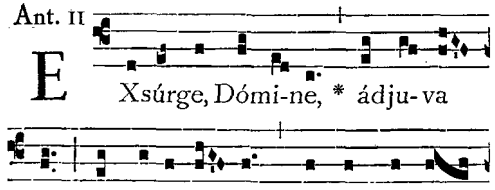
*Ant.* Regína caéli. *p.* 242.

# Rogation Monday, Tuesday and Wednesday.

## AT THE PROCESSION.

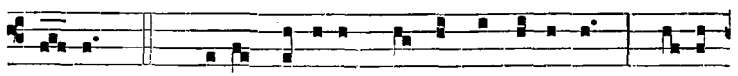
*Before the Procession, the Choir sings, standing :*

Ant. II



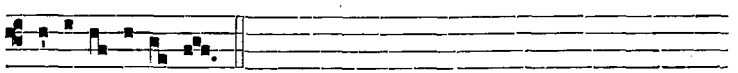

Arise, O Lord: help us and redeem us for thy name's sake. *Ps.* We have heard, O God, with our ears: our fathers have declared to us...

*Ps. 43, 26 and 2.*

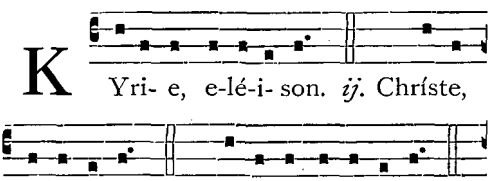




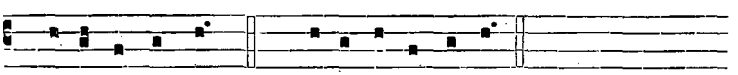


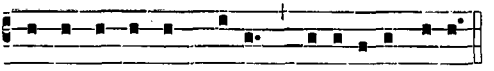



Exsúrge. *is repeated. Then two cantors, kneeling before the Altar, begin the Litany. Each invocation is doubled, unless the Procession cannot take place.*




Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.





Pá-ter de caélis, Dé-us, mi-seré-re nóbis.
Fíli Redémptor
múndi, Dé-us, mi-seré-re nóbis.
Spíritus Sáncte, Dé-us, mi-seré-re nóbis.
Sáncta Trínitas,
únus Dé-us, mi-seré-re nóbis.

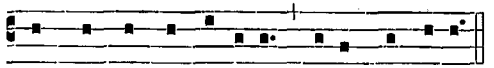
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have...
God the Holy Ghost, have...
Holy Trinity, one God, have...



Sáncta Marí- a, óra pro nóbis.

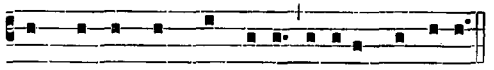
Holy Mary, pray for us.

*Here all rise and the Procession begins without any interruption in the chant of the Litany.*



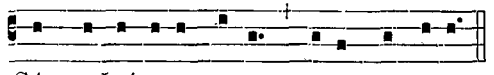
Sáncta Dé- i Génitrix, óra pro nóbis.
Sáncta Vírgo vírginum, óra pro nóbis.
Sáncte Míchael, óra pro nóbis.
Sáncte Gábriel, óra pro nóbis.
Sáncte Ráphael, óra pro nóbis.

Holy Mother of God, pray for us.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.



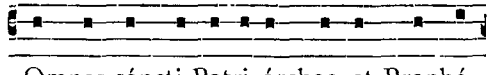
Omnes sáncti
Angeli et Archánge-li, oráte pro nóbis.
Omnes sáncti bea-
tórum Spirítuum órdines, oráte pro nóbis.

All ye holy Angels and Archangels, pray for us.
All ye holy orders of blessed Spirits, pray.



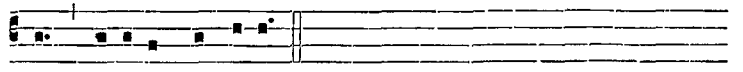
Sáncte Joánnes
Baptísta, óra pro nóbis.
Sáncte Jó-seph, óra pro nóbis.

St. John Baptist, pray.
St. Joseph, pray.

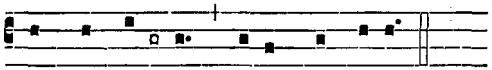


Omnes sáncti Patri-árchae et Prophé-

All ye holy Patriarchs and Prophets, pray for us.



tae, oráte pro nóbis.

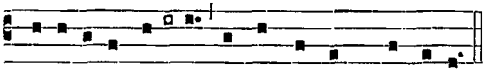


St. Peter, pray for us.

Sáncte Pé-tre, *óra pro* nóbis.

| | | | |
|---|---|---|---|
| Sáncte **Páule**, | óra. | Saint Paul, | pray. |
| Sáncte **Andréa**, | óra. | Saint Andrew, | pray. |
| Sáncte **Jacóbe**, | óra. | Saint James, | pray. |
| Sáncte **Joánnes**, | óra. | Saint John, | pray. |
| Sáncte **Thóma**, | óra. | Saint Thomas, | pray. |
| Sáncte **Jacóbe**, | óra. | Saint James, | pray. |
| Sáncte **Philíppe**, | óra. | Saint Philip, | pray. |
| Sáncte **Bartholomaée**, | óra. | Saint Bartholomew, | pray. |
| Sáncte **Matthaée**, | óra. | Saint Matthew, | pray. |
| Sáncte **Símon**, | óra. | Saint Simon, | pray. |
| Sáncte **Thaddaée**, | óra. | Saint Thaddeus, | pray. |
| Sáncte **Matthía**, | óra. | Saint Matthias, | pray. |
| Sáncte **Bárnaba**, | óra. | Saint Barnabas, | pray. |
| Sáncte **Lúca**, | óra. | Saint Luke, | pray. |
| Sáncte **Márce**, | óra. | Saint Mark, | pray. |
| Omnes sáncti Apóstoli et Evangelístae, | oráte. | All ye holy Apostles and Evangelists, | pray. |
| Omnes sáncti Discípuli **Dómini**, | oráte. | All ye holy Disciples of our Lord, | pray. |
| Omnes sáncti Innocéntes, | oráte. | All ye holy Innocents, | pray. |
| Sáncte **Stéphane**, | óra. | Saint Stephen, | pray. |
| Sáncte **Laurénti**, | óra. | Saint Lawrence, | pray. |
| Sáncte **Vincénti**, | óra. | Saint Vincent, | pray. |
| Sáncti Fabiáne et Sebastiáne, | oráte. | Saints Fabian and Sebastian, | pray. |
| Sáncti Joánnes et **Páule**, | oráte. | Saints John and Paul, | pray. |
| Sáncti Cósma et Damiáne, | oráte. | Saints Cosmas and Damian, | pray. |
| Sáncti Gervási et Protási, | oráte. | Saints Gervase and Protase, | pray. |
| Omnes sáncti **Mártyres**, | oráte. | All ye holy Martyrs, | pray. |
| Sáncte **Silvéster**, | óra. | Saint Sylvester, | pray. |
| Sáncte **Gregóri**, | óra. | Saint Gregory, | pray. |
| Sáncte **Ambrósi**, | óra. | Saint Ambrose, | pray. |
| Sáncte **Augustíne**, | óra. | Saint Augustine, | pray. |
| Sáncte **Hierónyme**, | óra. | Saint Jerome, | pray. |
| Sáncte **Martíne**, | óra. | Saint Martin, | pray. |
| Sáncte **Nicoláe**, | óra. | Saint Nicholas, | pray. |
| Omnes sáncti Pontífices et Confessóres, | oráte. | All ye holy Bishops and Confessors, | pray. |
| Omnes sáncti **Doctóres**, | oráte. | All ye holy Doctors, | pray. |
| Sáncte **Antóni**, | óra. | Saint Anthony, | pray. |
| Sáncte **Benedícte**, | óra. | Saint Benedict, | pray. |
| Sáncte **Bernárde**, | óra. | Saint Bernard, | pray. |
| Sáncte **Domínice**, | óra. | Saint Dominic, | pray. |
| Sáncte **Francísce**, | óra. | Saint Francis, | pray. |
| Omnes sáncti Sacerdótes et Levítae, | oráte. | All ye holy Priests and Levites, | pray. |
| Omnes sáncti Mónachi et Eremítae, | oráte. | 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 Caecília, óra. | Saint Cecily, pray. |
| Sáncta Catharína, óra. | Saint Catherine, pray. |
| Sáncta Anastásia, óra. | Saint Anastasia, pray. |
| Omnes sánctae Vírgines et Víduae, oráte. | All ye holy Virgins and Widows, pray. |
| Omnes Sáncti et Sánctae Déi, intercédite *pro* nóbis. | All ye holy Men and Women, Saints of God, make intercession for us. |



Propí-*ti*-*us* és-to, párce nó-bis, Dómine.
Propí-*ti*-*us* és-to, exáudi nos, Dómine.
Ab *ómni* má-lo, líbe- ra nos, Dómine.

Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil, deliver us, O Lord.

| | | |
|---|---|---|
| Ab *ómni pecc*áto, | | From all sin, |
| Ab *ira* túa, | | From thy wrath, |
| A subitánea et impro*vísa* mórte, | | From sudden and unforeseen death, |
| Ab insídiis *di*áboli, | | From the snares of the devil, |
| Ab íra, et ódio, et ómni mála *volun*táte, | líbera. | From anger, hatred, and all ill-will. |
| A spíritu forni*cati*ónis, | | From the spirit of fornication, |
| A fúlgure et *tempes*táte, | | From lightning and tempest, |
| A flagéllo *terrae*mótus | | 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:*

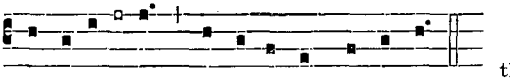
| | |
|---|---|
| Ab imminéntibus *per*ículis, | From threatened dangers, |

| | | |
|---|---|---|
| A mór*te per*pétua, | | From everlasting death, |
| Per mystérium sánctae Incarnati*ónis* túae, | | Through the mystery of thy holy incarnation, |
| Per Ad*véntum* túum, | | Through thy coming, |
| Per Nativi*tátem* túam, | | Through thy nativity, |
| Per Baptísmum et sánctum Jejú*nium* túum, | líbera. | Through thy baptism and holy fasting, |
| Per Crúcem et Passi*ónem* túam, | | Through thy cross and passion, |
| Per Mórtem et Sepul*túram* túam, | | Through thy death and burial, |
| Per sánctam Resurrecti*ónem* túam, | | Through thy holy resurrection, |

deliver us.

Per admirábilem Ascensiónem túam,
Per advéntum Spíritus Sáncti Paráclíti,
In die judícii,
líbera.

Through thy wonderful ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,
deliver us.



We, sinners, beseech thee, hear us.

Peccató- res, te rogámus, áudi nos.

Ut nóbis **pár**cas, te rogámus áudi nos.
Ut nóbis *in***dúl**geas, te...
Ut ad véram paeniténtiam nos perdúcere *di***gné**ris, te...
Ut Ecclésiam túam sánctam ' régere et conserváre *di***gné**ris, te...
Ut [Dómnum Apostólicum et] ómnes ecclesiásticos órdines ' in sáncta religióne conserváre *di***gné**ris, te...
Ut inimícos sánctae Ecclésiae ' humiliáre *di***gné**ris, te...

Ut régibus et princípibus christiánis ' pácem et véram concórdiam donáre *di***gné**ris, te...
Ut cúncto pópulo christiáno ' pácem et unitátem largíri *di***gné**ris, te...
Ut ómnes errántes ad unitátem Ecclésiae revocáre, ' et infidéles univérsos ad Evangélii lúmen perdúcere *di***gné**ris, te...
Ut nosmetípsos in túo sáncto servítio ' confortáre et conserváre *di***gné**ris, te...
Ut méntes nóstras ' ad caeléstia desidéri*a* érigas, te...
Ut ómnibus benefactóribus nóstris ' sempitérna bóna *re***trí**buas, te...
Ut ánimas nóstras ' frátrum, propinquórum et benefactórum nostrórum ' ab aetérna damnatióne *e***rí**pias, te...
Ut fructus térrae ' dáre et conserváre *di***gné**ris, 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...

| | |
|---|---|
| Ut ómnibus fidélibus defúnctis réquiem aetérnam donáre *dignéris*, te... | That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we... |
| Ut nos exaudíre *dignéris*, te... | That thou wouldst vouchsafe graciously to hear us, we... |
| **Fili Déi**, te... | Son of God, we... |

¶ *If the Procession lasts long, the Litany may now be begun again from* Sáncta María; *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:*

*Ps. 119.* Ad Dóminum cum tribulárer. *p.* 1544. — *Ps. 120.* Levávi óculos méos. *p.* 1545. — *Ps. 121.* Laetátus sum. *p.* 191. — *Ps. 122.* Ad te levávi. *p.* 1550. — *Ps. 125.* In converténdo Dóminus. *p.* 192. — *Ps. 126.* Nisi Dóminus. *p.* 193. — *Ps. 127.* Beáti ómnes. *p.* 196. — *Ps. 129.* De profúndis. *p.* 197. — *Ps. 131.* Meménto Dómine Dávid *p.* 199.

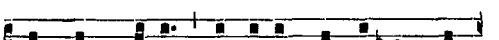
*The penitential Psalm may be sung,* Miserére mei, Déus. *p.* 556.

*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., ℣. 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:*



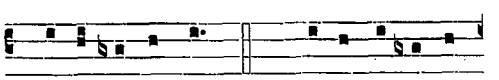
Agnus Dé- i, qui tóllis peccá- ta mún-

Lamb of God, who takest away the sins of the world,



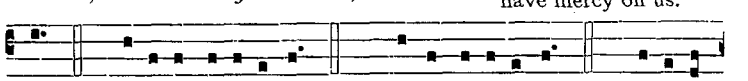
di, *(3 times)* 1. párce nó-bis, Dómine.
2. exáu-di nos, Dómine.
3. mi- se- ré- re nó- bis.

1. spare us, O Lord.
2. graciously hear us, O Lord.
3. have mercy on us.

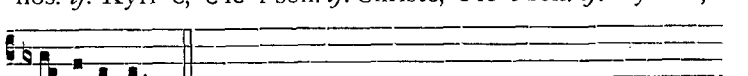


Chríste, áudi nos. *ij.* Chríste, exáudi

Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

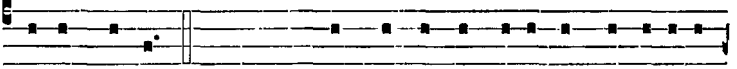


nos. *ij.* Kýri- e, e-lé- i-son. *ij.* Chríste, e-lé- i-son. *ij.* Ký-ri- e,



e-lé- i-son.

*The Celebrant kneels.*



Pá-ter nóster. *in silence.* ℣. Et ne nos indúcas in tenta-ti-ó-

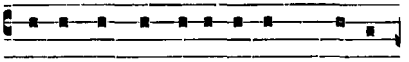


nem. ℟. Sed líbe-ra nos a má-lo.

## Psalm 69.

*Prayer for deliverance.*

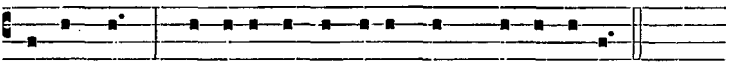
*The Cantors.*



O God, come to mine assistance : O Lord make haste to help me.

D E-us, in adjutó-ri- um mé- *um*

*The Choir.*



*in*ténde : * Dómine, ad adjuvándum me festí-na.

2. Confundántur et re*vere*ántur,* qui quaérunt ánimam méam.

3. Avertántur retrórsum, et *eru*béscant, * qui vólunt míhi mála.

4. Avertántur statim e*rube*scéntes, * qui dícunt míhi : Euge, éuge.

5. Exsúltent et laeténtur in te *ómnes qui* quaérunt te : * et dícant semper : Magnificétur Dóminus : qui díligunt salutáre túum.

6. Ego vero egénus *et* páuper sum : * Déus, ádjuva me.

7. Adjútor méus et liberátor *méus* és tu : * Dómine, ne morériis.

2. Let them be confounded and ashamed : that seek after my soul.

3. Let them be turned backward, and blush for shame, that desire evils unto me.

4. Let them be straightway turned backward blushing for shame, that say unto me : " Tis well, tis well ".

5. Let all that seek thee rejoice and be glad in thee : and let such as love thy salvation say always, The Lord be magnified.

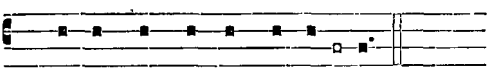
6. But I am needy and poor : O God, help me.

7. Thou art my helper and my deliverer : O Lord, make no delay.

8. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

9. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saeculórum. Amen.

*Each ℣. is sung by the Celebrant kneeling.*



℣. Sálvos fac sérvos tú- os.

℟. Déus méus, sperántes in te.

℣. Save thy servants.

℟. Who hope in thee, O my God.

℣. Esto nóbis, Dómine, túrris fortitúdinis.

℟. A fácie inimíci.

℣. Nihil proficiat inimícus in **nó**bis.

℟. Et fílius iniquitátis non appónat nocére **nó**bis.

℣. Dómine, non secúndum peccáta nóstra fácias **nó**bis.

℟. Neque secúndum iniquitátes nóstras retríbuas **nó**bis.

℣. Be unto us, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Let not the enemy prevail against us.

℟. Nor the son of iniquity have power to hurt us.

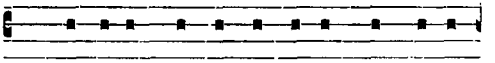
℣. O Lord, deal not with us according to our sins.

℟. Neither requite us according to our iniquities.

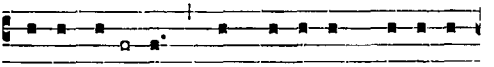


℣. Orémus pro Pontí-fi-ce nóstro (**Pí-** o).

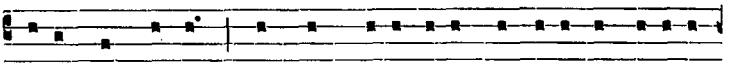
℣. Let us pray for our Sovereign Pontiff, *N.*



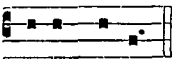
℟. Dóminus consérvet é- um, et vi-ví-



fi-cet é- um, † et be- á-tum fá-ci- at



é-*um in* **té**rra, et non trádat é-um in ánimam inimi-



córum **é**-jus.

℟. Let us pray for our Sovereign. Vouchsafe, O Lord, to reward with eternal life all those who do us good. Amen.

*When the Holy See is vacant, the petition for the Pope is omitted.*

℣. Orémus pro benefactóribus **nós**tris.

℟. Retribúere dignáre, Dómine, † ómnibus nóbis bóna faciéntibus propter *nómen* **tú**um * vítam aetérnam. **A**men.

℣. Orémus pro fidélibus de**fún**ctis.

℟. Réquiem aetérnam dóna *éis*, **Dó**mine, * et lux perpétua lúceat **éis**.

℣. Requiéscant in **páce**.

℟. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. Pro frátribus nóstris abséntibus.

℟. Sálvos fac *sérvos* **tú**os, * Déus méus, sperántes **in** te.

℣. Mítte éis, Dómine, auxílium de **sán**cto.

℟. Et de Síon tuére **é**os.

℣. Dómine, exáudi oratiónem **mé**am.

℟. Et clámor méus ad te **vé**niat.

℣. For our absent brethren.

℟. Save thy servants, who hope in thee, O my God,

℣. Send them help, O Lord, from the holy place.

℟. And from Sion protect them.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

*The Celebrant alone stands:*

℣. Dóminus vo**bís**cum. ℟. Et cum spíritu **tú**o.

Orémus.

DEus, cui próprium est miseréri semper et párcere : † súscipe deprecatiónem nostram; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, * miserátio tuae pietátis cleménter absólvat.

EXáudi, quaésumus, Dómine, súpplicum preces : † et confiténtium tibi parce peccátis; * ut páriter nobis indulgéntiam tríbuas benígnus et pacem.

INeffábilem nobis, Dómine, misericórdiam tuam cleménter osténde : † ut simul nos et a peccátis ómnibus éxuas; * et a pœnis, quas pro his merémur, erípias.

DEus, qui culpa offénderis, paeniténtia placáris : † preces pópuli tui supplicántis propítius réspice; * et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

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.

GRaciously 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.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

*When the Holy See is vacant, the following prayer is omitted.*

OMnípotens sempitérne Deus, miserére fámulo tuo Pontífici nostro *N.* : † et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae; * ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

DEus, a quo sancta desidéria, recta consília, et justa sunt ópera : † da servis tuis illam,

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.

O 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 dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla.

URE igne Sancti Spíritus renes nostros et cor nostrum, Dómine: † ut tibi casto córpore serviámus; * et mundo corde placeámus.

FIdélium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: † ut indulgéntiam, quam semper optavérunt, * piis supplicatiónibus consequántur.

ACtiónes nostras, quaésumus, Dómine, aspirándo praéveni, et adjuvándo proséquere: † ut cuncta nostra orátio et operátio a te semper incípiat, * et per te coepta finiátur.

OMnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis: † te súpplices exorámus; ut pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, * intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum. ℟. Amen.

℣. Dóminus vo**bís**cum.
℟. Et cum spíritu **túo**.

℣. Exáudiat nos omnípotens et miséricors **Dó**minus. ℟. **A**men.

℣. Et fidélium ánimae per misericórdiam Déi requiéscant in páce. ℟. 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.

DIrect, 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.

ALmighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest 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. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us. ℟. Amen.

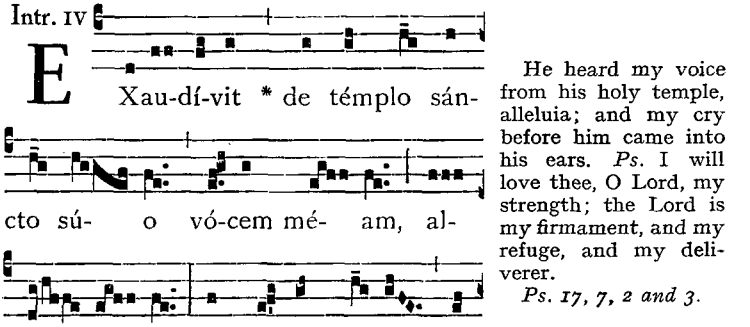
℣. And may the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

## AT MASS.

*When there is a procession, this Mass must be said on the Rogation Days; and on April 25, even falling on Sunday.*

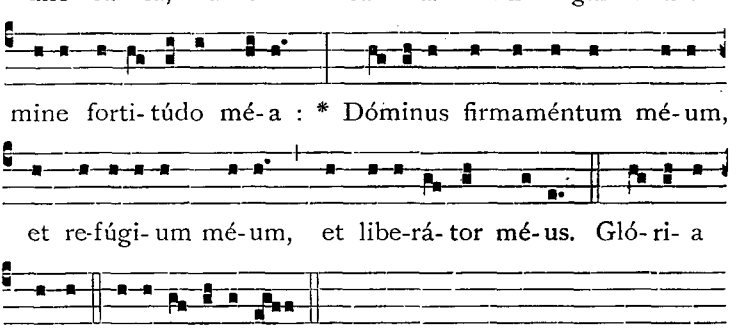
*Stations: April 25, at St. Peter; Rogation Monday, St. Mary Major; Tuesday, St. John Lateran; Wednesday, St. Peter.*

Intr. IV




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.*




Pátri. E u o u a e. Glória Pátri. 4th tone. *p.* 29.

Kýrie XVIII, *p.* 79.

*The* Glória in excélsis. *and the* Credo. *are omitted.*

## Collect.

PRaesta, quaésumus, omnípotens Deus : ut qui in afflictióne nostra de tua pietáte confídimus, contra advérsa ómnia, tua semper protectióne muniámur. Per Dóminum.

GRant, 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.

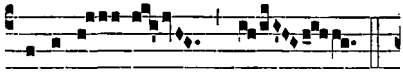
## Lectio Epistolae beati Jacobi Apostoli.

*The efficacy of prayer, and an apostle's reward. James 5, 16-20.*

CAríssimi : Confitémini alterutrum peccáta vestra, et oráte pro ínvicem, ut salvémini : multum enim valet deprecátio justi assídua. Elías homo erat símilis nobis passíbilis : et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit : et caelum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritáte, et convérterit quis eum : scire debet, quóniam qui convérti fécerit peccatórem ab erróre viae suae, salvábit ánimam ejus a morte, et opériet multitúdinem peccatórum.

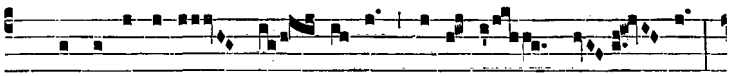
DEarly beloved, Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months : 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.

VIII
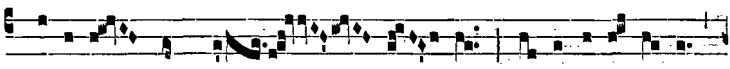


Give praise to the Lord, for he is good; for his mercy endureth for ever. *Ps.117, 1.*

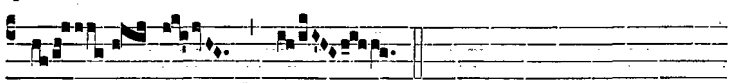
A Lle-lú- ia. * *(is not repeated)*



℣. Confi-témini Dó- mi-no, quóni- am bó- nus :



quóni- am in saé- cu- lum mi-se-ricórdi- a *



é- jus. Allelúia. *is not repeated.*

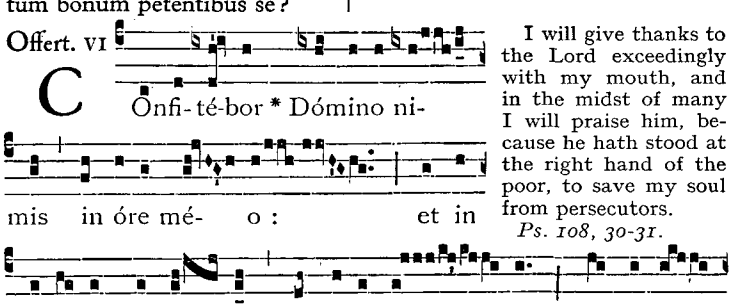
## ✠ Sequentia sancti Evangelii secundum Lucam.

*The importunate friend. The efficacy of prayer. Luke 11, 5-13.*

IN illo témpore : Dixit Jesus discípulis suis : Quis vestrum habébit amicum, et ibit ad illum média nocte, et dicet illi : Amíce, cómmoda mihi tres panes, quóniam amícus meus venit de via ad me, et non hábeo quod ponam ante illum : et ille deíntus respóndens, dicat : Noli mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubíli, non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans : dico vobis, et si non dabit illi surgens, eo quod amícus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessários. Et ego dico vobis : Pétite, et dábitur vobis : quaérite, et inveniétis : pulsáte, et aperiétur vobis. Omnis enim qui petit, áccipit : et qui quaerit, ínvenit : et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem : numquid pro písce serpéntem dabit illi? Aut si petíerit ovum : numquid pórriget illi scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fíliis vestris : quanto magis Pater vester de caelo dabit spíritum bonum peténtibus se?

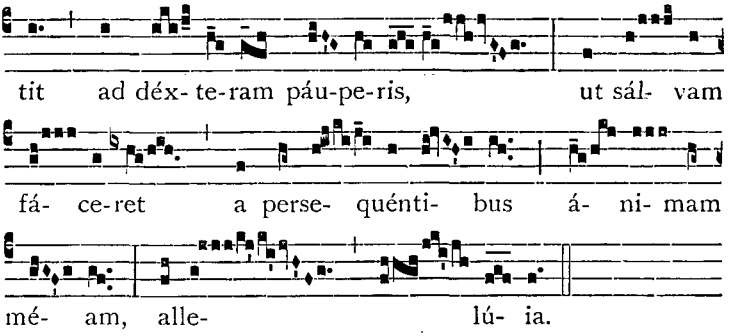
AT that time, Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble 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.

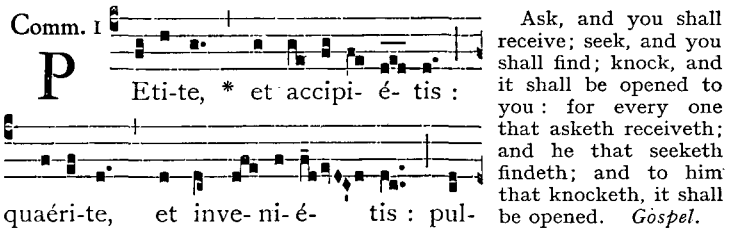
*Ps. 108, 30-31.*
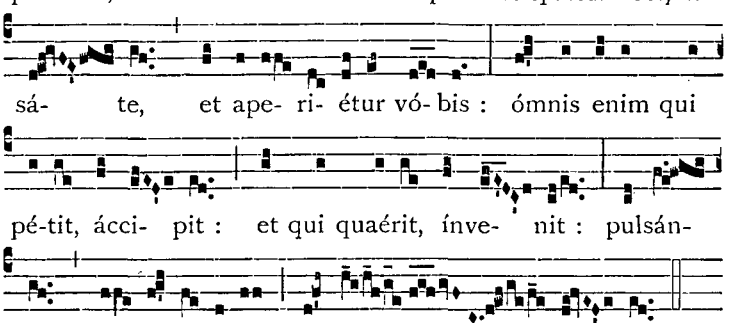



*Secret :* Haec múnera. *p.* 502.

**2.** *of Our Lady, p.* 691. — **3.** *for the Church or for the Pope, p.* 266. *Preface of Easter, p.* 645. *(ferial tone, p.* 12*).*

Comm. I




Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. *Gospel.*




**Postcommunion.**

VOta nostra, quaésumus, Dómine, pio favóre prosequere : ut dum dona tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. 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.

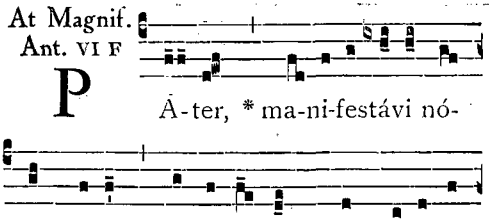
# ASCENSION OF OUR LORD.

*Double of I Class with privileged Octave of III Order.*

## AT FIRST VESPERS.

*As at II Vespers, p. 741, except:*

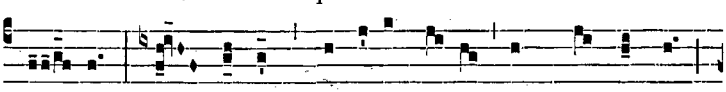
At Magnif.
Ant. VI F



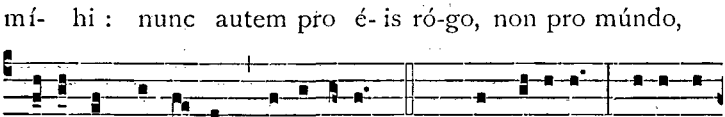
P Á-ter, * ma-ni-festávi nó-



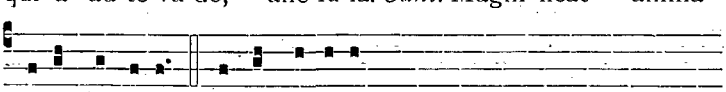
men tú-um homí-ni-bus quos dedísti



mí- hi : nunc autem pro é- is ró-go, non pro múndo,



qui- a ad te vá-do, alle-lú-ia. *Cant.* Magní-ficat * ánima



*mé- a* Dóminum. Et exsultávit...

*Cant.* Magníficat. VI F. *p.* 216 *or* 219.

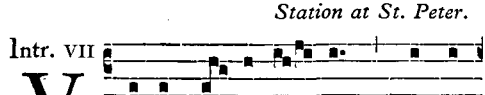
*Prayer.* Concéde. *p.* 737. — Benedicámus Dómino I. *p.* 138.

**At Compline,** *the Hymn is sung to the special tone, p.* 253.

## AT MASS.
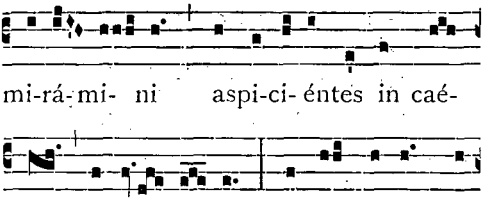
*Station at St. Peter.*

Intr. VII

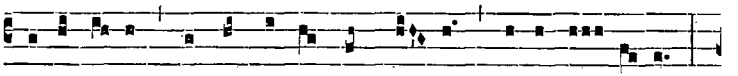


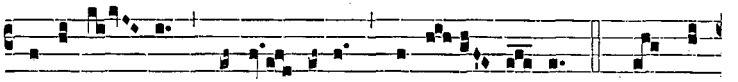
V I-ri Ga- li-laé- i, * quid ad-
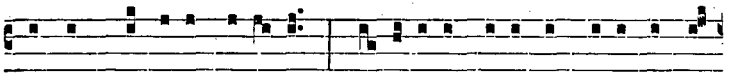
Ye men of Galilee, why wonder you, looking up to heaven? alleluia: he shall so
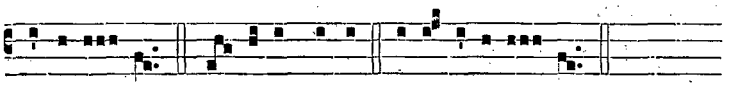



come as you have seen him going up into heaven. *Ps.* O clap your hands, all ye nations; shout unto God with the voice of joy. *Epistle and Ps. 46.*










Glória Pátri. 7th tone. *p.* 30.

## Collect.

COncéde, quaésumus, omnípotens Deus : † ut qui hodiérna die Unigénitum tuum Redemptórem nostrum ad caelos ascendísse crédimus, * ipsi quoque mente in caeléstibus habitémus. Per eúmdem Dóminum.

GRant, O Almighty God, we beseech 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.*
*Opening of the* Acts of the Apostles, *written by St. Luke.*

PRimum quidem sermónem feci de ómnibus, o Theóphile, quae coepit Jesus fácere et docére, usque in diem, qua

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-

praecípiens Apóstolis per Spíritum Sanctum, quos elégit, assúmptus est : quibus et praébuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, praecépit eis ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quam audístis (inquit) per os meum; quia Joánnes quidem baptizávit aqua, vos autem baptizabímini Spíritu Sancto non post multos hos dies. Igitur qui convénerant, interrogábant eum, dicéntes : Dómine, si in témpore hoc restítues regnum Israel? Dixit autem eis : Non est vestrum nosse témpora vel moménta, quae Pater pósuit in sua potestáte; sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judaéa, et Samaría, et usque ad últimum terrae.

Et cum haec dixísset, vidéntibus illis, elevátus est, et nubes suscépit eum ab óculis eórum. Cumque intueréntur in caelum eúntem illum, ecce duo viri astitérunt juxta illos in véstibus albis, qui et dixérunt : Viri Galilaéi, quid statis aspiciéntes in caelum? Hic Jesus, qui assúmptus est a vobis in caelum, sic véniet, quemádmodum vidístis eum eúntem in caelum.

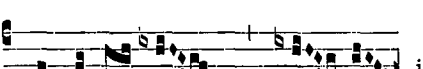
mandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God.

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.
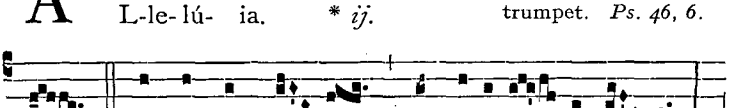
And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

IV
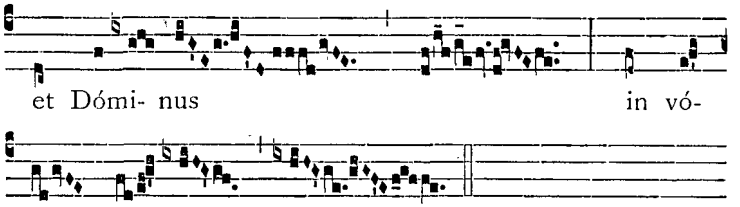


A L-le-lú- ia. * *ij.*

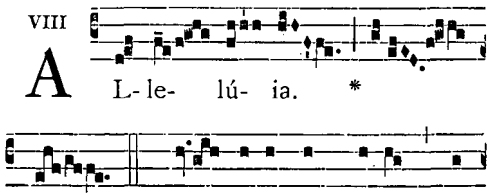
God is ascended with jubilee, and the Lord with the sound of trumpet. *Ps. 46, 6.*



℣. Ascéndit Dé- us in jubi-la- ti- ó- ne,

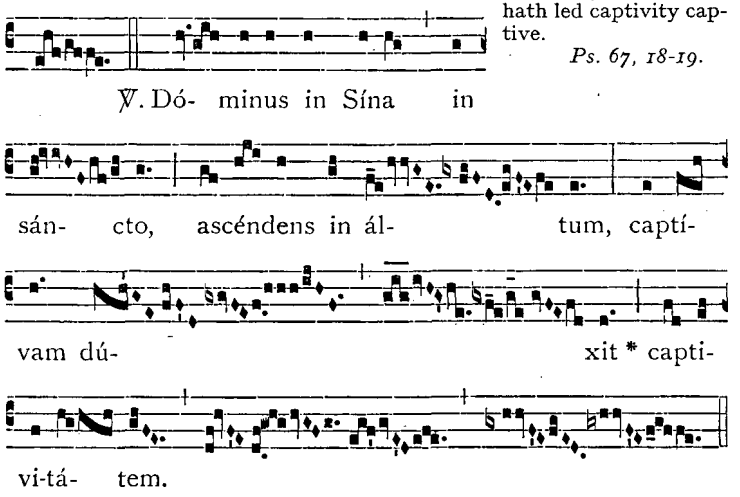



VIII




The Lord is in Sina, in the holy place: ascending on high, he hath led captivity captive.

*Ps. 67, 18-19.*




**✠ Sequentia sancti Evangelii secundum Marcum.**

*Jesus' appearance to the Eleven and Ascension. Mark 16, 14-20.*

IN illo témpore : Recumbéntibus úndecim discípulis, appáruit illis Jesus : et exprobrávit incredulitátem eórum, et durítiam cordis : quia iis, qui víderant eum resurrexísse, non credidérunt. Et dixit eis : Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et

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

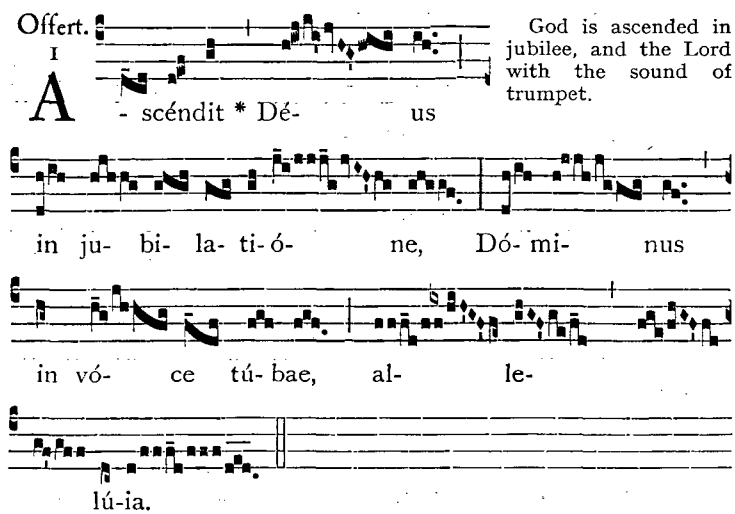
baptizátus fúerit, salvus erit : qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur : In nómine meo daemónia ejícient : linguis loquéntur novis : serpéntes tollent : et si mortíferum quid bíberint, non eis nocébit : super aegros manus impónent, et bene habébunt. Et Dóminus quidem Jesus, postquam locútus est eis, assúmptus est in caelum, et sedet a dextris Dei. Illi autem profécti, praedicavérunt ubíque, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

Credo.

believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

*After the Gospel, the paschal candle, which symbolised the visible presence of Christ risen, is extinguished.*




God is ascended in jubilee, and the Lord with the sound of trumpet.

**Secret.**

SUscipe, Dómine, múnera, quae pro Fílii tui gloriósa Ascensióne deférimus : et concéde propítius; ut a praeséntibus perículis liberémur, et ad vitam perveniámus aetérnam. Per eúmdem Dóminum.

VOuchsafe, 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.
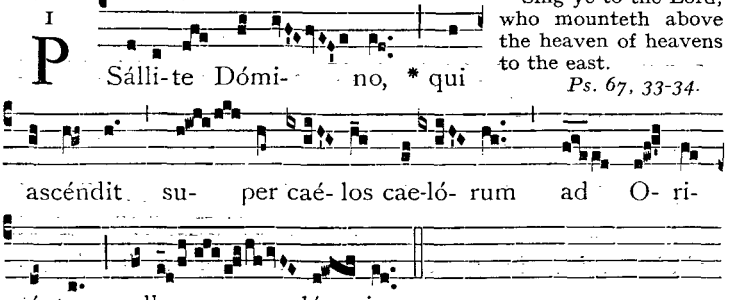
VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : per Christum Dóminum nostrum. Qui post resurrectiónem suam ómnibus discípulis suis maniféstus appáruit, et ipsis cernéntibus est elevátus in caelum, ut nos divinitátis suae tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes : Sanctus...

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. I




Sing ye to the Lord, who mounteth above the heaven of heavens to the east. *Ps. 67, 33-34.*

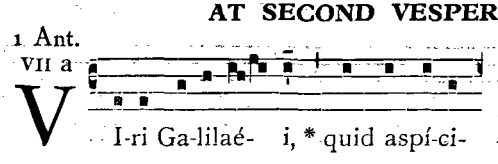
## Postcommunion.

PRaesta nobis, quaésumus, omnípotens et miséricors Deus : ut quae visibílibus mystériis suménda percépimus, invisíbili consequámur effectu. Per Dóminum nostrum.

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
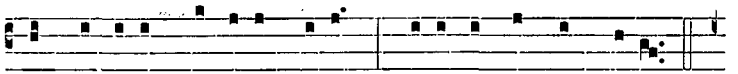


you into heaven, shall so come, alleluia.
*Epistle.*

tis in caé-lum? Hic Jésus, qui assúm-

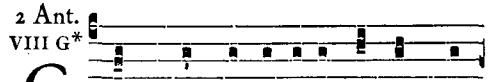


ptus est a vóbis in caélum, sic vé-ni-et, alle-lú-ia. *Ps.* Dí-



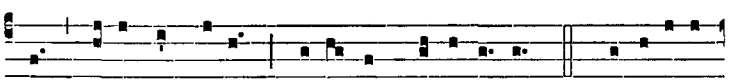
xit Dóminus **Dómino mé**-o : * Séde a **déx**tris **mé**-is.
*Ps.* Díxit Dóminus. VII a. *p.* 151.

2 Ant. VIII G*

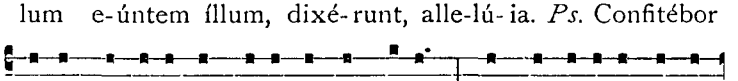


And while they were beholding him going up to heaven, they said : alleluia.
*Epistle.*

C Umque * intu-e-réntur in caé-



lum e-úntem íllum, dixé-runt, alle-lú-ia. *Ps.* Confitébor

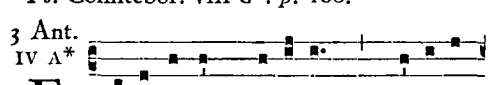


tí-bi Dómine in tóto córde **mé**-o : * in consí-li-o justó-



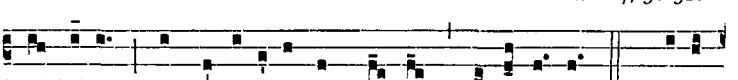
rum et congre*ga-ti*-óne. *or :* congre*ga-ti*-óne.
*Ps.* Confitébor. VIII G*. *p.* 158.

3 Ant. IV A*

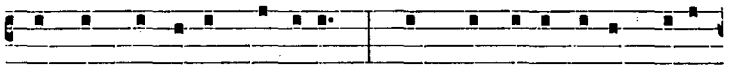


And lifting up his hands, he blessed them: and was carried up to heaven, alleluia.
*Luke 24, 50-51.*

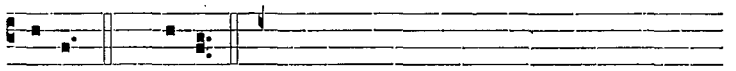
E - levá-tis mánibus, * benedí-



xit é- is : et fe-rebátur in caé-lum, alle-lú- ia. *Ps.* Be-á-



tus vir qui *tímet* **Dóminum** : * in mandá-tis é-*jus vó-let*



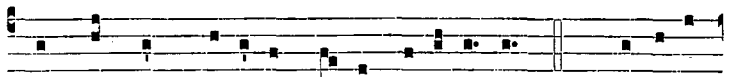
**ními**s. *or :* **ními**s. *Ps.* **Beátus vir. IV A*.** *p.* 162.

4 Ant. VIII G*

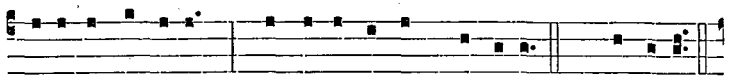


Extol the King of kings, and sing a hymn to God, alleluia.

E X-altá-te * Régem ré-gum,



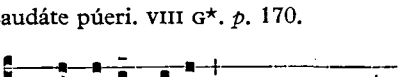
et hýmnum dí-ci-te Dé- o, alle-lú- ia. *Ps.* Laudá-te



pú-e-ri **Dóminum** :*laudá-te *nómen* **Dómi**-ni. *or :* **Dómini**.

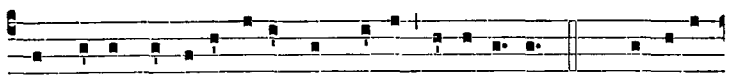
*Ps.* **Laudáte púeri. VIII G*.** *p.* 170.

5 Ant. VIII G



While they looked on, he was raised up, and a cloud received him in heaven, alleluia. *Epistle.*

V Idéntibus íllis * e-levátus est,



et núbes suscépit é-um in caélo, alle-lú- ia. *Ps.* Laudáte



Dóminum ómnes **gén**tes : * laudáte é- um *ómnes* **pó**pu-li.

*Ps.* **Laudáte Dóminum. VIII G.** *p.* 186.

## Chapter.

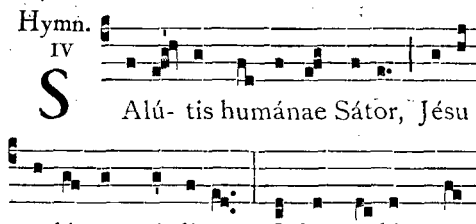
PRimum quidem sermónem feci de ómnibus, o Theóphile, † quae coepit Jesus fácere et docére, usque in diem, qua

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-

praecípiens Apóstolis per Spíritum Sanctum, *quos elégit,* * assúmptus est.

mandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

Hymn. IV




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?

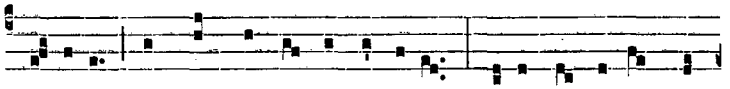
3. Thou laid'st the dead's black dungeon ope to loose their chains and crown their hope, and now resum'st thy conquering throne, reared on the spoils and trophies won.

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.*

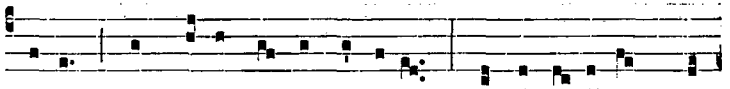
*Trans. W. Shewring, by permission.*



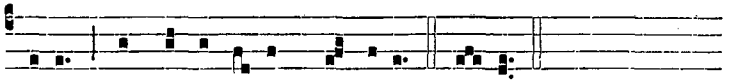
génti-a, Ut dámna nóstra sárci-as, Tu-íque vúltus cóm-



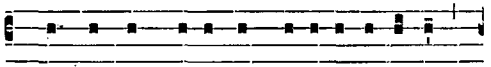
po-tes, Dí-tes be-á-to lúmine. 5. Tu dux ad ástra, et sé-



mi-ta, Sis mé-ta nóstris córdibus, Sis lacrimá-rum gáu-

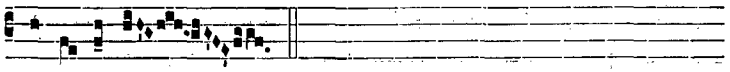


di-um, Sis dúlce ví-tae praémi-um. Amen.



℣. Ascéndit Dé-us in jubi-la-ti-óne,
℟. Et Dó-minus in vó-ce túbae,

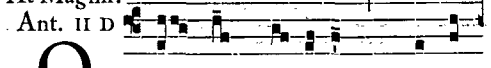
℣. God is ascended with jubilee.
℟. The Lord with the sound of trumpet.
*1st Allel. and Offert.*



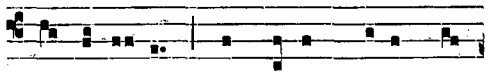
alle-lú-ia.

*(Except on the Feast, the ℣. is sung to the ordinary tone).*

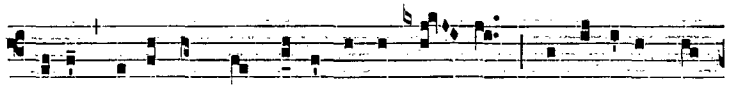
At Magnif.
Ant. II D



O Rex gló-ri-ae, * Dómi-

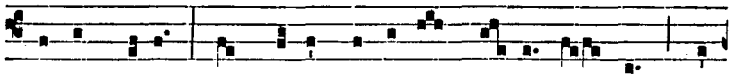


ne virtú-tum, qui tri-umphátor hó-
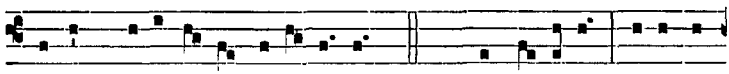


di-e super ómnes caélos ascendí-sti, ne de-re-línquas

O King of glory, Lord of hosts, who to-day didst ascend in triumph above all heavens, leave us not orphans, but send us the promise of the Father, the Spirit of truth.



nos órphanos : sed mítte promíssum Pá-tris in nos, Spí-



ri-tum ve-ri-tá-tis, alle-lú- ia. *Cant.* Magní- ficat * ánima



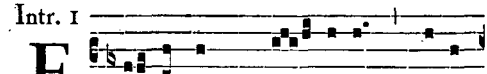
mé-*a* **Dóminum.** Et exsultávit... *or :* Et exsultávit...

*Cant.* Magníficat. II D. *p.* 213 *or* 219. *Prayer.* Concéde. *p.* 737.
Benedicámus Dómino I. *p.* 138. — *Ant.* Regína caéli. *p.* 242.
**At Compline,** *the Hymn is sung to the special tone, p.* 253.

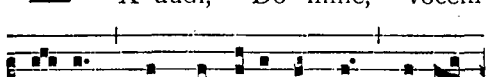
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# Sunday within the Octave of the Ascension.

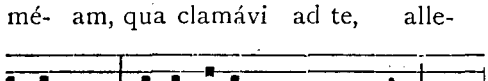
Intr. I



E X-áudi, * Dó- mine, vócem

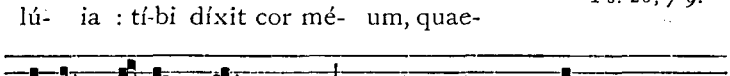


mé- am, qua clamávi ad te, alle-

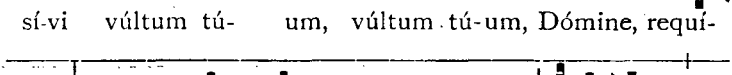


lú- ia : tí-bi díxit cor mé- um, quae-

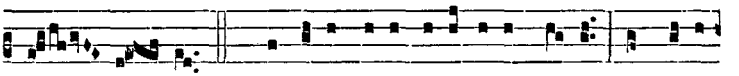
Hear, O Lord, my voice with which I have cried to thee, alleluia : my heart hath said to thee, I have sought thy face, thy face, O Lord, I will seek : turn not away thy face from me. *Ps.* The Lord is my light and my salvation; whom shall I fear? *Ps. 26, 7-9.*



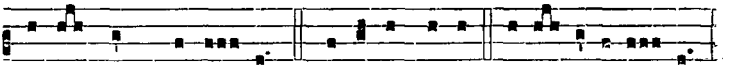
sí-vi vúltum tú- um, vúltum tú-um, Dómine, requí-



ram : ne a-vértas fá-ci-em tú-am a me, alle-lú- ia, al-



le- lú- ia. *Ps.* Dóminus illumináti- o mé- a, * et sálus



mé- a; quem timé- bo? Gló-ri- a Pátri. E u o u a e.

**Collect.**

OMnípotens sempitérne Deus, † fac nos tibi semper et devótam gérere voluntátem, * et majestáti tuae sincéro corde servíre. Per Dóminum nostrum.

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.

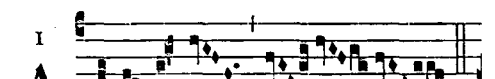
*Commemoration of the Ascension.* *Collect.* Concéde. *p.* 737.

**Lectio Epistolae beati Petri Apostoli.**

*Vigilance and Charity. I Peter 4, 7-11.*

CAríssimi : Estóte prudéntes, et vigiláte in oratiónibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habéntes : quia cáritas óperit multitúdinem peccatórum. Hospitáles ínvicem sine murmuratióne : unusquísque, sicut accépit grátiam, in altérutrum illam administrántes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei : si quis minístrat, tamquam ex virtúte, quam administrat Deus : ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

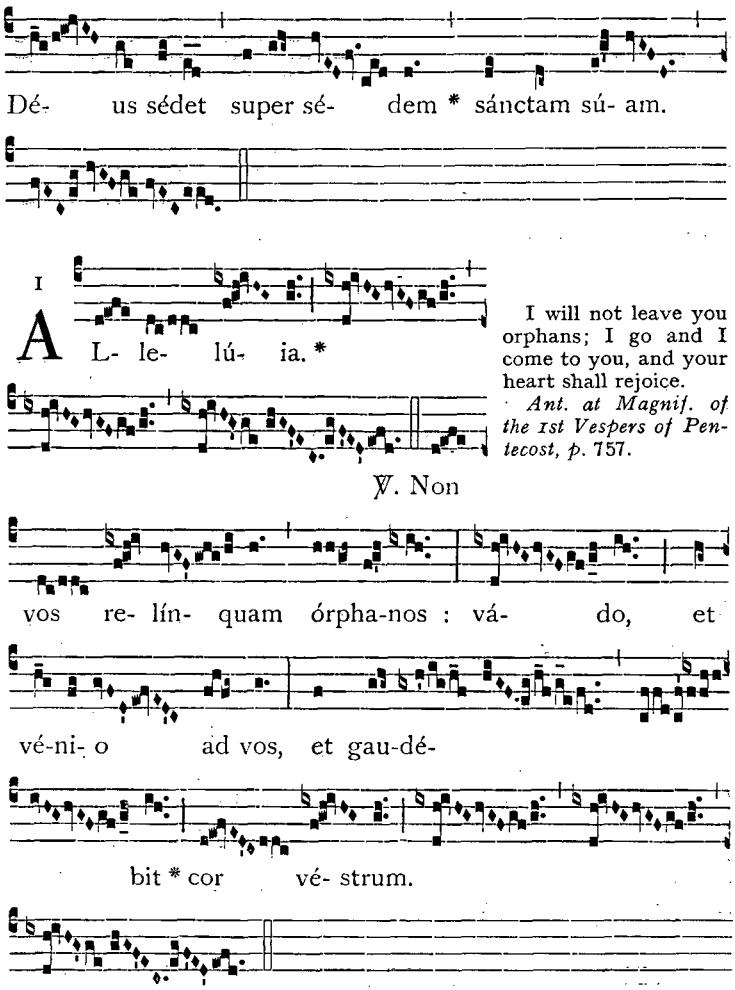
DEarly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards 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.



℣. Re- gná-vit Dómi- nus su- per ómnes géntes:

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 témpore : Dixit Jesus discípulis suis : Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testi-

AT that time Jesus said to his disciples, When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall

mónium perhibébit de me : et vos testimónium perhibébitis, quia ab inítio mecum estis. Haec locútus sum vobis, ut non scandalizémini. Absque synagógis 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 haec locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Credo.

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.

*Offertory.* Ascéndit. *p.* 740.

## Secret.

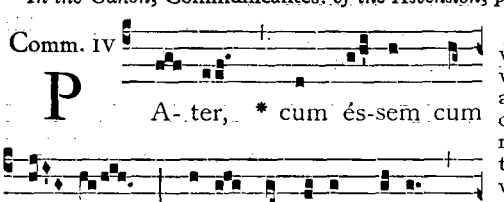
SAcrifícia nos, Dómine, immaculáta purifícent : et méntibus nostris supérnae grátiae dent vigórem. Per Dóminum.

MAY this spotless sacrifice, O Lord, purify our souls; and endue us with the strength of grace from on high. Through Jesus Christ...

*Secret and Preface of the Ascension, p.* 740.
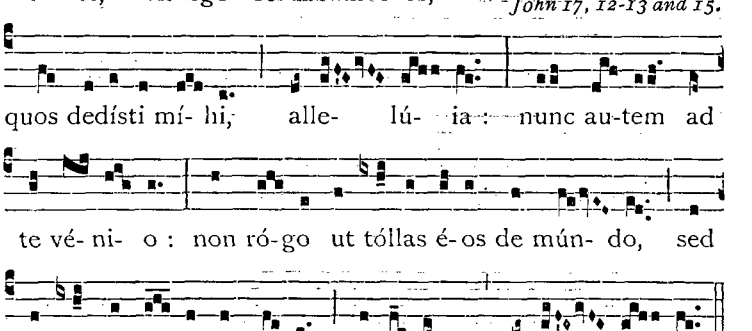
*In the Canon,* Communicántes, *of the Ascension, p.* 15.

Comm. IV




: Father, while I was with them, I kept them whom thou gavest me, alleluia; but now I come to thee; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

*John 17, 12-13 and 15.*



### Postcommunion.

REpléti, Dómine, munéribus sacris : da, quaésumus; ut in gratiárum semper actióne maneámus. Per Dóminum.

FIlled, O Lord, with thy heavenly gifts : may we, by thy grace, ever abide in thanksgiving for the same. Through Jesus Christ...

*Commemoration of the Ascension.* *Postcommunion.* Praesta nobis. *p.* 741.

## AT VESPERS.

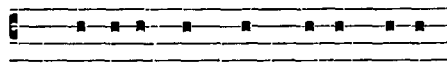
~~*All as on Ascension Day, p. 741*~~, *except :*

### Chapter.

CAríssimi : Estóte prudéntes, et vigiláte in oratiónibus. † Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam *habéntes* : * quia cáritas óperit multitúdinem peccatórum.

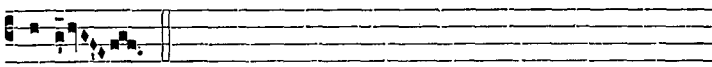
DEarly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins.

*Hymn.* Salútis humánae Sátor. *p.* 744.



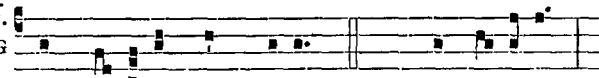
℣. Dóminus in caé- lo, alle-
℟. Pa-rávit sé- dem sú- am, alle-

℟. The Lord in heaven.
℣. Has prepared his throne.

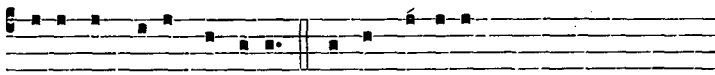


lú-ia.

At Magnif.
Ant. VIII G



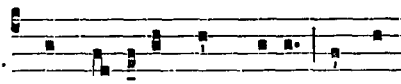
HÆC lo-cútus sum vóbis. *Cant.* Magní- ficat *



ánima *mé-a* Dóminum. Et exsultávit...

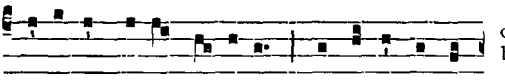
*Cant.* Magníficat. VIII G. *p.* 217.

Ant-
tiphon.



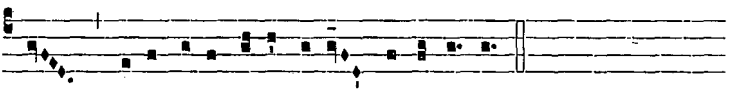
Haec lo-cútus sum vóbis, ut cum

These things have I spoken to you, that when the hour shall



come you may remember that I told you.
*Gospel.*

véne-rit hóra e- órum, remi-niscámi-



ni qui- a égo díxi vóbis, alle-lú- ia.

**Prayer.**

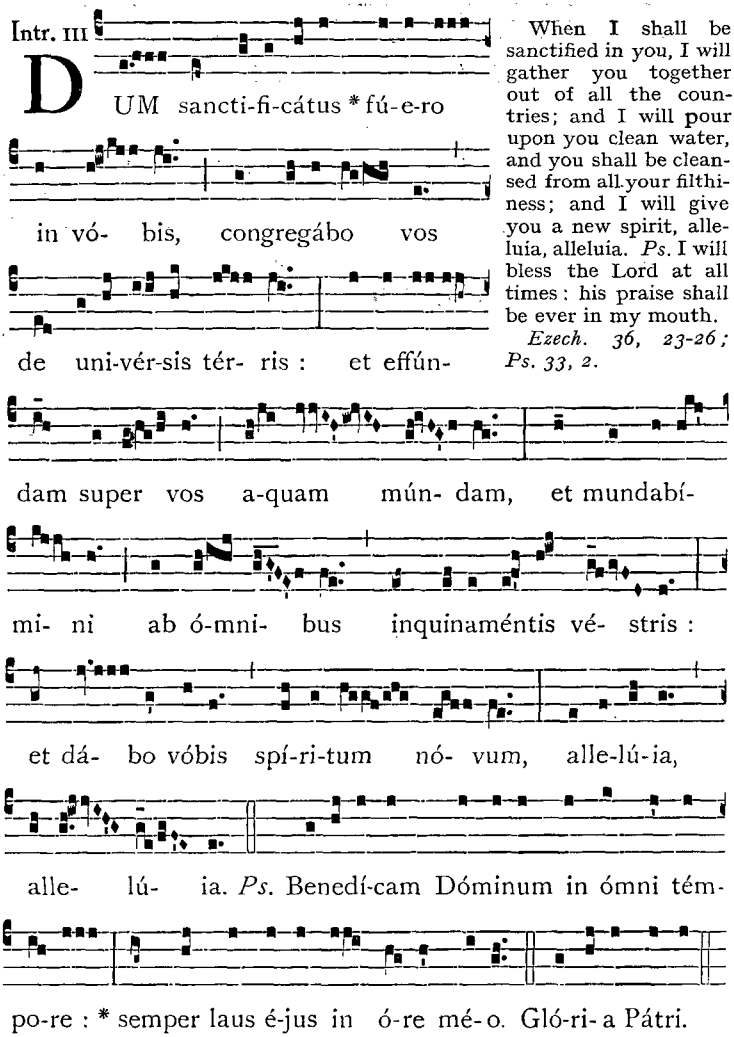
OMnípotens sempitérne Deus : † fac nos tibi semper et devótam gérere voluntátem; * et majestáti tuae sincéro corde servíre. Per Dóminum nostrum.

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.

Benedicámus Dómino VII. *p.* 141.

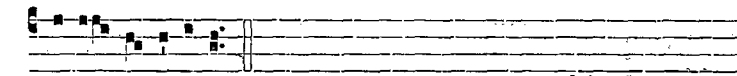
# Whitsun Eve

Intr. III




When I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. *Ps.* I will bless the Lord at all times: his praise shall be ever in my mouth.

*Ezech. 36, 23-26; Ps. 33, 2.*



E u o u a e. Glória Pátri. 3rd tone, *p.* 29.

Kýrie, eléison *and* Glória in excélsis. *p.* 31.

## Collect.

PRaesta, quaésumus, omnípotens Deus : ut claritátis tuae super nos splendor effúlgeat; et lux tuae lucis corda eórum, qui per grátiam tuam renáti sunt, Sancti Spíritus illustratióne confírmet. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

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.

## Lectio Actuum Apostolorum.

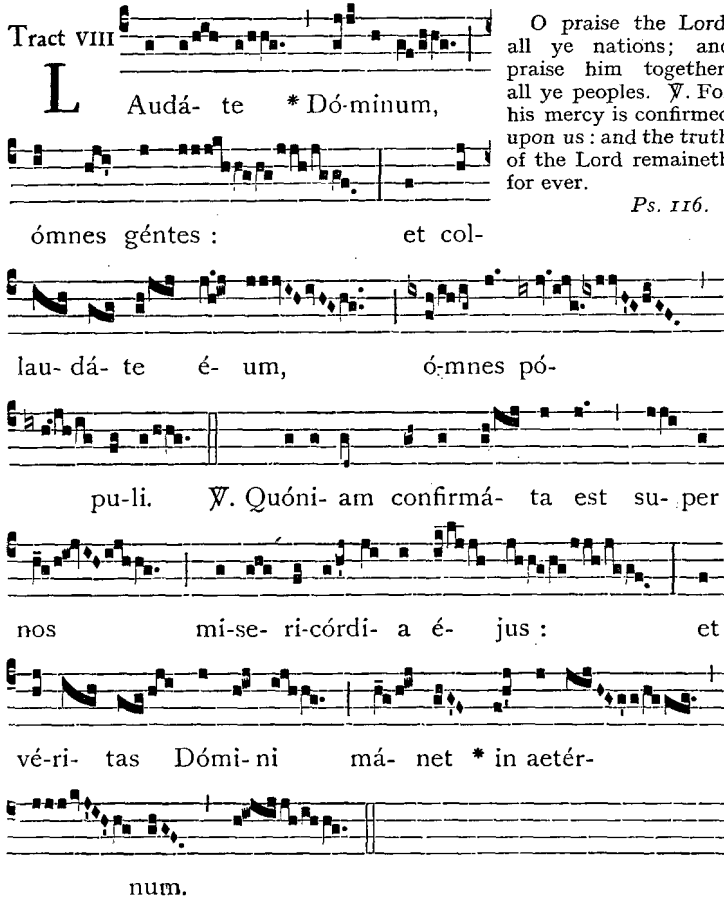
*Disciples of St. John Baptist at Ephesus. Acts 19, 1-8.*

IN diébus illis : Factum est, cum Apóllo esset Corínthi, ut Paulus peragrátis superióribus pártibus veníret Ephesum, et inveníret quosdam discípulos : dixítque ad eos : Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum : Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait : In quo ergo baptizáti estis? Qui dixérunt : In Joánnis baptísmate. Dixit autem Paulus : Joánnes baptizávit baptísmo paeniténtiae pópulum, dicens : In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuísset illis manus Paulus, venit Spíritus Sanctus super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

IN those days it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost, since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in him who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in he name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve.

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.* 639 v.




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

*Ps. 116.*

### ✠ Sequentia sancti Evangelii secundum Joannem.

*The sending of the Holy Ghost, and Christ's return. John 14, 15-21.*

IN íllo témpore : Dixit Jesus discípulis suis : Si dilígitis me, mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, ut máneat vobíscum in aetérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum.

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
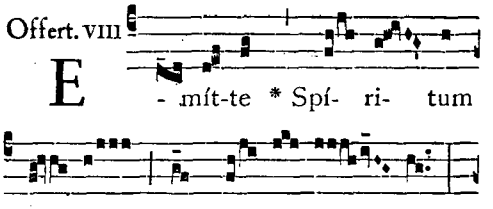
Vos autem cognoscétis eum : quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos : véniam ad vos. Adhuc módicum, et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis, quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea : ille est, qui díligit me. Qui autem díligit me, diligétur a Patre meo : et ego díligam eum, et manifestábo ei meípsum.

Credo *is not said.*

he shall abide with you, and shall be in you.

I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more: but you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

Offert. VIII

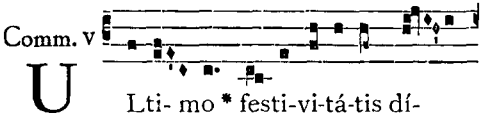



Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth : may the glory of the Lord endure for ever.

*Ps. 103, 30-31.*

*Secret, Preface,* Communicántes *and* Hanc ígitur *as on p.* 764.

Comm. v




On the last day of the festivity, Jesus said, He that believeth in me, out of his belly shall flow rivers of

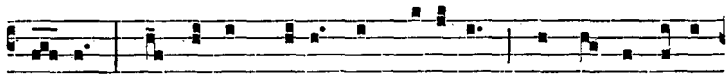


e di-cébat Jé-sus: Qui in me
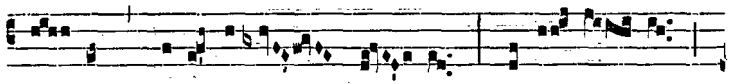
living water: but this he said of the Spirit, which they should receive who believed in him. *John 7. 37-39.*



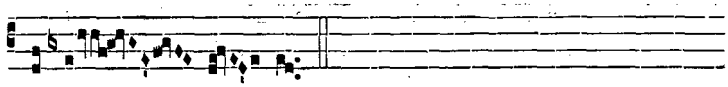
cré- dit, flúmina de véntre éjus flú- ent á- quae



ví-vae. Hoc autem díxit de Spí-ri-tu, quem acceptú-ri



é- rant credéntes in é- um, alle- lú- ia,



al-le- lú- ia.

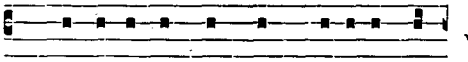
*Postcommunion.* Sancti Spíritus. *p.* 765.

# 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:*

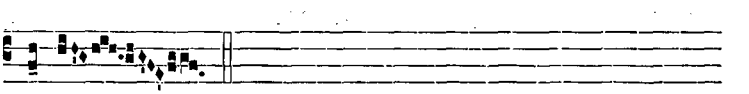


℣. Replé-ti sunt ómnes Spí-ri-tu Sán-

℣. They were all filled with the Holy Ghost.
℟. And they began to speak.

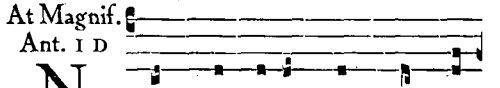


cto, alle-lú-ia. ℟. Et coepérunt lóqui, alle-
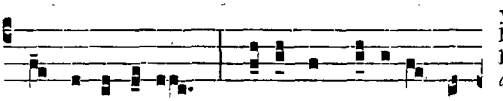


lú-ia.

At Magnif. Ant. I D

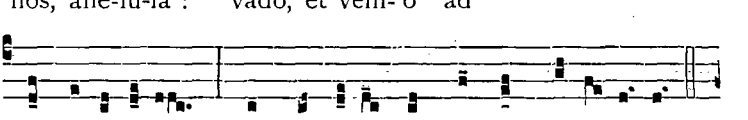


NON vos re-línquam * órpha-

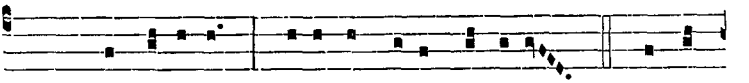


nos, alle-lú-ia : vádo, et véni-o ad

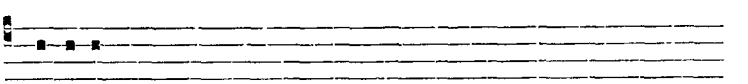
I will not leave you orphans, alleluia; I go away, and I come unto you, alleluia; and your heart shall rejoice, alleluia. *John 14, 18 and 28; 16, 22.*



vos, alle-lú-ia : et gaudébit cor véstrum, alle-lú-ia.



*Cant.* Magní- fi-cat * ánima *mé-a* **Dóminum.** Et ex-



sultávit... *Cant.* Magníficat. I D, *p.* 212 *or* 218.

*Prayer.* Deus, qui hodiérna die, *p.* 759. — Benedicámus Dómino I. *p.* 138.
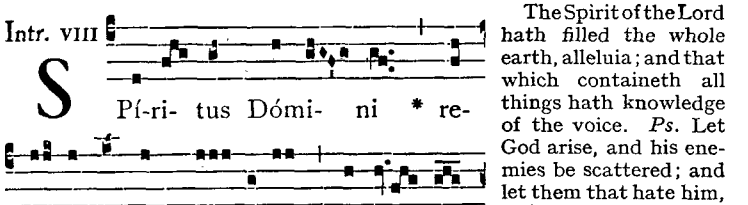
*Ant.* Regína caéli. *p.* 242.

**At Compline,** *the Hymn is sung to the special tone, p.* 254.

## AT MASS.

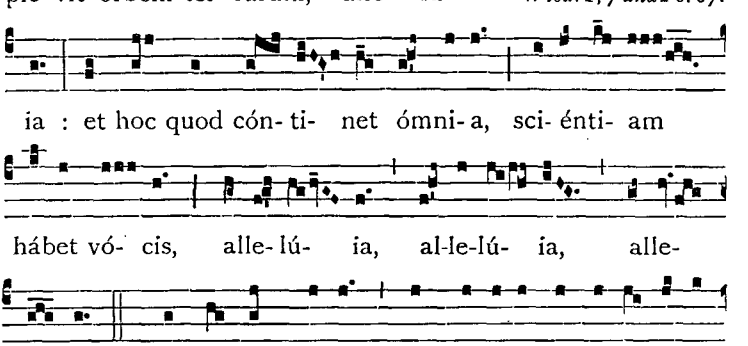
*Station at St Peter's.*

Intr. VIII

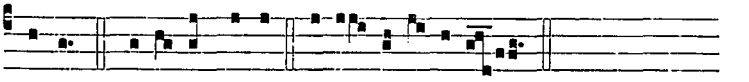


S Pí-ri- tus Dómi- ni * re- plé- vit órbem ter- rárum, alle- lú-

The Spirit of the Lord hath filled the whole earth, alleluia; 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. *Wisd. 1, 7 and Ps. 67.*



ia : et hoc quod cón- ti- 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-i-mí-ci é-jus : * et fúgi- ant, qui ódérunt é- um, a fá- ci- e



é-jus. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 8th tone. *p.* 30.

## Collect.

DEus, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti : † da nobis in eódem Spíritu recta sápere, * et de ejus semper consolatióne gaudére. Per Dóminum... in unitáte ejúsdem.

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.

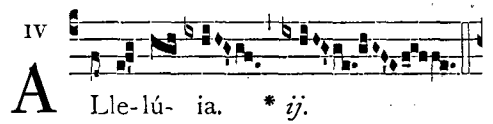
*The Coming of the Holy Ghost. Acts 2, 1-11.*

CUM compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco : et factus est repénte de caelo sonus, tamquam adveniéntis spíritus veheméntis : et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítae linguae tamquam ignis, sedítque supra síngulos eórum : et repléti sunt omnes Spíritu Sancto, et coepérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in Jerúsalem habitántes Judaéi, viri religiósi ex omni natióne, quae sub caelo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquísque lingua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes : Nonne ecce omnes isti, qui loquúntur, Galilaéi sunt? Et quómodo nos audívimus unusquísque linguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítae, et qui hábitant Mesopotámiam, Judaéam, et Cappadóciam, Pontum, et Asiam, Phrýgiam, et Pamphýliam, Ægýptum, et partes

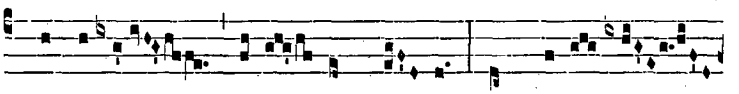
WHen the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of 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 speak, Galileans? And how have we heard every man 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

Líbyae, quae est circa Cyrénen, et ádvenae Románi, Judaéi quoque, et Prosélyti, Cretes, et Árabes : audívimus eos loquéntes nostris linguis magnália Dei.
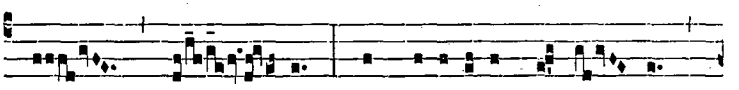
own tongues the wonderful works of God.
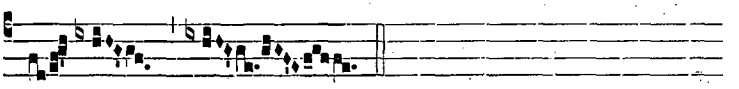



Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. *Ps. 103, 30.*



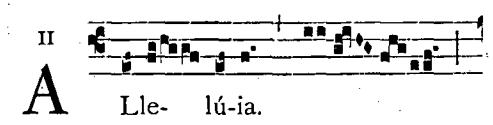
℣. Emít-te Spí-ri- tum tú- um, et cre-a- bún-



tur : et renovábis fá-ci- em *
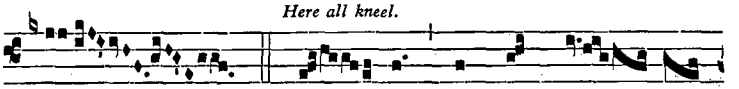


tér- rae.

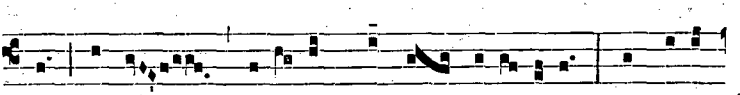



Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

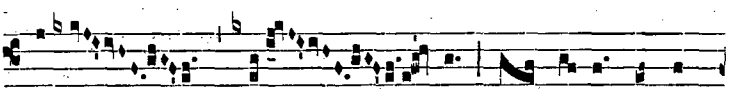
*Here all kneel.*
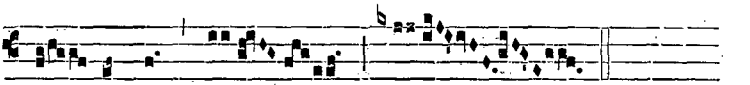


℣. Vé- ni Sáncte Spí- ri-



tus, réple tu-ó-rum córda fidé-li-um : et tú-i



amó- ris in é- is ígnem *
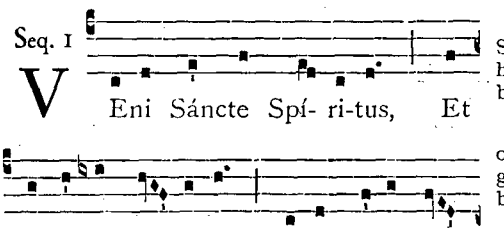


ac- cénde.

*If the Sequence is sung,* Allelúia *is not repeated after the* ℣.

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 Spíritus adsit nobis grátia,* written by the monk Notker († 912).

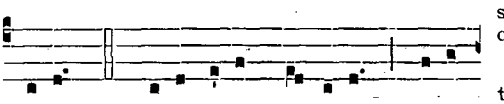
Seq. I



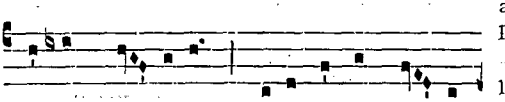
V Eni Sáncte Spí- ri-tus, Et



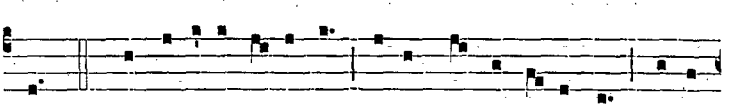
emít-te caé- li-tus Lú-cis tú-ae rá-



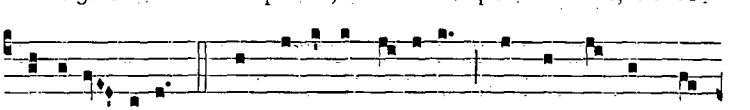
di- um. 2. Véni páter páuperum, Véni



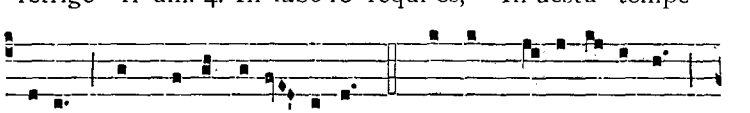
dá-tor mú- nerum, Véni lúmen cór-di-



um. 3. Conso-látor óptime, Dúlcis hóspes á-nimae, Dúlce



refrigé- ri-um. 4. In labó-re réqui-es, In aéstu tempé-



ri- es In flé-tu so-lá- ti- um. 5. O lux be- a-tís-sima,

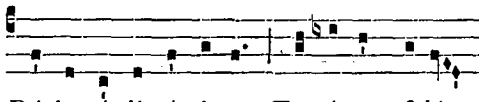
1. Come, O Holy Spirit, now, from the heavenly regions, thou beams of light impart.

2. Come, thou Father of the poor, come with gifts that long endure, brighten every heart.

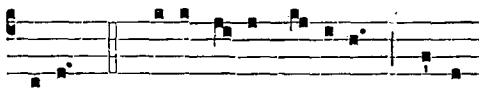
3. Thou, of all consolers best, thou, the soul's enchanting guest, comfort when we fail.

4. Perfect rest in toilsome task, in the heat thy breath we ask, soothe when tears prevail.

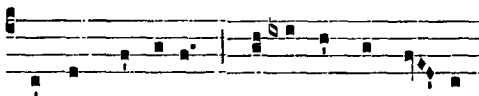
5. Light most blessed, light the kindest, search our hearts: what dross



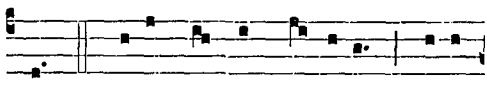
Réple córdis íntima Tu- ó-rum fidé-



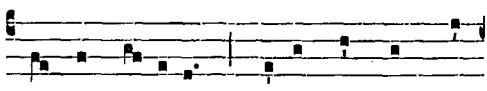
li- um. 6. Sine tú- o númine, Ni-hil



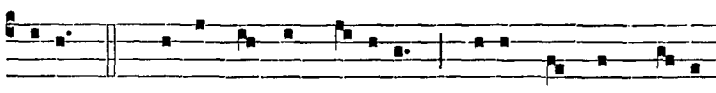
est in hómine, Ni-hil est innó- xi-



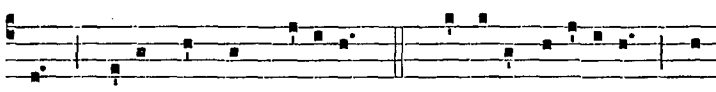
um. 7. Láva quod est sórdidum, Ríga



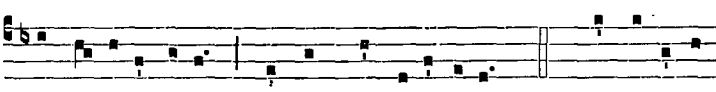
quod est á-ridum, Sána quod est sáu-



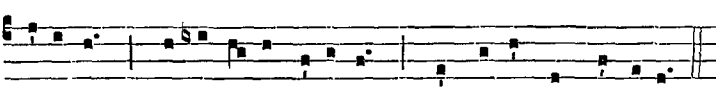
ci- um. 8. Flécte quod est rí-gidum, Fóve quod est frí-gi-



dum, Rége quod est dévi- um. 9. Da tú- is fidé-libus, In



te confidéntibus, Sácrum septená-ri- um. 10. Da virtú-tis



mé-ri-tum, Da sa-lú- tis éxi-tum, Da per-énne gáudi- um.

thou findest, burn it with thy rays.

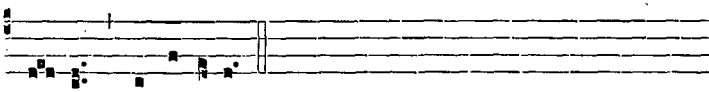
6. Nothing is in wretched man, nothing good he fashion can, thou bright'ning not his ways.

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.



Amen. (Alle-lú-ia.)

*The word* Allelúia *is sung at the end of the Sequence only when the* Allelúia *and its ℣. preceded it.*

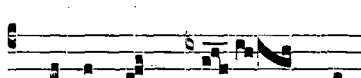
### ✠ Sequentia sancti Evangelii secundum Joannem.

*The action of the Holy Ghost in our souls. John 14, 23-31.*

IN illo témpore : Dixit Jesus discípulis suis : Si quis díligit me, sermónem meum servábit, et Pater meus díliget eum, et ad eum veniémus, et mansiónem apud eum faciémus : qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus; sed ejus, qui misit me, Patris. Haec locútus sum vobis, apud vos manens. Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súggeret vobis ómnia, quaecúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis : non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audístis quia ego dixi vobis : Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem; quia Pater major me est. Et nunc dixi vobis priúsquam fiat : ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscat mundus, quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio. Credo.

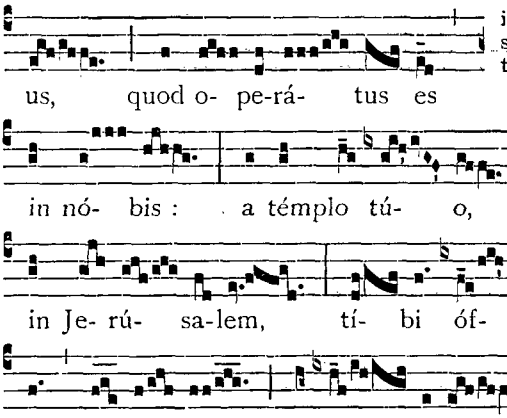
AT that time, Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father's, who sent me. These 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.

Offert. IV



C Onfírma * hoc Dé-

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.*

## Secret.

MUnera, quaésumus Dómine, obláta sanctífica : et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum... in unitáte ejúsdem Spíritus.

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.

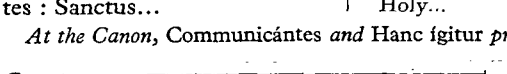
VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : per Christum Dóminum nostrum. Qui ascéndens super omnes caelos, sedénsque ad déxteram tuam, promíssum Spíritum Sanctum (hodiérna die) in fílios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angélicae Potestátes, hymnum glóriae tuae cóncinunt, sine fine dicéntes : Sanctus...

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.

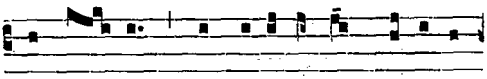
Who, ascending over all the heavens and sitting at thy right hand, did (this day), according to his word, send down the Holy Ghost upon the children of his adoption.

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,* Communicántes *and* Hanc ígitur *proper, p.* 16.

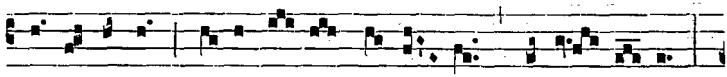



There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia;

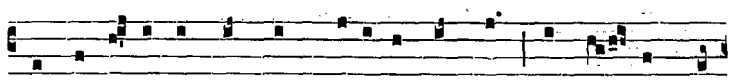


and they were all filled with the Holy Ghost, speaking the wonderful works of God. *Epistle.*

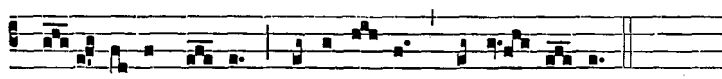
lo só- nus adveni- éntis spí- ri-tus



ve-heméntis, u-bi é- rant se-dén- tes, alle- lú- ia :



et replé- ti sunt ómnes Spí-ri-tu Sáncto, loquén- tes ma-



gná- li- a Dé- i, alle-lú- ia, alle- lú- ia.

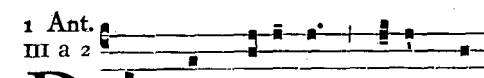
**Postcommunion.**

SAncti Spíritus, Dómine, corda nostra mundet infúsio : et sui roris íntima aspersióne foecúndet. Per Dóminum... in unitáte ejúsdem 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.

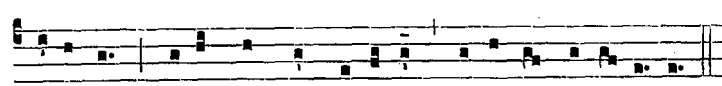
## AT SECOND VESPERS.

1 Ant. III a 2

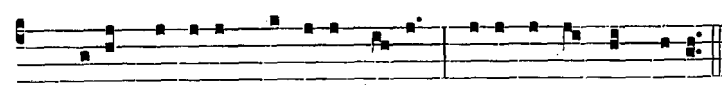


When the days of Pentecost were accomplished, they were all together, saying : Alleluia. *Epistle.*

DUM compleréntur * dí- es Pen-



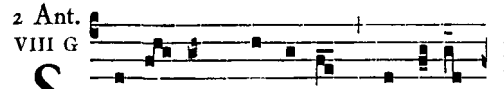
tecóstes, érant ómnes pá-ri-ter di-céntes, alle- lú- ia.



*Ps.* Díxit Dóminus **Dómino mé-** o : * Séde a *déxtris* **mé-** is.
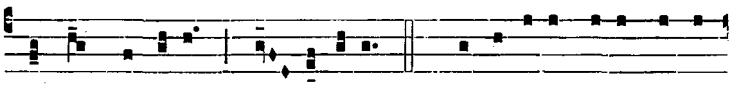
*Ps.* Díxit Dóminus. III a 2. *p.* 149.

2 Ant. VIII G



The Spirit of the Lord hath filled the whole earth. *Introit.*

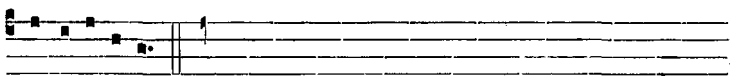
S Pí- ri- tus Dómi-ni * replévit



órbem terrárum : al- le-lú-ia. *Ps.* Confi-tébor tíbi Dómi-

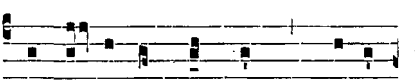


ne in tóto córde mé-o : * in consí-li-o justórum et con-



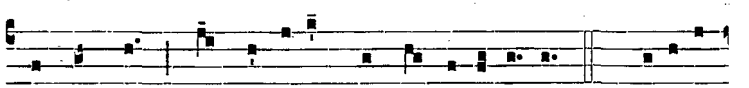
gre*gati-* óne. *Ps.* Confitébor. VIII G. *p.* 158.

3 Ant. VIII G

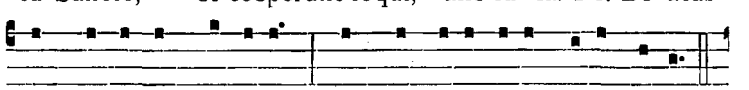


They were all filled with the Holy Ghost, and they began to speak. *Epistle.*

R Eplé- ti sunt ómnes * Spí-ri-



tu Sáncto, et coepérunt lóqui, alle-lú- ia. *Ps.* Be-átus

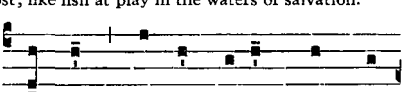


vir qui tímet Dóminum : * in mandátis éjus *vó-let* nímis.

*Ps.* Beátus vir. VIII G. *p.* 165.

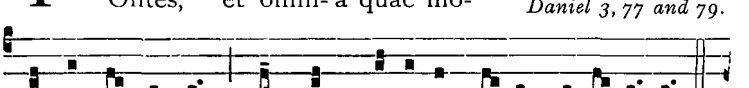
The following Antiphon is an allusion to the 3,000 whom St. Peter baptised on the day of Pentecost; like fish at play in the waters of salvation.

4 Ant. I a 3

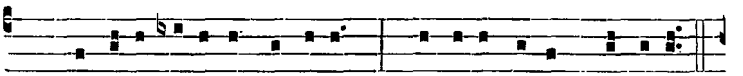


O ye fountains, and all that move in the waters, sing a hymn to God, alleluia. *Daniel 3, 77 and 79.*

F Ontes, * et ómni-a quae mo-



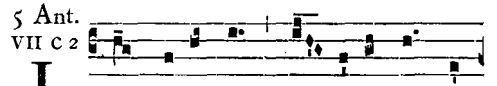
véntur in áquis, hýmnum dí-ci-te Dé- o, alle-lú- ia.



*Ps.* Laudáte **pú**-e-ri **Dó**minum : * laudáte *nómen* **Dó**mini.

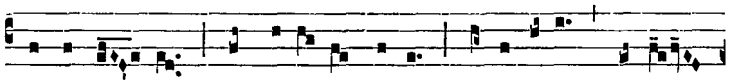
*Ps.* Laudáte púeri. I a 3. *p.* 166.

5 Ant. VII c 2
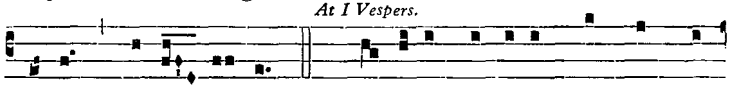


Lóquebántur * vá- ri- is línguis

The Apostles spoke in divers tongues the wonderful works of God. *Epistle.*

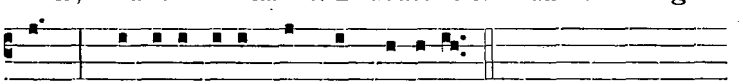


Apósto- li magná-li- a Dé- i, alle-lú-ia, alle-

*At I Vespers.*



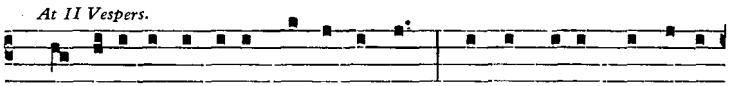
lú- ia, alle- lú- ia. *Ps.* Laudáte Dóminum ómnes gén-



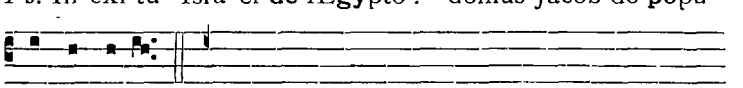
tes : * laudáte é-um ómnes pópu-li.

*Ps.* Laudáte Dóminum. VII c 2. *p.* 185.

*At II Vespers.*



*Ps.* In éxi-tu Isra-el de Ægýpto : * dómus Jácob de pópu-



lo bárbaro. *Ps.* In éxitu. VII c 2. *p.* 175.

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.
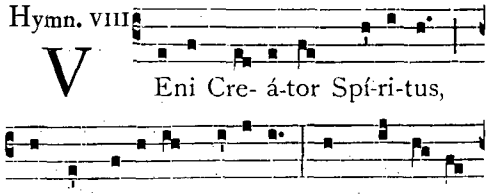
## Chapter.

CUM compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem **lo**co : † et factus est repénte de caelo sonus, tamquam adveniéntis spíritus *vehe***mén**tis, * et replévit totam domum ubi erant **se**déntes.

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.*

Hymn. VIII

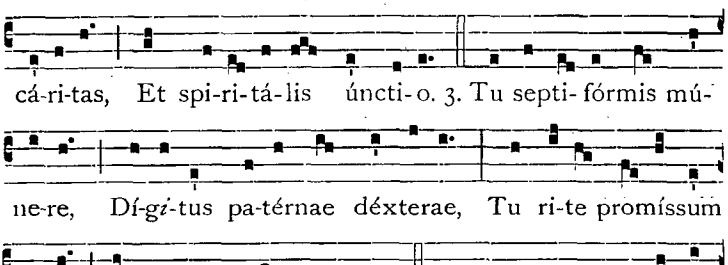


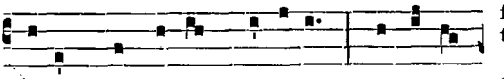

1. Thou, Holy Ghost, Creator, come, and make thy people's souls thy home: with grace celestial animate the hearts thou didst thyself create.

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 th'anointing seal.
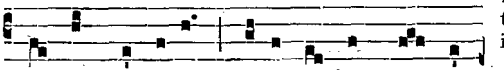
3. As sevenfold thy gifts expand, the finger thou of God's right hand: the Father's promise well fulfilled, thy truths in us thou hast instilled.

4. Our minds enkindle with thy light, within our hearts thy love excite: do thou endue our members





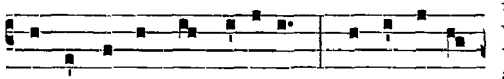
Pacémque dónes pró-tinus : Ductó-re



sic te praévi-o, Vi-témus ómne nó-



xi-um. 6. Per te sci-ámus da Pátrem,



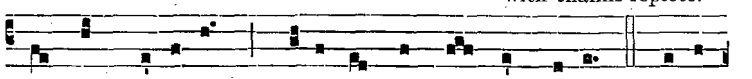
Noscámus atque Fí-li-um, Téque utri-

frail with strength of thine that ne'er can fail.

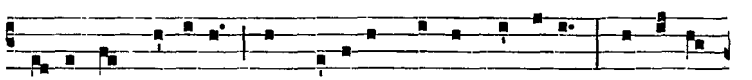
5. Far keep from us our ancient foe, without delay thy peace bestow: be thou our guide: do thou forestall the many ills our path enthrall.

6. Through thee may we the Father know, the Son's effulgence deign to show: in blessing thee from either sent, may our eternal years be spent!

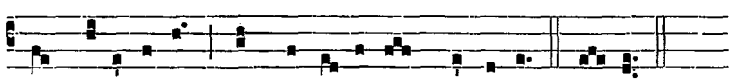
7. To God the Father, to God the Son, who over death the victory won, to both and to the Paraclete, we raise our hearts with thanks replete.



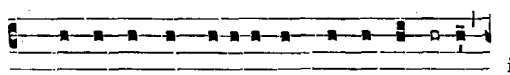
úsque Spí-ri-tum Credámus ómni témpo-re. 7. Dé-o



Pátri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is Surré-xit,

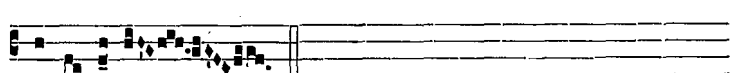


ac Parácli-to, In saecu-ló-rum saécu-la. Amen.



℣. Loquebántur vári-is línguis Apósto-li,
℟. Ma-gná-li-a Dé-i,

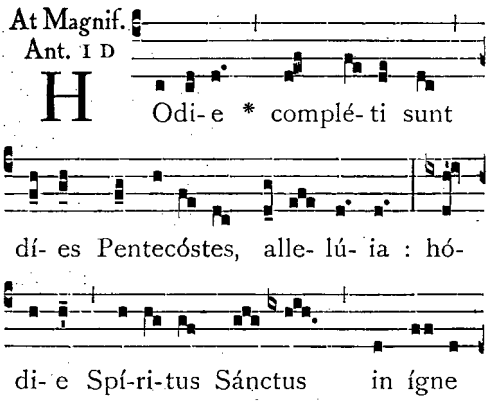
℣. The Apostles spoke in divers tongues.
℟. The wonderful works of God.



alle-lú-ia.

*(The ℣. and ℟. are sung as above only on the Feast itself; on the other days, the ordinary tone is used).*

At Magnif.
Ant. 1 D




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.*

*Cant.* Magníficat. 1 D. 212 *or p.* 218.

*Prayer.* Deus, qui hodiérna. 759. — Benedicámus Dómino I. *p.* 138.

*Ant.* Regína caéli. *p.* 242.

**At Compline,** *Hymn nº 10, p.* 254.

# Whit Monday.

*Double of I Class. Station at St Peter's.*

## AT MASS.

*Introit.* Cibávit eos. *p.* 792.

### Collect.

DEus, qui Apóstolis tuis Sanctum dedísti Spíritum : † concéde plebi tuae piae petitiónis efféctum : * ut quibus dedísti fidem, largiáris et pacem. Per Dóminum... in unitáte.
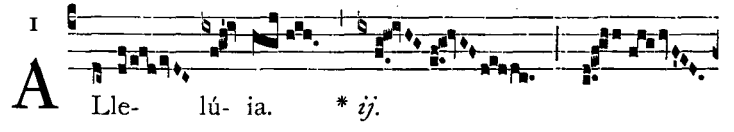
O God, who upon thine Apostles didst send down the Holy Ghost, listen favourably to the prayers of thy people: and as thou hast bestowed upon us the gift of faith, so impart to us likewise peace. Through... in the unity Holy Spirit.

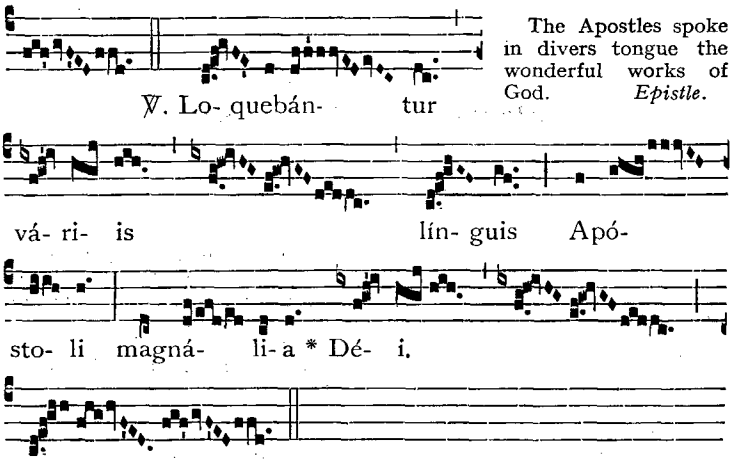
### Lectio Actuum Apostolorum.

*The Holy Ghost first given to heathens. Acts 10, 34 and 42-48.*

IN diébus illis : Apériens Petrus os suum, dixit : Viri fratres, nobis praecépit Dóminus praedicáre pópulo : et testificári, quia ipse est, qui constitútus est a Deo judex vivórum et mortuórum. Huic omnes Prophétae testimónium pérhibent, remissiónem peccatórum accípere per nomen ejus, omnes qui credunt in eum. Adhuc loquénte Petro verba haec, cécidit Spíritus Sanctus super omnes qui audiébant verbum. Et obstupuérunt ex circumcisióne fidéles, qui vénerant cum Petro : quia et in natiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus : Numquid aquam quis prohibére potest, ut non baptizéntur hi, qui Spíritum Sanctum accepérunt sicut et nos? Et jussit eos baptizári in nómine Dómini Jesu Christi.

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.






The Apostles spoke in divers tongue the wonderful works of God. *Epistle.*

Allelúia. ℣. Véni Sáncte Spíritus. *p.* 760.
*Sequence.* Véni Sáncte Spíritus. Allelúia. *p.* 761.

### ✠ Sequentia sancti Evangelii secundum Joannem.

*The gift of the light, and men's response. John 3, 16-21.*

IN illo témpore : Dixit Jesus Nicodémo : Sic Deus diléxit mundum, ut Fílium suum unigénitum daret : ut omnis qui credit in eum, non péreat, sed hábeat vitam aetérnam. Non enim misit Deus Fílium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur : qui autem non credit, jam judicátus est : quia non credit in nómine unigéniti Fílii Dei. Hoc est autem judícium : quia lux venit in mundum, et dilexérunt hómines magis ténebras, quam lucem : erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus : qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera ejus, quia in Deo sunt facta. Credo.

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.

*Offertory.* Intónuit. *p.* 659.

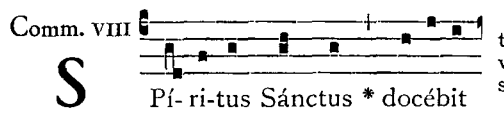
**Secret.**

PRopítius, Dómine, quaésumus, haec dona sanctífica : et hóstiae spiritális oblatióne suscépta, nosmetípsos tibi pérfice munus aetérnum. Per Dóminum nostrum.

VOuchsafe, O Lord, to hallow these our offerings: favourably look down upon the heavenly victim we lift up in thy sight; and mercifully receive ourselves also, whom do thou make worthy to be thine own for evermore. Through Jesus Christ...

*Preface,* Communicántes *and* Hanc ígitur, *p.* 764.

Comm. VIII




The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you. *Gospel of Sunday.*

**Postcommunion.**

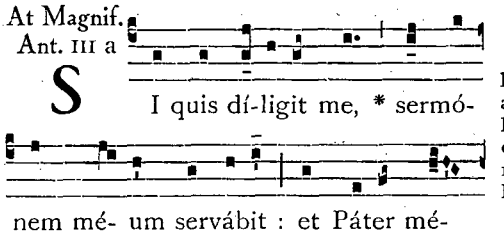
ADésto, quaésumus, Dómine, pópulo tuo : et quem mystériis caeléstibus imbuísti, ab hóstium furóre defénde. Per Dóminum nostrum.

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...

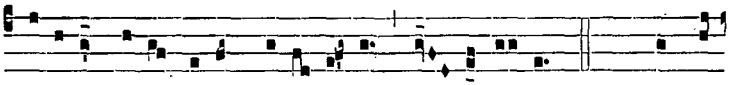
## AT VESPERS.

*All as on the Feast, p.* 765, *except :*
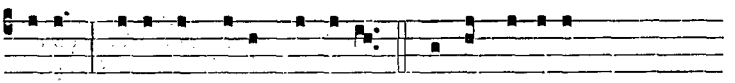
At Magnif.
Ant. III a




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. *Gospel of Sunday.*



si-ónem apud é-um faci- émus, al- le-lú- ia. *Cant.* Magní-



ficat * ánima mé-*a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. III a. *p.* 214 *or* 220.

*Prayer.* Deus, qui Apóstolis. *p.* 771. — Benedicámus Dómino I. *p.* 138.

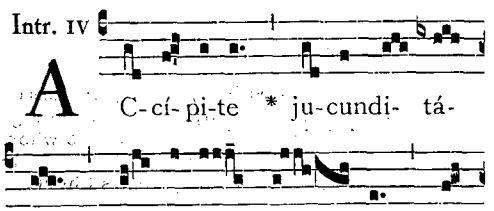
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# Whit Tuesday.

*Double of I Class. Station at St Anastasia.*

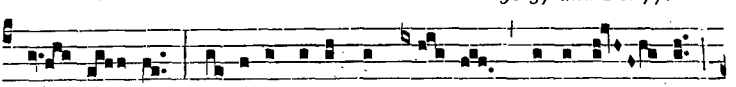
## AT MASS.

Intr. IV

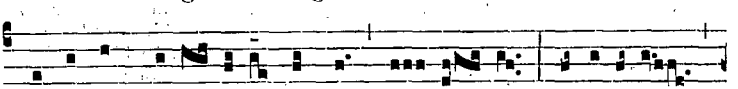


A C-cí-pi-te * ju-cundi- tátem gló- ri-ae vé- strae, al-

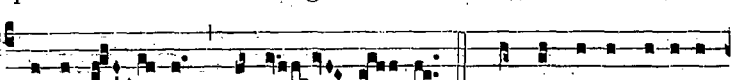
Receive the joy of your glory, alleluia; giving thanks to God, alleluia; who hath called you to a heavenly kingdom. *Ps.* Attend, O my people, to my law; incline your ears to the words of my mouth. *4 Esdras 2, 36-37 and Ps. 77.*



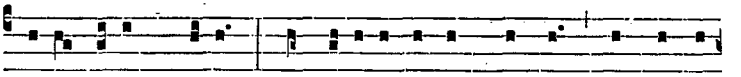
le- lú- ia : grá-ti- as agéntes Dé- o, alle-lú- ia :



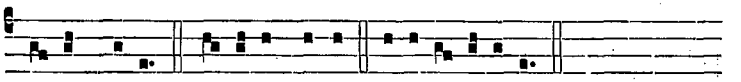
qui vos ad caelé-sti- a régna vo- cá- vit, alle-lú-ia,



alle-lú- ia, alle- lú- ia. *Ps.* Atténdi-te pópule



mé-us légem mé-am : * inclináte áurem véstram in vérba



ó-ris mé-i. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 4th tone. *p.* 29.

## Collect.

ADsit nobis, quaésumus Dómine, virtus Spíritus Sancti : † quae et corda nostra cleménter expúrget, * et ab ómnibus tueátur advérsis. 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.

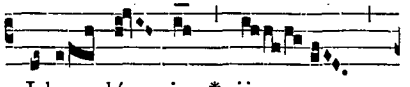
## Lectio Actuum Apostolorum.

*Those baptised in Samaria receive Confirmation. Acts 8, 14-17.*

IN diébus illis : Cum audíssent Apóstoli, qui erant Jerosólymis, quod recepísset Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum veníssent, oravérunt pro ipsis ut accíperent Spíritum Sanctum : nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

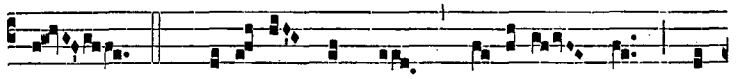
IN those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

VIII



A Lle- lú- ia. * *ij.*

The Holy Ghost shall teach you, whatsoever I shall have said to you. *Gospel of Sunday.*



℣. Spí-ri-tus Sánctus do-cébit vos quae-



cúmque dí-xero * vó-bis.

Allelúia. ℣. Véni Sáncte Spíritus. *p.* 760.

*Sequence.* Véni Sáncte Spíritus. Allelúia. *p.* 761.

### ✠ Sequentia sancti Evangelii secundum Joannem.

*The allegory of the Good Shepherd. John 10, 1-10.*

IN illo témpore : Dixit Jesus Pharisaéis : Amen, amen dico vobis : qui non intrat per óstium in ovíle óvium, sed ascéndit aliúnde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvium. Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emíserit, ante eas vadit : et oves illum sequúntur, quia sciunt vocem ejus. Aliénum autem non sequúntur, sed fúgiunt ab eo : quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Jesus : Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audiérunt eos oves. Ego sum óstium. Per me si quis introíerit, salvábitur : et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vitam hábeant, et abundántius hábeant. Credo.

AT that time, Jesus said to the Pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what he spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By me if any man enter in, he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

*Offertory.* Pórtas caéli. *p.* 664.

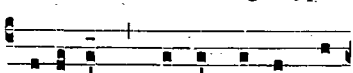
### Secret.

PUríficet nos, quaésumus Dómine, múneris praeséntis oblátio : et dignos sacra participatióne effíciat. Per Dóminum.

MAY this divine sacrifice, O Lord, cleansing our hearts, render us worthy to partake of thine adorable sacrament. Through Jesus Christ.

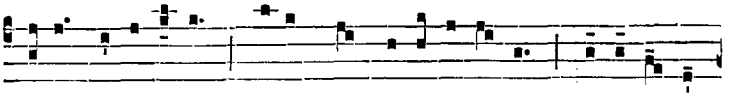
*Preface,* Communicántes *and* Hanc ígitur, *p.* 764.

Comm. VIII

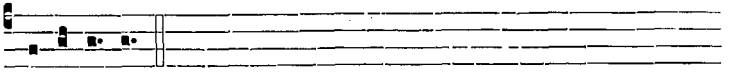


S Pí-ri-tus * qui a Pátre pro-

The Spirit who proceedeth from the Father, alleluia : he shall glorify me. *John 15, 26 and 16, 14.*



cédit, alle-lú-ia : ílle me cla-ri-fi-cá-bit, alle-lú- ia,



alle-lú- ia.

**Postcommunion.**

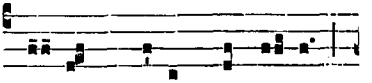
MEntes nostras, quaésumus Dómine, Spíritus Sanctus divínis réparet sacraméntis : quia ipse est remíssio ómnium peccatórum. Per Dóminum... in unitáte ejúsdem.

IN this divine sacrament, O Lord, may our hearts be quickened by the Holy Ghost : for he is himself the forgiveness of all sins. Through Jesus Christ... in the unity of the same.

## AT VESPERS.

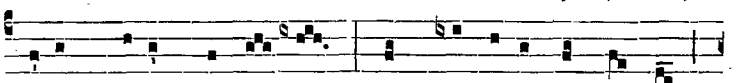
*All as on the Feast, p.* 765, *except :*

At Magnif.
Ant. VI F



P A-cem * re-línquo vó-bis,

Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you.
*Gospel of Sunday.*



pácem mé-am do vó- bis : non quómodo múndus dat,



é-go do vó-bis, alle-lú- ia. *Cant.* Magní-ficat * ánima



*mé-a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VI F. *p.* 216 *or* 219.
*Prayer.* Adsit nobis. *p.* 775. — Benedicámus Dómino I. *p.* 138.

# Time after Pentecost

## or

# Sunday Cycle.

"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, 4me 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.

# FEAST
# OF THE BLESSED TRINITY.

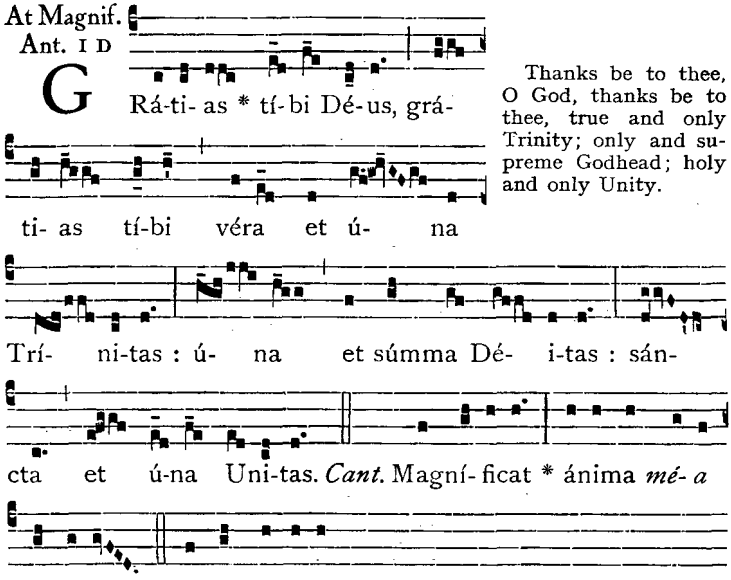
*Double of I Class.*

## AT FIRST VESPERS.

*All as at II Vespers, p. 785, except the 5th Psalm, and the following :*

℣. Benedicámus Pátrem et Fílium cum Sáncto Spíritu.
℟. Laudémus et superexaltémus éum in saécula.

℣. Let us bless the Father and the Son with the Holy Ghost.
℟. Let us praise and exalt him above all for ever.



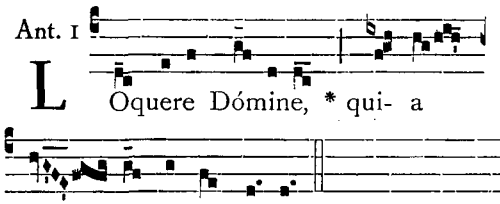

Thanks be to thee, O God, thanks be to thee, true and only Trinity; only and supreme Godhead; holy and only Unity.

Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. I D. *p.* 212 *or* 218.

## Commemoration of the Sunday.

Ant. I




Speak, Lord, for thy servant heareth. *I Samuel 3, 10.*

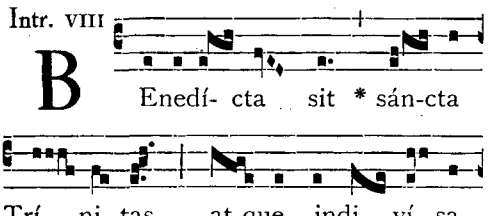
℣. Vespertína orátio ascéndat ad te Dómine.
℟. Et descéndat super nos misericórdia túa.

℣. May evening prayer mount up to thee, O Lord.
℟. And may thy mercy come down upon us.

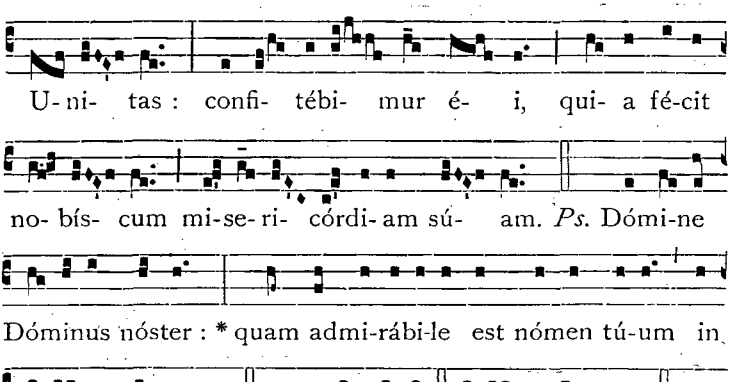
*Prayer.* Deus, in te sperántium. *p.* 781.

## AT MASS.

Intr. VIII




Blessed be the holy Trinity, and undivided Unity: we will give glory to him, because he hath shewn his mercy to us. *Ps.* O Lord our Lord, how wonderful is thy name in all the earth! *Tobias 12, 6 and Ps. 8.*




Glória Patri. 8th tone. *p.* 30.

## Collect.

OMnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne verae fídei, aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem : † quaésumus; ut ejúsdem fídei firmitáte, * ab ómnibus semper muniámur advérsis. Per Dóminum nostrum.

ALmighty 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 sperántium fortitúdo, adésto propítius invocatiónibus nostris : † et quia sine te nihil potest mortális infírmitas, praesta auxílium grátiae tuae; * ut in exsequéndis mandátis tuis, et volúntate tibi et actióne placeámus. Per Dóminum nostrum Jesum Christum.

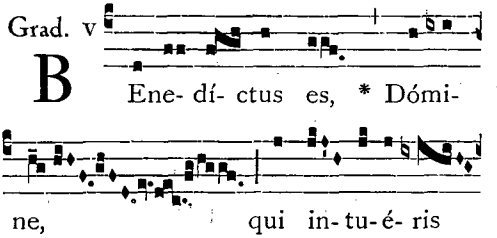
OGod, the strength of all who hope in thee, listen in thy mercy to our supplications : and since, unless thou help, the weakness of our human nature avails not at all, replenish us with thy grace, that in the keeping of thy commandments, both by our will to serve thee, and by our actions, we may be well-pleasing in thy sight. Through Jesus Christ our Lord.

## Lectio Epistolae beati Pauli Apostoli ad Romanos.
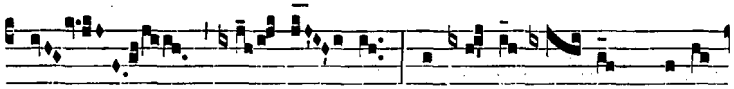
*Hymn to God's Wisdom. Rom. 11, 33-36.*

OAltitúdo divitiárum sapiéntiae, et sciéntiae Dei : quam incomprehensibília sunt judícia ejus, et investigábiles viae ejus! Quis enim cognóvit sensum Dómini? Aut quis consiliárius ejus fuit? Aut quis prior dedit illi, et retribuétur ei? Quóniam ex ipso, et per ipsum, et in ipso sunt ómnia : ipsi glória in saécula. Amen.

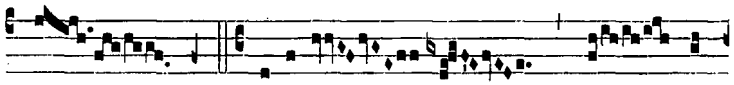
OThe depth of the riches of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.
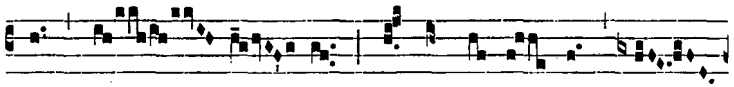



Blessed art thou, O Lord, who beholdest the depths, and sittest upon the Cherubim. ℣. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Daniel 3, 55-56.*



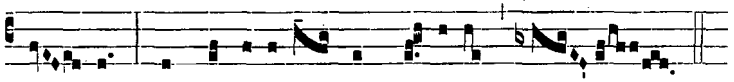
a- býs- sos, et sé-des su- per Chéru-



bim. ℣. Benedí- ctus

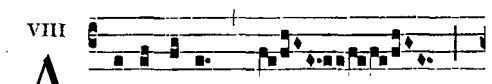


es Dó- mi- ne, in firmamén- to caé-



li, et laudábi-lis * in saécu-la.

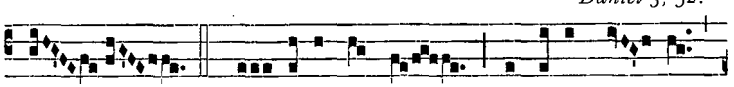
VIII



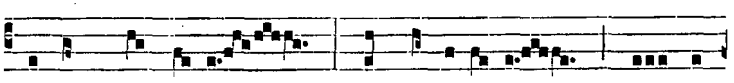
A Lle-lú-ia. * *ij.*

Blessed art thou, O Lord God of our fathers, and worthy of praise for ever.
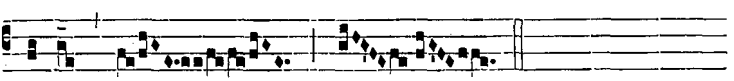
*Daniel 3, 52.*



℣. Be- nedíctus es, Dómine Dé- us



pátrum nostró-rum, et laudábi- lis * in saé-



cu-la.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Baptism in the name of the Blessed Trinity. Matth., 28, 18-20.*
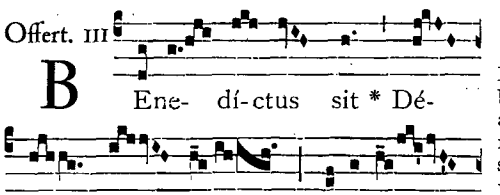
IN illo témpore : Dixit Jesus discípulis suis : Data est mihi omnis potéstas in caelo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus

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.

Sancti : docéntes eos serváre ómnia quaecúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem saéculi. Credo.

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. III




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. *Tobias 12, 6.*

**Secret.**

SAnctífica, quaésumus Dómine Deus noster, per tui sancti nóminis invocatiónem, hujus oblatiónis hóstiam; et per eam nosmetípsos tibi pérfice munus aetérnum. 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.

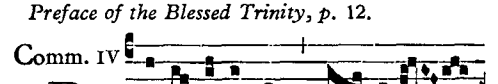
**Commemoration of the Sunday. Secret.**

HOstias nostras, quaésumus Dómine, dicátas placátus assúme : et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum nostrum.

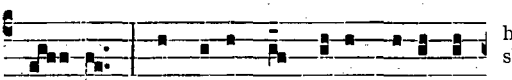
GRaciously receive, we beseech thee, O Lord, the sacred victim we dedicate to thee, and grant that it may be to us an everlasting help. Through Jesus Christ our Lord.

*Preface of the Blessed Trinity, p.* 12.

Comm. IV
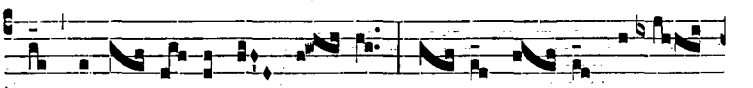



We bless the God of heaven, and before all living we will praise

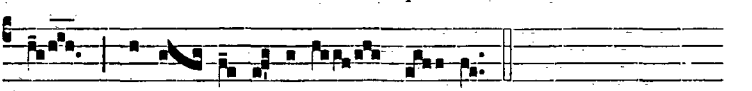


him; because he has shewn his mercy to us. *Tobias 12, 6.*

caé- li, et coram ómnibus vivénti-



bus confi- té- bimur é- i : qui- a fé- cit no-bís-



cum mi-se- ri-córdi-am sú- am.

## Postcommunion.

PRofíciat nobis ad salútem córporis et ánimae, Dómine Deus noster, hujus sacraménti suscéptio : et sempitérnae sanctae Trinitátis, ejusdémque indivíduae 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 munéribus : praesta, quaésumus; ut et salutária dona capiámus, et a tua nunquam laude cessémus. 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.

*Mercy and generosity. Zeal and modesty. Luke 6, 36-42.*

IN illo témpore : Dixit Jesus discípulis suis : Estóte misericórdes sicut et Pater vester misericors est. Nolíte judicáre, et non judicabímini : nolíte condemnáre, et non condemnabímini. Dimíttite, et dimittémini. Date, et dábitur vobis : mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem : Numquid potest 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. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you : good measure and pressed down, and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And he spoke also to them a similitude : Can the blind lead the blind? do they not both fall into the ditch?

fóveam cadunt? Non est discípulus super magístrum : perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quae in óculo tuo est, non consíderas? Aut quómodo potes dícere fratri tuo : Frater, sine, ejíciam festúcam de óculo tuo : ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo : et tunc perspícies ut edúcas festúcam de óculo fratris tui.

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. I f



Glory to thee, O equal Trinity, one Godhead, before all ages, and now, and for ever.
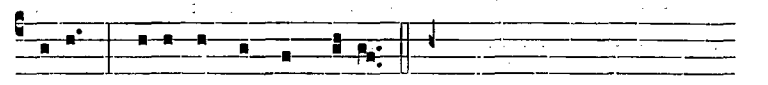
G Ló-ri-a * tí-bi Trí-ni-tas aequá-



lis, úna Dé-i-tas, et an- te ómni-a saécu-la, et

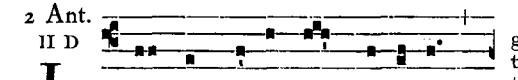


nunc, et in perpé-tu-um. *Ps.* Díxit Dóminus **Dómino**



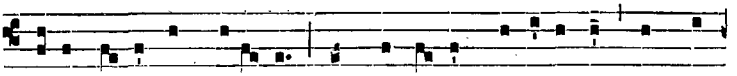
mé-o : * Séde a *déxtris* mé-is. *Ps.* Díxit Dóminus. I f. *p.* 147.

2 Ant. II D

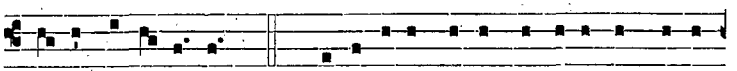


Praise and eternal glory to God the Father, and the Son, together with the Holy Ghost, for ever and ever.

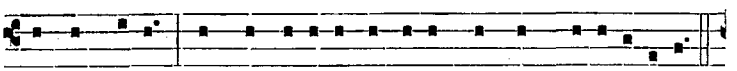
L Aus et per-énnis gló-ri-a *



Dé- o Pátri, et Fí-li- o, sáncto simul Pa-rácli-to, in saé-



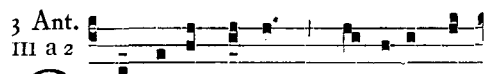
cu-la saecu-ló-rum. *Ps.* Confi-tébor tí-bi Dómine in tó-to
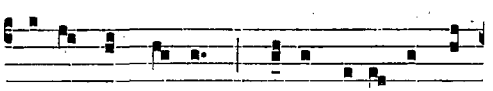


córde mé- o : * in consí-li- o justórum et congrega*ti*- óne.

*Ps.* Confitébor. II D. *p.* 153.

3 Ant.
III a 2

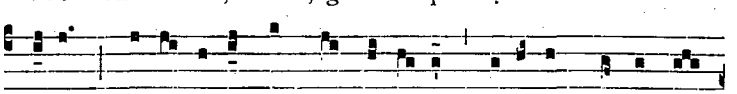


G Ló- ri- a láudis * ré- sonet in

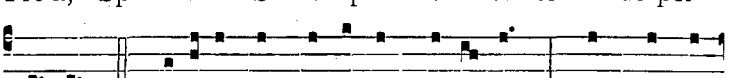


May glory and praise re-echo on the lips of all, to the Father, to the Son he has begotten; and likewise to the Holy Ghost may everlasting praise resound.

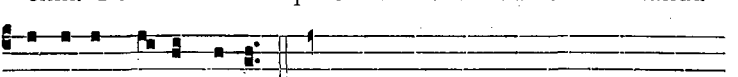
ó-re ómni- um, Pátri, geni-taéque



Pró-li, Spi-rí- tu- i Sáncto pá-ri- ter resúltet láude per-



énni. *Ps.* Be-átus vir qui tímet Dómi-num : * in mandá-



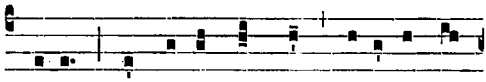
tis é-jus *vó- let* nímis. *Ps.* Beátus vir. 3 a 2. *p.* 161.

4 Ant.
IV E



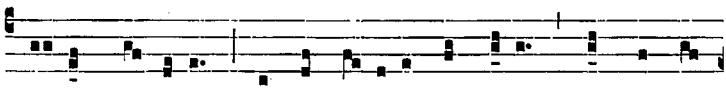
L Aus Dé- o Pátri, * pa-ri- lí-que

To God the Father, to his co-equal Son, and to thee, O Holy Ghost unfailingly, may

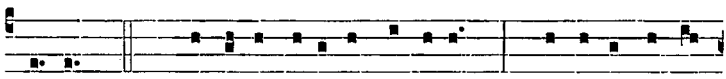


praise resound from our lips through every age.

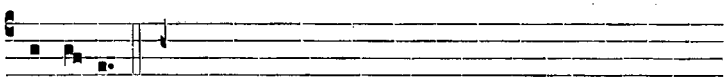
Pró-li, et tí-bi Sáncte stúdi- o per-



énni Spí- ri-tus, nóstro ré-sonet ab óre ómne per

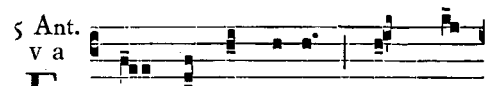


aévum. *Ps.* Laudá-te pú-*e-ri* **Dó**minum : * laudá-te *nómen*



**Dómi**-ni. *Ps.* Laudáte púeri. IV E. *p.* 167.
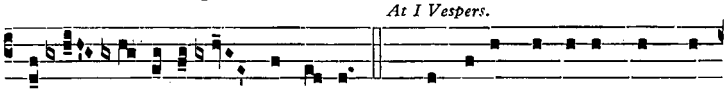
℣ Ant. V a



To him from whom are all things, through whom are all things, in whom are all things, be glory for ever. *Epistle.*

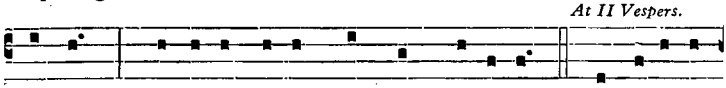
E X quo ómni- a, * per quem ómni- a, in quo ómni- a :

*At I Vespers.*

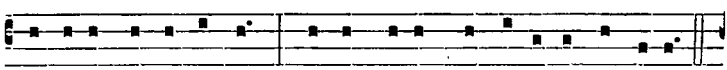


ípsi gló-ri-a in saécu-la. *Ps.* Laudáte Dóminum ómnes

*At II Vespers.*



**gén**tes : * laudá-te é- um **ó**mnes **pó**pu-li. *Ps.* In éxi-tu



Isra-el de Æ**gý**pto : * dómus Jácob de **pó**pu-lo **bár**baro.

*At I Vespers. Ps.* Laudáte Dóminum. v a. *p.* 185.

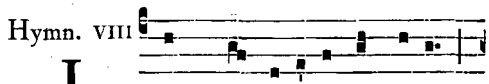
*At II Vespers. Ps.* In éxitu. v a. *p.* 174.

## Chapter.

O Altitúdo divitiárum sapiéntiae et sciéntiae **Dei**: † quam incomprehensibília sunt judícia ejus, * et investigábiles viae ejus!

O The depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

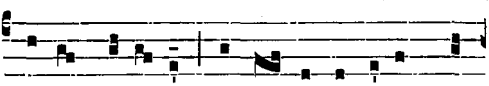
Hymn. VIII



J AM sol recédit ígne-us :
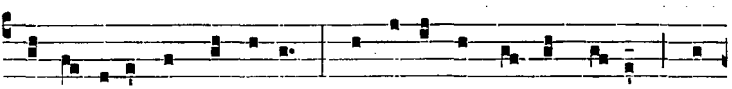


Tu lux per-énnis Uni-tas, Nóstris, be-



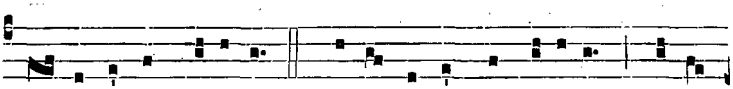
á-ta Trí-ni-tas, Infúnde amórem cór-



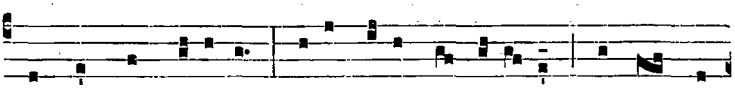
dibus. 2. Te ma-ne láudum cármine,



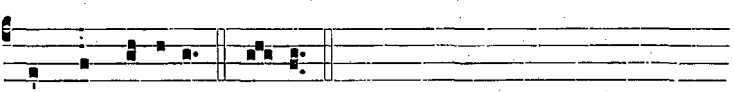
Te deprecámur véspe-re : Digné-ris ut te súppli-ces Lau-



dé-mus inter caéli-tes. 3. Pátri simúlque Fí-li-o, Ti-bí-



que Sáncte Spí-ri-tus, Sicut fú-it, sit júgi-ter Saéclum per



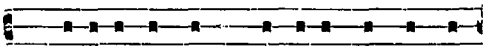
ómne gló-ri-a. Amen.

1. Now the fiery sun declines: thou, the everlasting Light, God, Triune, for ever blest, drive away our inward night.

2. Thee in morning hymns we praise, humbly Thee at eve implore; thee may we among the Saints thank and praise for evermore.

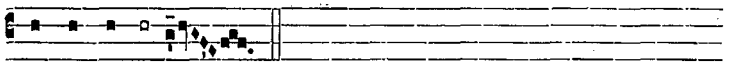
3. Father, Son, and Holy Ghost, Triune God, all praise to Thee; as it has been, be it now, and through all eternity.

*VI century?*



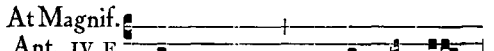
℣. Benedíctus es, Dómine, in firma-
℟. Et laudábilis et glo- ri- ó- sus

℣. Blessed art Thou, O Lord, in the firmament of heaven.
℟. And worthy of praise and glorious for ever.
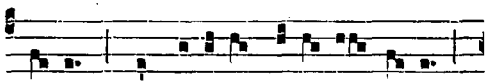


ménto caé- li.
in saécula.

At Magnif.
Ant. IV E



TE Dé- um * Pátrem ingé-

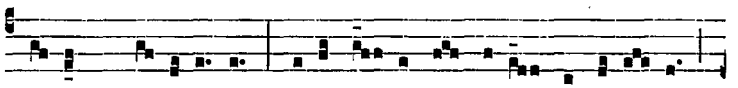
Thee, God, the Father unbegotten, thee the Son, the only-begotten, thee the Holy Ghost the Paraclete, holy and undivided Trinity, with our whole heart and lips we acknowledge, we praise and bless; to thee be glory for ever.



ni- tum, te Fí-li- um uni-gé- ni-tum,
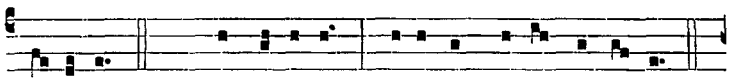


te Spí-ri-tum Sánctum Pará- cli-tum, sánctam et indi-ví-



du- am Tri-ni-tá-tem, tóto cór-de et ó-re confi-té-mur,



laudá- mus, atque bene-dí-cimus : tí-bi gló-ri- a in



saécu-la. *Cant.* Magní- fi-cat * ánima *mé- a* Dómi-num.
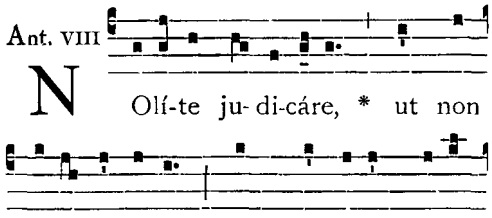


2. Et exsultávit... *Cant.* Magníficat. IV E. *p.* 215 *or* 221.

*Prayer.* Omnípotens. 781.

## Commemoration of the Sunday.

Ant. VIII




Judge not, that you may not be judged; for with what judgment you judge, you shall be judged, saith the Lord.

*Matth. 7, 1-2.*

℣. Di-rigátur, Dómine, orá-ti-o mé-a.
℟. Sicut incénsum in conspéctu tú-o.

℣. Let my prayer be sent up, O Lord.
℟. As incense in thy sight.

*Prayer.* Deus in te sperántium. *p.* 781. — Benedicámus Dómino I. *p.* 138.

*Ant.* Salve, Regína. *p.* 243.

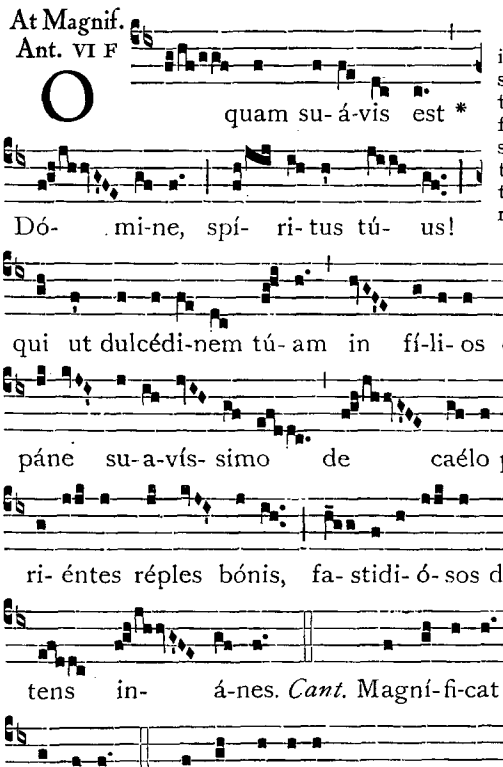
# FEAST OF CORPUS CHRISTI.

*Double of I Class with privileged Octave of II Order.*

## AT FIRST VESPERS.

*As at II Vespers, p. 815, except :*

At Magnif.
Ant. VI F




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.

Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VI F. *p.* 216 *or* 219.

*Prayer.* Deus, qui nóbis. *p.* 792. — Benedicámus Dómino I. *p.* 138.

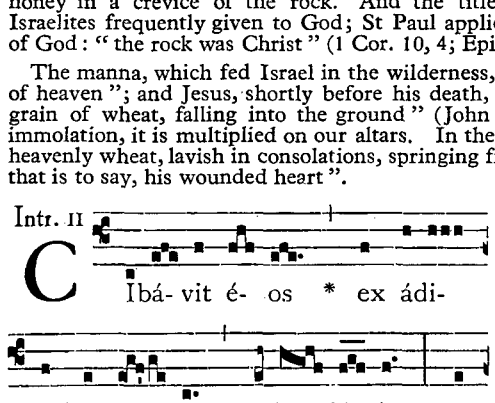
**At Compline,** *Hymn is sung with the doxology of Christmas, to the tone nº 4, p.* 248.

## AT MASS.[1]

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".

Intr. II




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.*

### Collect.

DEus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti : † | O God, who in this wonderful sacrament hast left us a memorial of thy passion: grant us, we

[1] Votive Mass of the Blessed Sacrament. *p.* 1728.

tríbue, quaésumus, ita nos córporis et sánguinis tui sacra mystéria venerári; * ut redemptiónis tuae fructum in nobis júgiter sentiámus. Qui vivis et regnas cum Deo Patre in unitáte.

beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption. Who livest and reignest with God the Father in the unity...

*2nd Collect, of the Sunday,* Sancti nóminis tui. *p.* 822.

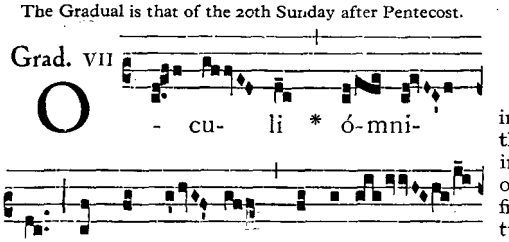
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The institution of the Holy Eucharist. 1 Cor., 11, 23-29.*

FRatres : Ego enim accépi a Dómino quod et trádidi vobis : quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit : Accípite, et manducáte : Hoc est corpus meum, quod pro vobis tradétur : hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam coenávit, dicens : Hic calix novum testaméntum est in meo sánguine : hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo : et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indígne, judícium sibi mandúcat et bibit, non dijúdicans corpus Dómini.

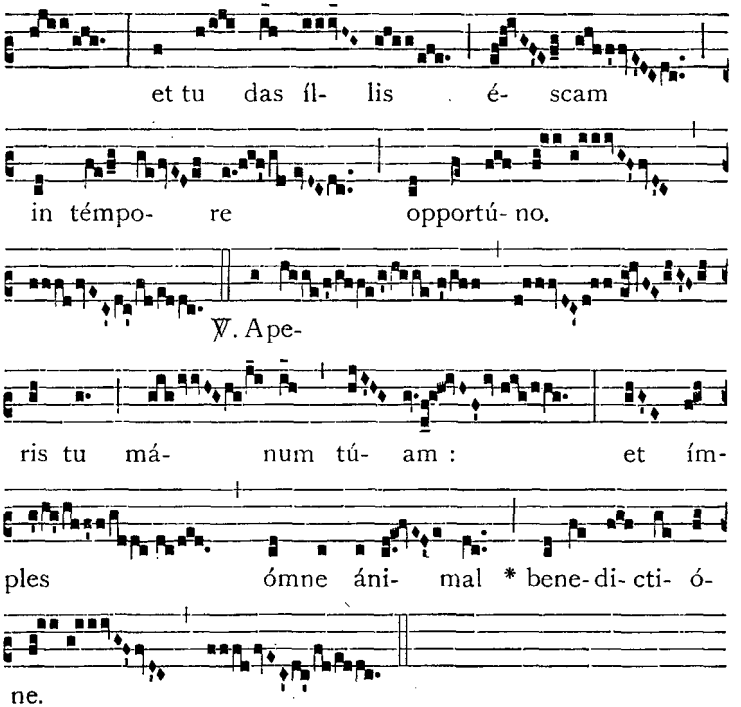
BRethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

The Gradual is that of the 20th Sunday after Pentecost.
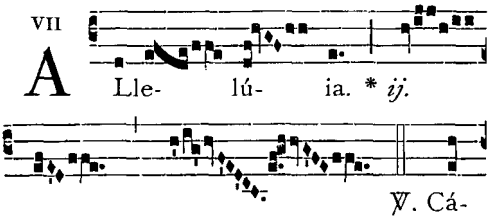



The eyes of all hope in thee, O Lord, and thou givest them meat in due season. ℣. Thou openest thy hand, and fillest every living creature with thy blessing.

*Ps. 144, 15 and 16.*
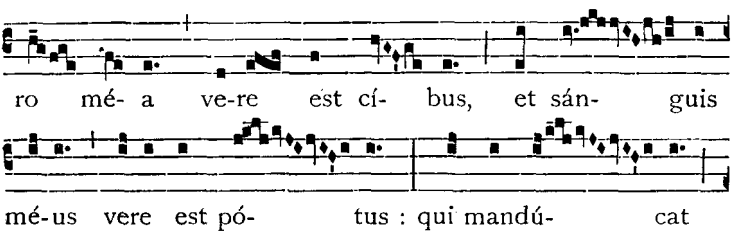



Adapted from the melody of *Allelúia : Laetábitur.*

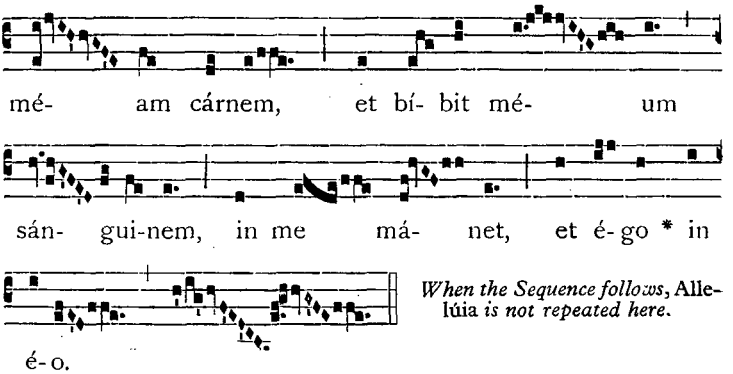
VII




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.*

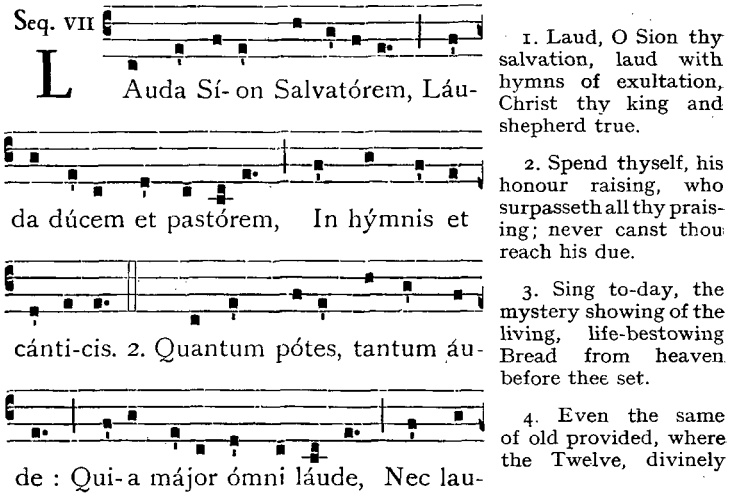





*When the Sequence follows,* Alleluia *is not repeated here.*

St Thomas Aquinas (13th cent.) to a melody of Adam of St Victor (12th cent).

Seq. VII

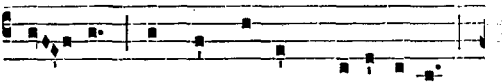



1. Laud, O Sion thy salvation, laud with hymns of exultation, Christ thy king and shepherd true.

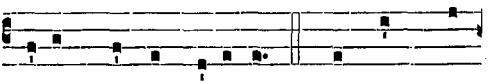
2. Spend thyself, his honour raising, who surpasseth all thy praising; never canst thou reach his due.

3. Sing to-day, the mystery showing of the living, life-bestowing Bread from heaven before thee set.

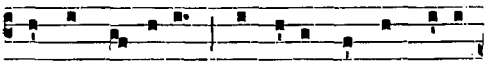
4. Even the same of old provided, where the Twelve, divinely



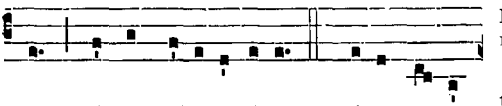
coé- nae, Túrbae frátrum du-odénae



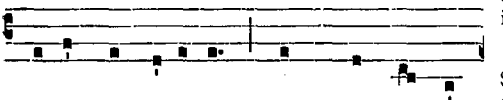
Dátum non ambígi-tur. 5. Sit laus plé-



na, 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

guided, at the holy table met.

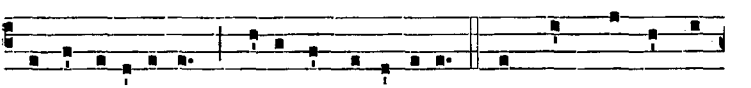
5. Full and clear ring out thy chanting, joy nor sweetest grace be wanting to thy heart and soul to-day.

6. When we gather up the measure of that Supper and its treasure, keeping feast in glad array.

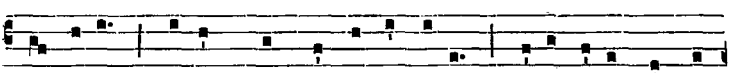
7. Lo, the new king's table gracing, this new Passover of blessing hath fulfilled the elder rite.

8. Now the new the old effaceth, truth revealed the shadow chaseth, day is breaking on the night.
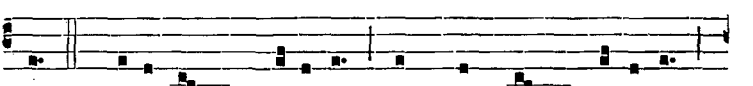
9. What he did at Supper seated, Christ ordained to be repeat-



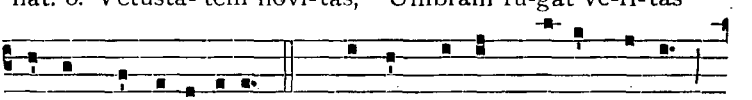
príma recó-li-tur Hújus insti-tú-ti-o. 7. In hac ménsa nó-



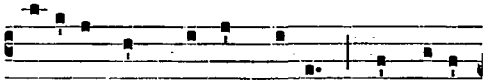
vi Régis, Nóvum Páscha nóvae légis, Pháse vétus térmi-



nat. 8. Vetustá- tem nóvi-tas, Umbram fú-gat vé-ri-tas



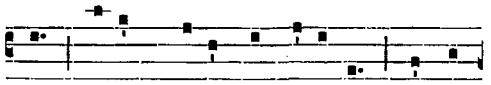
Nóctem lux e-líminat. 9. Quod in coéna Chrístus géssit,



Faci-éndum hoc expréssit In sú-i



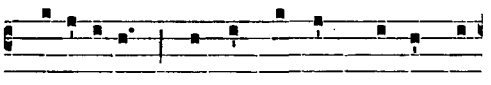
memó-ri-am. 10. Dócti sácris insti-tú-



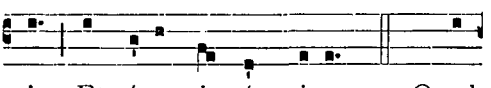
tis, Pánem, vínum in salú-tis Conse-
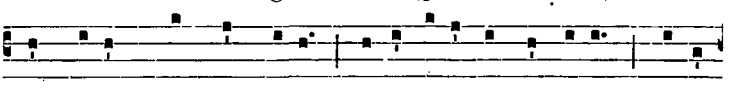


crámus hósti-am. 11. Dógma dá-tur



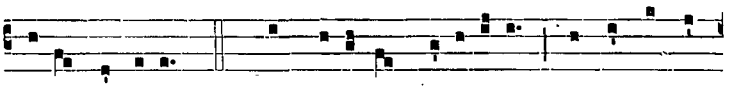
christi-ánis, Quod in cárnem tránsit pá-



nis, Et vínum in sánguinem. 12. Quod
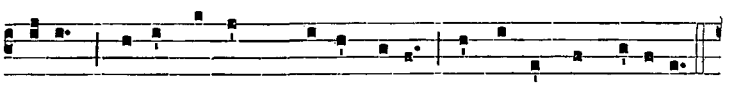


non cápis, quod non vídes, Animósa fírmat fídes, Praeter



rérum órdinem. 13. Sub divérsis speci-ébus, Sígnis tantum,



et non rébus, Látent res exími-ae. 14. Cáro cíbus, sánguis



pótus : Mánet tamen Chrístus tótus Sub utráque spéci-e.

ed, his memorial ne'er to cease.

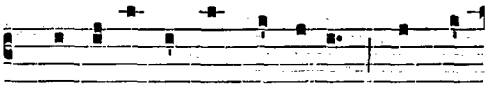
10. And, his word for guidance taking, bread and wine we hallow, making this our Sacrifice of peace.

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.

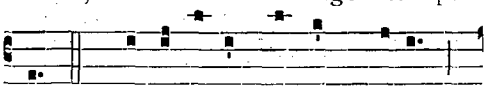
14. Blood for drink; food, Body broken; but in either sacred token Christ is here by power divine.



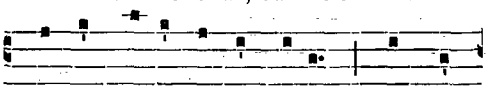
15. A suménte non concí-sus, Non con-



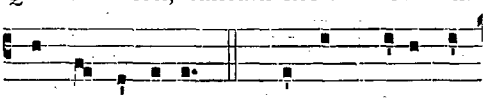
fráctus, non diví-sus : Integer accí-pi-



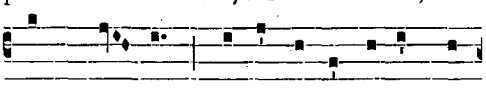
tur. 16. Súmit únus, súmunt mille :



Quantum ísti, tantum ílle : Nec súm-



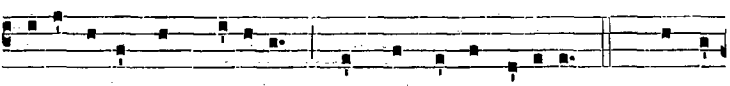
ptus consúmi-tur. 17. Súmunt bóni, sú-



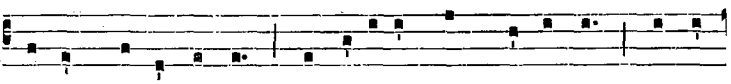
munt má- li : Sórte tamen inaequá-



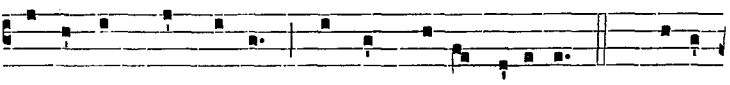
li, Vítae vel intér-i-tus. 18. Mors est má-lis, ví-ta bó- nis :



Víde pá-ris sumpti-ónis Quam sit díspar éxi-tus. 19. Frácto



demum sacraménto, Ne vacílles, sed meménto Tantum



ésse sub fragménto, Quantum tó-to tégi-tur. 20. Núlla

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.

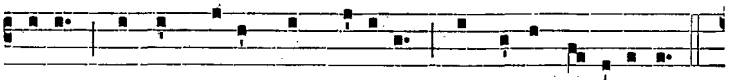
19. When the Sacrament is broken, doubt not in each severed token, hallowed by the word once spoken, resteth all the true content;

20. Nought the precious gift divideth,



ré- i fit scissúra : Sígni tantum fit fra-

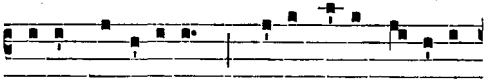
breaking but the sign betideth, he himself the same abideth, nothing of his fulness spent.



ctúra, Qua nec státus, nec statúra Signá-ti mi-nú-i-tur.
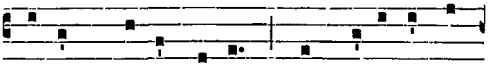


21. **Ecce pánis Ange-lórum,** Fáctus



cíbus vi- atórum : Vere pánis fi- li-ó-



rum, Non mitténdus cánibus. 22. In fi-



gú-ris praesigná-tur, Cum Isa- ac im-



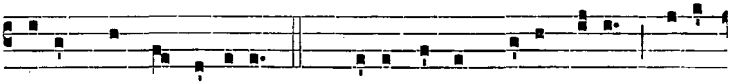
mo-látur, Agnus Páschae de-putá-tur,

21. Lo! the Angels' food is given to the pilgrim who hath striven; see the children's bread from 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, Jesu, of thy love befriend us, thou refresh us, thou defend us, thine eternal goodness send us in the land of life to see;

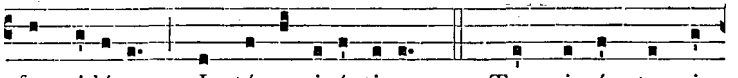
24. Thou who all things canst and knowest, who on earth such food bestowest,



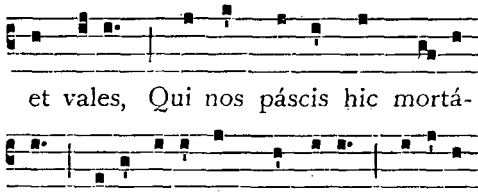
Dátur mánna pátribus. 23. Bóne pástor, pánis vére, Jésu,



nóstri mi-se-rére : Tu nos pásce, nos tu-ére, Tu nos bóna



fac vidére In térra vivénti- um. 24. Tu qui cúncta scis




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* Allelúia *is sung at the end of the Sequence only when the* Allelúia *and its ℣. preceded it.*
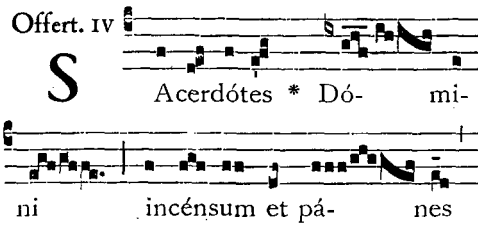
### ✠ Sequentia sancti Evangelii secundum Joannem.

*The bread of eternal life. John 6, 56-59.*

IN illo témpore : Dixit Jesus turbis Judaeórum : Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem : et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de caelo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in aetérnum. Credo.
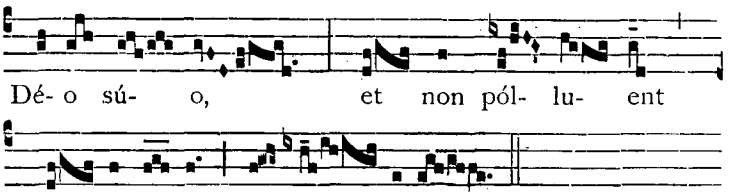
AT that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Adapted from the melody of the Whit Sunday Offertory.

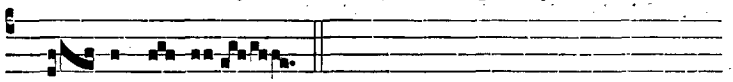



The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile his name.

*Leviticus 21, 6.*




*In votive Masses out of Paschal Time, the ending is as follows :*




**Secret.**

ECclésiae tuae, quaésumus Dómine, unitátis et pacis propítius dona concéde : quae sub oblátis munéribus mýstice designántur. Per Dóminum nostrum.

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.

*2nd Secret, of the Sunday :* Oblátio nos, Dómine. *p.* 822.

*Preface of Christmas, p.* 314.

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¶ *In certain dioceses :*
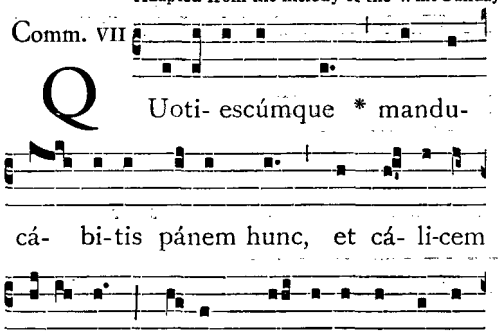
**Preface of Corpus Christi.**

VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum, verum aeternúmque Pontíficem, et solum sine peccáti mácula sacerdótem : qui in novíssima coena formam sacrifícii perénnis instítuens, hóstiam se tibi primum óbtulit, et primus dócuit offérri : cujus carne pro nobis immoláta dum páscimur, roborámur, et fuso sánguine dum potámur, ablúimur. * Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes : Sánctus...

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...

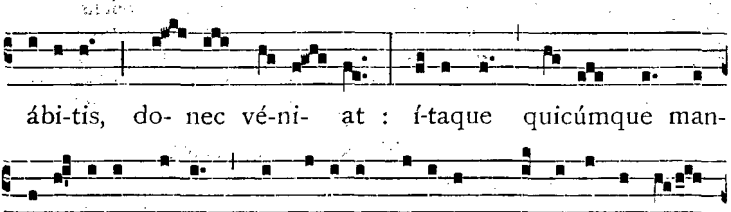
Adapted from the melody of the Whit Sunday Communion.

Comm. VII

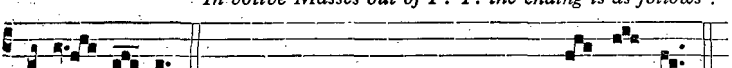



As often as you shall eat this bread, and drink the chalice, you shall shew forth the death of the Lord, until he come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

*Epistle.*




*In votive Masses out of P. T. the ending is as follows :*




**Postcommunion.**

FAC nos, quaésumus Dómine, divinitátis tuae sempitérna fruitióne repléri : quam pretiósi Córporis et Sánguinis tui temporális percéptio praefigúrat : Qui vivis et regnas in unitáte.

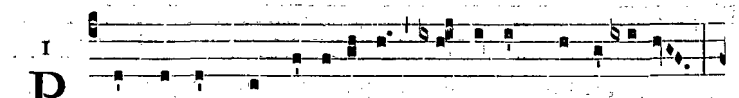
GRant us, O Lord, we beseech thee, one day to have our heart's desire fulfilled in the enjoying of thy Godhead, a happiness prefigured on earth, in our being called to partake of the Communion of thy Body and Blood. Who livest and reignest...

*2nd Postcommunion* Sumptis munéribus. *and last Gospel of the Sunday,* *p.* 824.

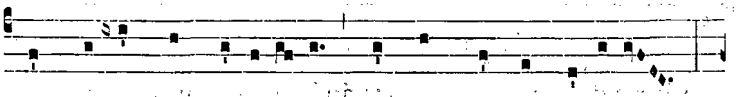
## AT THE PROCESSION.

*The Hymn* Pánge língua. *p.* 818, *is sung first of all.*

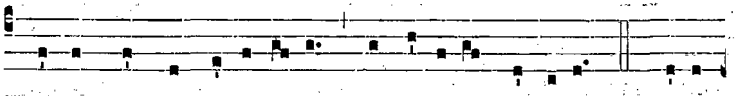
Another Chant.



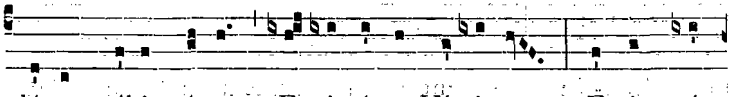
1 P Ange língua glo-ri-ó-si Córpo-ris mysté-ri-um,
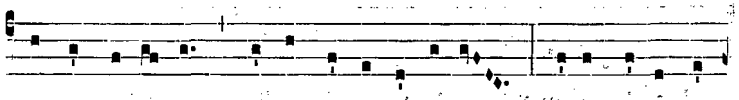


Sangui-nísque pre-ti-ó-si, Quem in múndi pré-ti-um



Frúctus véntris gene-ró-si Rex effúdit génti-um. 2. Nóbis



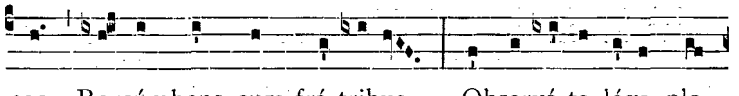
dá-tus, nóbis ná-tus Ex intácta Vírgi-ne, Et in mún-



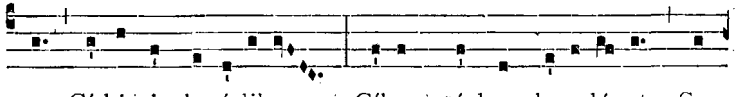
do conversá-tus, Spárso vérbi sémi-ne, Sú-i mó-ras in-



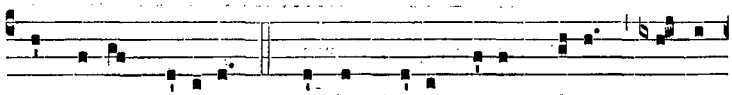
co-lá-tus Mí-ro cláusit órdine. 3. In suprémae nócte coé-



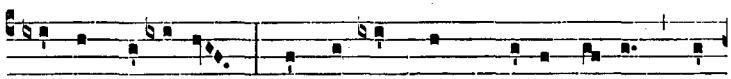
nae Re-cúmbens cum frá-tribus, Observá-ta lége ple-



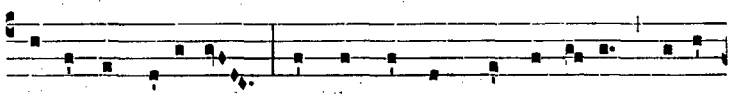
ne Cí-bis in legá-libus, Cíbum túrbae du-odénae Se



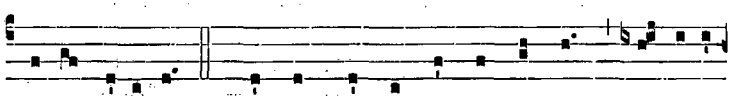
dat sú- is mánibus. 4. Vérbum cáro, pánem vérum Vérbo



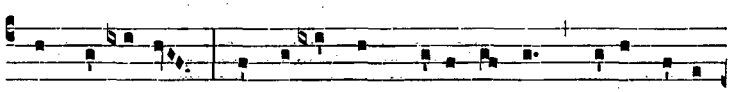
cárnem éf-fi-cit : Fítque Sánguis Chrísti mé-rum, Et



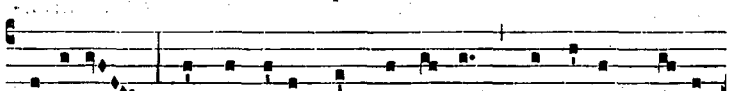
si sénsus dé-fi-cit, Ad firmándum cor sincé-rum Só-la



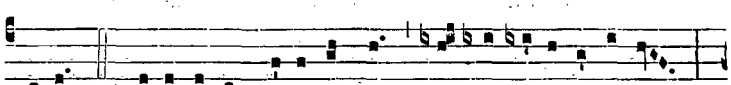
fí-des súffi-cit.† 5. **Tántum ergo Sacraméntum** Ve-neré-



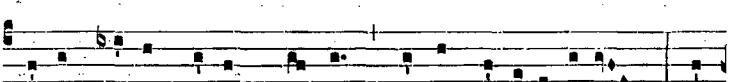
mur cérnu- i : Et antíquum documéntum Nóvo cédat



rí-tu- i : Praéstet fídes suppleméntum Sénsu- um de-fé-



ctu- i. 6. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti- o,



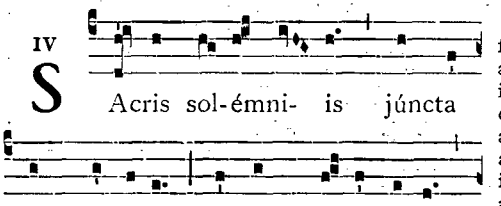
Sá-lus, hónor, vírtus quoque Sit et benedícti- o : Pro-



cedénti ab utróque Cómpar sit laudá-ti- o. Amen.

## Sacris solemniis.
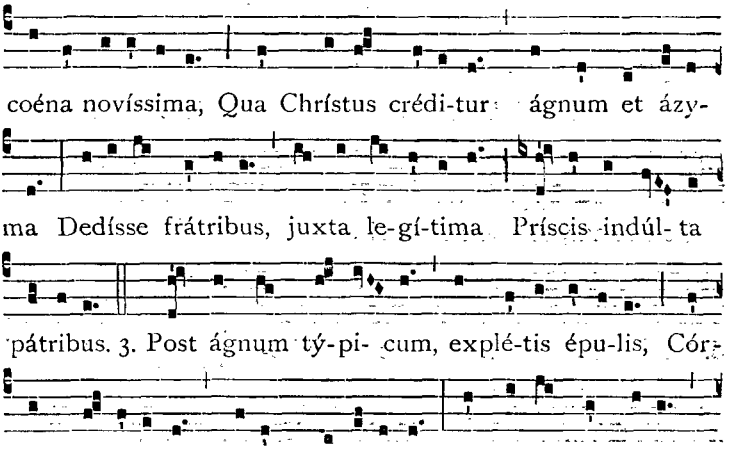
*Hymn for Matins of Corpus Christi.*
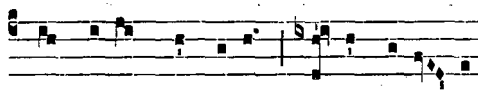



1. At this our solemn feast let holy joys abound, and from the inmost breast let songs of praise resound; let ancient rites depart and all be new around, in ev'ry act and voice and heart.

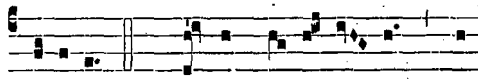
2. Remember we that eve, when the last Supper spread, Christ, as we all believe, the lamb, with leavenless bread, among his brethren shared, and thus the Law obeyed, of old unto their sires declared.

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,

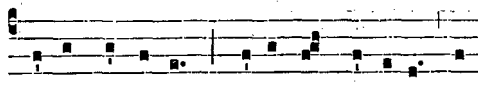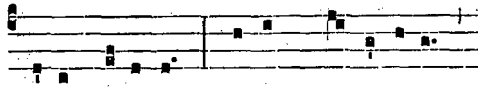




quod tó-tum síngu-lis, E-jus faté-mur



mánibus. 4. Dé-dit fra-gí- li- bus cór-



po-ris fércu-lum, Dédit et trístibus sán-



guinis pócu-lum, Dí-cens : Accí-pi-te

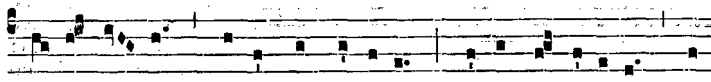
did mete with his own hands, as we confess.

4. He gave them, weak and frail, his flesh, their food to be; on them, downcast and sad, his Blood bestowed he: and thus to them he spake, "Receive this Cup from me, and all of you this partake".

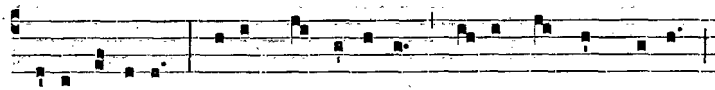
5. So he this sacrifice to institute did will, and charged his priests alone that office to fulfil; in them he did confide; to whom pertaineth still to take, and to the rest divide.



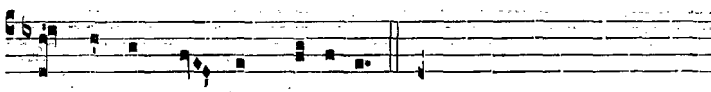
quod trádo váscu-lum, Omnes ex é- o bí-bi-te. 5. Sic sa-



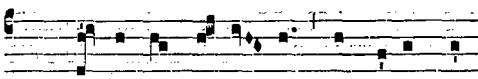
cri- fí- ci- um ístud instí-tu-it, Cú-jus of-fí-ci-um com-



mítti vó-lu- it Só-lis presbý-te-ris, quíbus sic cóngru- it,

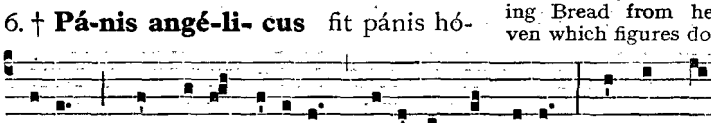


Ut súmant, et dent cé-te-ris.

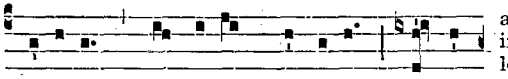


6. † **Pá-nis angé-li- cus** fit pánis hó-

6. Thus Angels' Bread is made the Bread of man to-day; the living Bread from heaven which figures doth



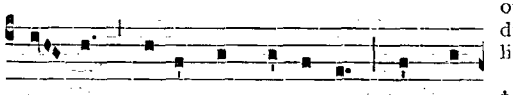
minum : Dat pánis caélicus figú-ris términum. O res mi-



rábi-lis! mandúcat Dóminum Páuper,



sérvus, et húmi- lis. 7. Te trína Dé-

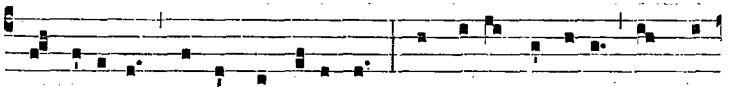


i- tas únaque póscimus, Sic nos

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.

*St. Thomas Aquinas, † 1274.*

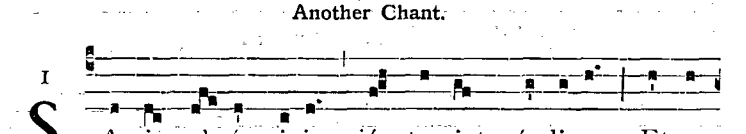


tu ví-si-ta, sic-út te có-limus: Per tú-as sémi-tas duc nos



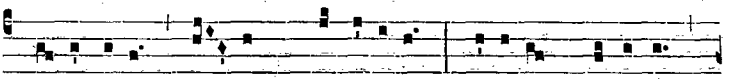
quo téndimus, Ad lúcem quam inhábi-tas. Amen.

**Another Chant.**



I

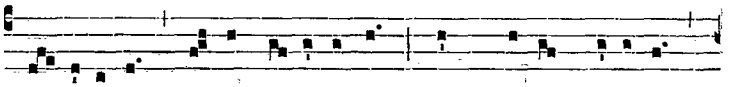
S Acris sol- émni- is júncta sint gáudi- a, Et ex



praecórdi- is só- nent praecóni- a: Recédant vé-te-ra,



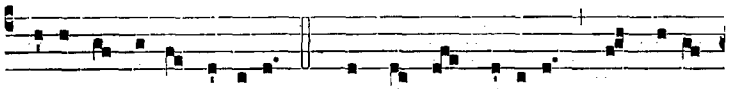
nó-va sint ómni- a, Córda, vó-ces et ópe-ra. 2. Nóctis



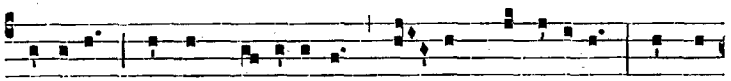
re-có-li-tur coéna no-víssima, Qua Chrístus crédi-tur



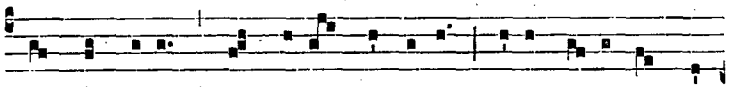
ágnum et ázyma Dedísse frátribus, júxta le- gí-tima



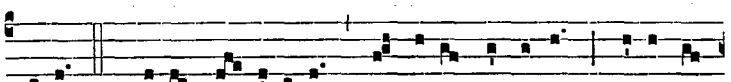
Príscis indúlta pátribus. 3. Post ágnum týpicum, explé-tis



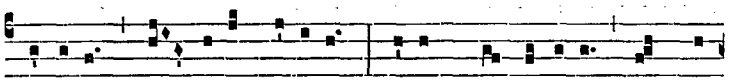
épu-lis, Córpus Domíni-cum dá- tum discípu-lis, Sic tó-



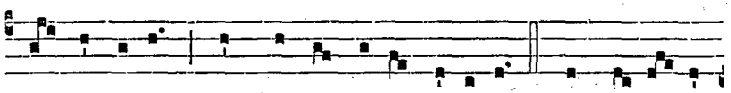
tum ómnibus, quod tó-tum síngu-lis, Ejus fa-témur má-



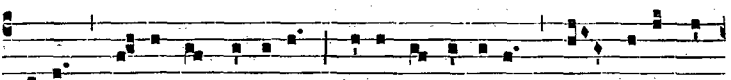
nibus. 4. Dédit fra- gí-libus córpo-ris fércu-lum, Dédit et



trístibus sánguinis póculum, Dícens : Accí-pi-te quod trá-



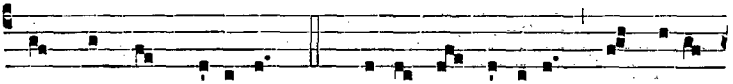
do váscu-lum, Omnes ex é- o bí-bi-te. 5. Sic sacri- fí-



ci- um ístud instí-tu- it, Cújus of-fí-ci- um commítti vó-



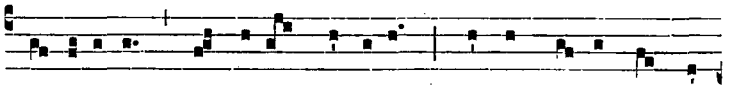
lu- it Só-lis presbýte-ris, quí-bus sic cóngru- it, Ut sú-



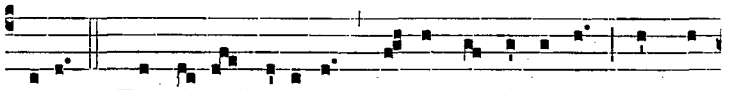
mant, et dent céte-ris. † 6. **Pánis angé-licus** fit pánis



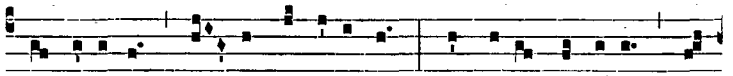
hŏminum; Dat pánis caélicus fi- gú-ris términum : O res



mi-rábi-lis! mandúcat Dóminum Páuper, sérvus, et hú-



mi-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

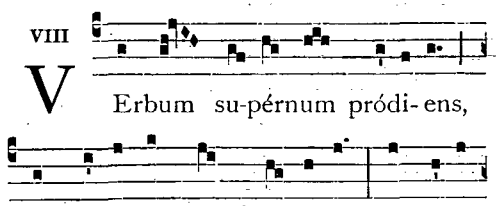


nos quo téndimus, Ad lúcem quam inhábi-tas. Amen.

## Verbum supernum.

*Hymn for Lauds of Corpus Christi.*

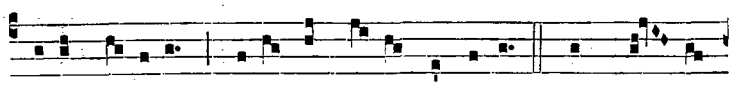
VIII



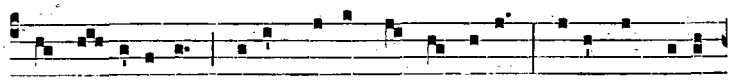
V Erbum su-pérnum pródi- ens, Nec Pátris línquens déxte-ram, Ad ópus

1. The Word, descending 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.

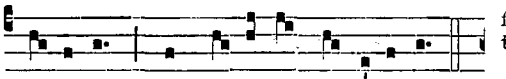
2. He shortly to a death accursed, by a disciple shall be given; but, to his twelve disciples



sú-um é-xi- ens, Vénit ad ví-tae vésper-am. 2. In mór- tem



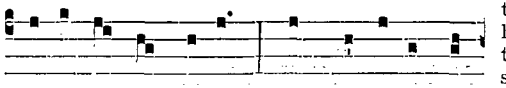
a di-scípu-lo Sú- is tradéndus aému-lis, Pri- us in vítae



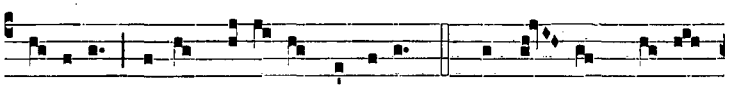
fércu-lo Se trá-di-dit dis-cípu-lis.



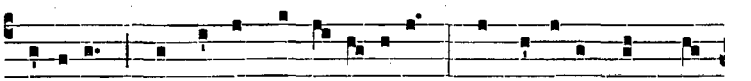
3. Quíbus sub bí-na spé-ci-e Cárnem



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-



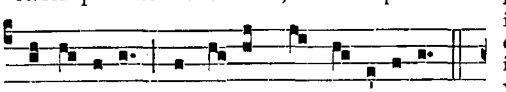
ti- um, Se régnans dat in praémi- um.



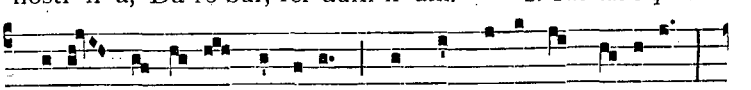
5. † **O sa- lu-tá-ris hósti-a,** Quae



caéli pándis ósti- um, Bélla prémunt



hostí- li- a, Da ró-bur, fer auxí-li- um.



6. Uni tri-nóque Dómino Sit sempi-térna gló- ri- a,

first he gives himself the bread from heaven.
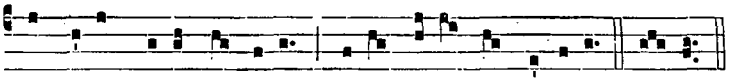
3. Himself in either kind he gave; he gave his flesh, he gave his blood; of flesh and blood all men are made; and he of man would be the food.

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.

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.

*St Thomas Aquinas.*

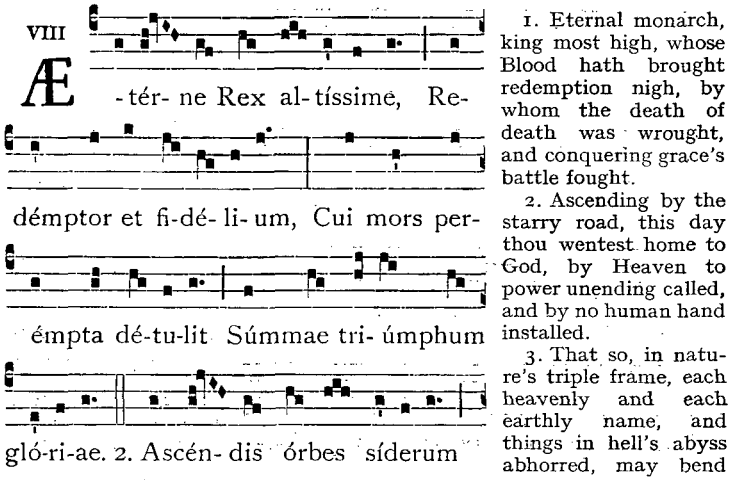


Qui ví-tam sine término Nóbis dónet in pátri-a. Amen.

**Hymn.** Salútis humánae Sátor. *p.* 744.

## Æterne Rex altissime.

*Hymn for Matins of the Ascension (5th cent.?).*



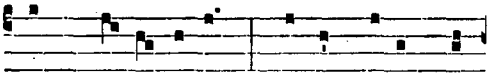
VIII

Æ -tér- ne Rex al- tíssime, Re- démptor et fi-dé- li- um, Cui mors per- émpta dé-tu-lit Súmmae tri- úmphum gló-ri-ae. 2. Ascén- dis órbes síderum 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, terréstri- um, Et inferórum cóndi-ta, Fléctat génu jam súbdi-ta. 4. Trémunt vi-déntes Ange-li Vérsam ví-

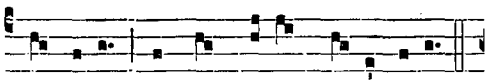
1. Eternal monarch, king most high, whose Blood hath brought redemption nigh, by whom the death of death was wrought, and conquering grace's battle fought.

2. Ascending by the starry road, this day thou wentest 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



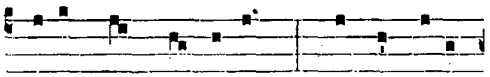
cem mortá- li- um : Péccat cáro, mún-
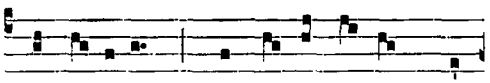


dat cáro, Régnat Dé- us Dé- i cáro.



5. Sis í- pse nóstrum gáudi- um, Mánens



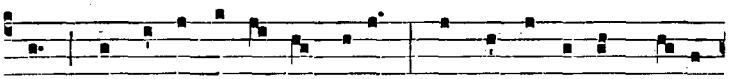
olýmpo praémi- um, Múndi régis



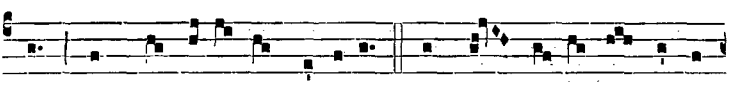
qui fábricam, Mundá-na víncens gáu-



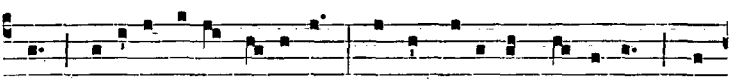
di- a. 6. Hinc te pre- cántes quaésu-
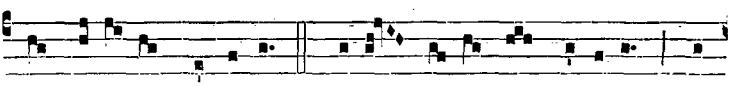


mus, Ignósce cúlpis ómnibus, Et córda sursum súble-



va Ad te supérna grá-ti- a. 7. Ut cum re-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

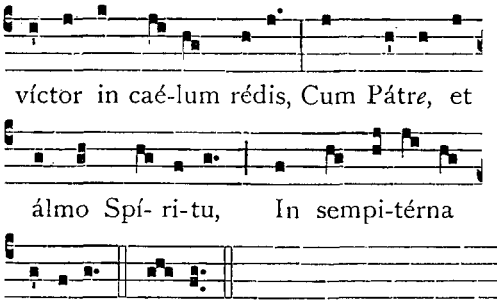
the knee and own thee Lord.

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 judgement 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. 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.

**Hymn.** Adóro te. *p.* 1894. — **Hymn.** Te Déum. *p.* 1972 *or* 1976.

## Canticle of Zachary [1]. *Luke 1, 68-79.*

BEnedíctus Dóminus Déus Israel, * quia visitávit, et fécit redemptiónem plébis súae.

2. Et eréxit córnu salútis nóbis, * in dómo Dávid púeri súi.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetárum éjus :

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt nos :

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 inimicórum nostrórum liberáti,* serviámusílli :

8. In sanctitáte et justítia coram ípso, * ómnibus diébus nóstris.

9. Et tu púer, Prophéta Altíssimi vocáberis : * praeíbis enim ante fáciem Dómini, paráre vías éjus :

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.* 1225.

10. Ad dándam sciéntiam salútis plébi éjus, * in remissiónem peccatórum eórum :

11. Per víscera misericórdiae Déi nóstri : * in quíbus visitávit nos, óriens ex álto :

12. Illumináre his qui in ténebris et in úmbra mórtis sédent : * ad dirigéndos pédes nóstros in víam pácis.

10. To give knowledge of salvation to his people, unto the remission of their sins.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

13. Glória Pátri, et Fílio, * et Spirítui Sáncto.

14. Sicut érat in princípio, et nunc, et semper, * et in saécula saeculórum. Amen.

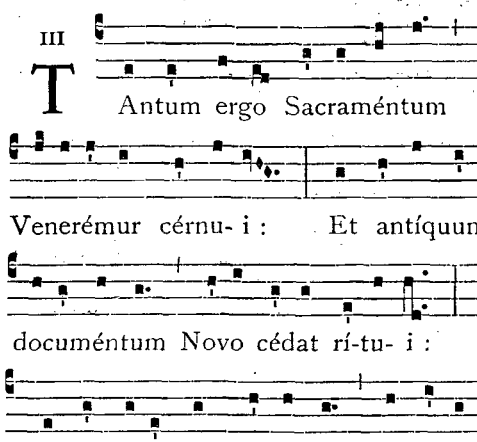
**Canticle.** Magníficat. *Simple tones, pp.* 212 *to* 217.
*Solemn tones, pp.* 218 *to* 223.
*Words only, p.* 121.

**Sequence.** Láuda Síon. *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.*

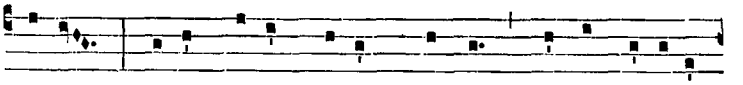
## At Benediction of the Blessed Sacrament.

III

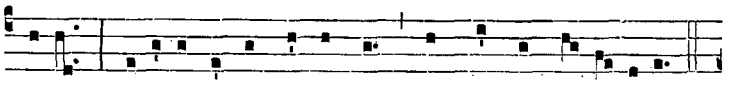



1. Therefore we, before it bending, this great sacrament adore; types and shadows have their ending in the new rite evermore; faith, our outward sense amending, maketh good defects before.

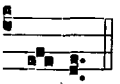
2. Honour, laud, and praise addressing to the Father and the Son, might ascribe we, virtue, blessing, and eternal benison; Holy Ghost, from both progressing, equal laud to thee be done.



ti- o, Sá-lus, hónor, vírtus quoque Sit et benedí-



cti- o : Procedénti ab utróque Cómpar sit laudá-ti- o.



Amen,

*In the following* ℣. *from the first Vespers of the Sacred Heart, the* Alleluia *is omitted* (S. C. R., May 16, 1939).

℣. Pánem de caélo praestitísti éis, allelúia.
℟. Omne delectaméntum in se habéntem, allelúia.

℣. Thou didst give them bread from heaven, alleluia.
℟. Containing in itself all sweetness, alleluia.

**Prayer.**

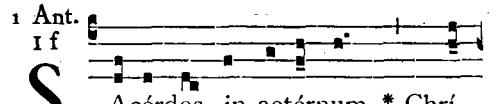
DEus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti : † tríbue, quaésumus, ita nos córporis et sánguinis tui sacra mystéria venerári; * ut redemptiónis tuae fructum in nobis júgiter sentiámus. Qui vivis et regnas in saécula saeculórum. ℟. Amen.

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...

## AT SECOND VESPERS.

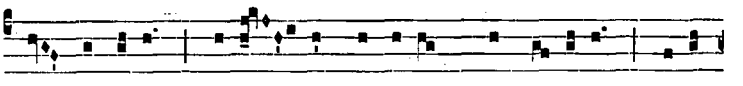
Each Antiphon borrows from the accompanying Psalm a figure of the Holy Eucharist.

1 Ant.
If

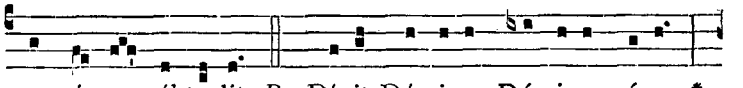


Acérdos in aetérnum * Chrí-

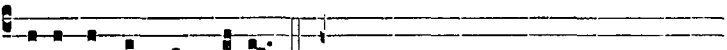
Christ the Lord, a Priest for ever according to the order of Melchisedech, offered bread and wine. *v.* 5.



stus Dóminus secún- dum órdinem Melchí-sedech, pánem

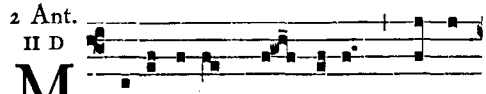


et ví-num óbtu-lit. *Ps.* Díxit Dóminus Dómino mé- o : *



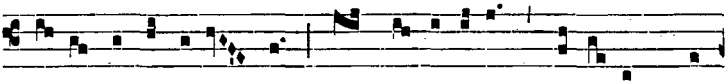
Séde a *déxtris* mé- is. *Ps.* Díxit Dóminus. I f. *p.* 147.

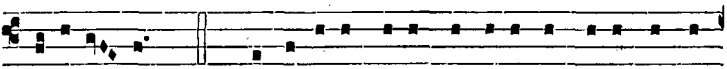
2 Ant.
II D



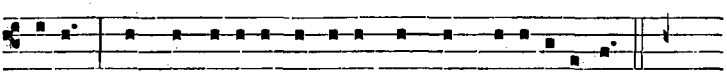
Mise-rátor Dó- minus * éscam dé-dit timéntibus se in memó-ri- am su- ó-rum mi-

The merciful Lord has given food to those who fear him, as a memorial of his wonders. *v.* 4.





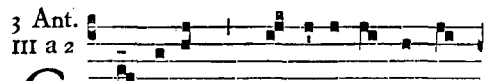
rabí-li- um. *Ps.* Confi-tébor tíbi Dómine in tóto córde



mé-o : * in consí-li-o justórum et congrega*ti-* óne.

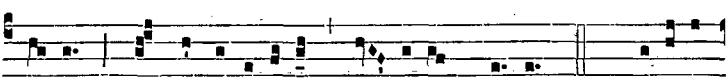
*Ps.* Confitébor. II D. *p.* 153.

3 Ant.
III a 2
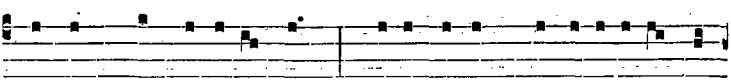


Calicem * salutá-ris accí-

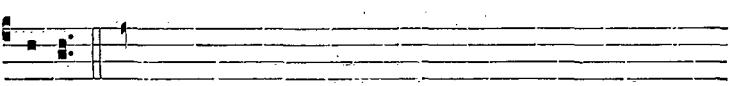
I will take the chalice of salvation, and will sacrifice the sacrifice of praise. *vv.* 4, 7.



pi- am, et sacri-ficábo hó- sti- am láudis. *Ps.* Crédidi



propter **quód** locútus sum : * égo autem humi-li-á*tus sum*

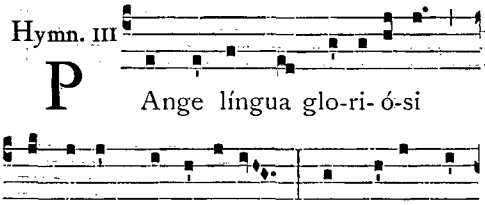


nímis. *Ps.* Crédidi. III a 2. *p.* 180.

The Eucharistic sacrifice, the worthiest thanksgiving we could offer to God.

et dixit : Accípite, et manducáte : hoc est corpus meum, quod pro vo*bis tra*détur : * hoc fácite in méam commemoratiónem.
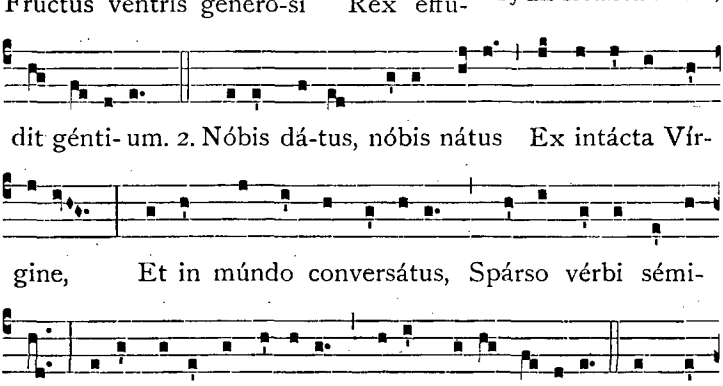
said, Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me.



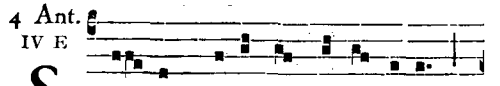

1. Of the glorious Body telling, O my tongue, its mystery sing, and the Blood, all price excelling, which for this world's ransoming in a noble womb once dwelling he shed forth, the Gentiles' king.

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.

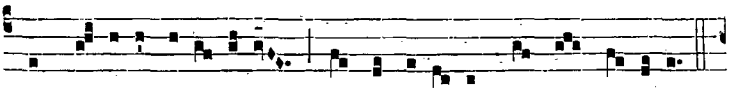
3. At the last great Supper seated, circled by his brethren's band,



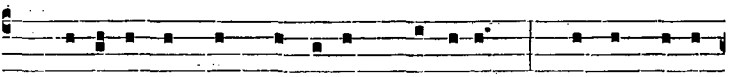
4 Ant. IV E



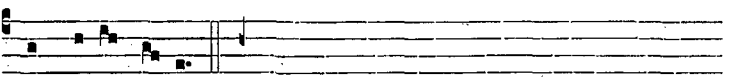
Like the young olive-branches let the Church's children be round about the table of the Lord. *v. 4.*



Ecclé-si-ae fí-li- i sint in circú- i- tu ménsae Dómini.



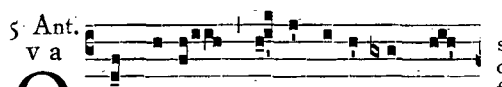
*Ps.* Be- á-ti ómnes qui *tíment* Dóminum, * qui ámbu-lant



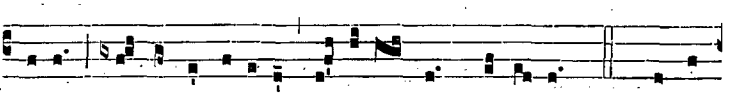
*in vi- is* é-jus. *Ps.* Beáti ómnes. IV E. *p.* 196.

The happiness and prosperity of the Church, Christ's Bride.

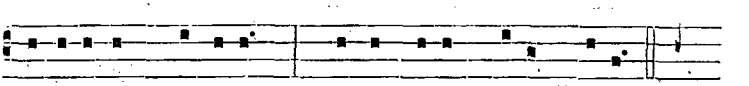
5 Ant. V a



The Lord, who has set peace in the borders of the Church, fills us with the fatness of wheat. *v. 3.*



si-ae, fruménti ádipe sá-ti- at nos Dómi-nus. *Ps.* Láuda



Je-rúsa-lem Dóminum : * láuda Dé-um tú-um Sí-on.
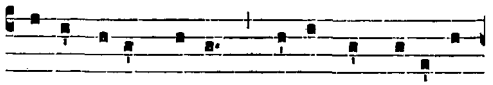
*Ps.* Láuda Jerúsalem. V a. *p.* 210.

The benefits and privileges granted by God to his Church.

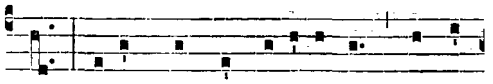
## Chapter.

FRatres : Ego enim accépi a Dómino quod et trádidi vobis, † quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit,

BRethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and



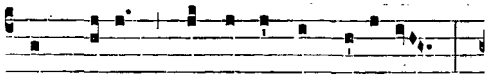
vá-ta lége pléne Cí-bis in legá-li-



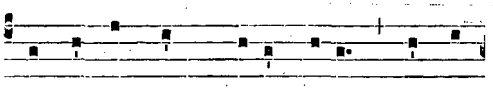
bus, Cíbum túrbae du-odénae Se dat



sú- is má-nibus. 4. Vérbum cá-ro, pá-



nem vérum Vérbo cárnem éffi-cit :

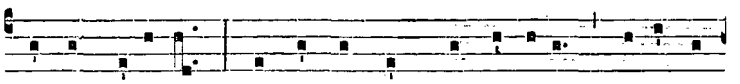


Fítque sánguis Chrísti mérum, Et si
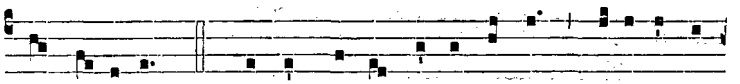
all the Law required completed in the feast its statutes planned, to the Twelve himself he meted for their food, with his own hand.

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.

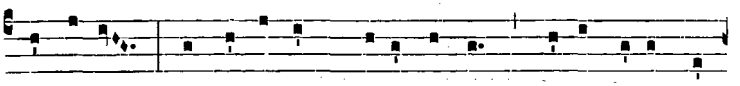
5. Therefore we, before it bending, this great sacrament adore; types and shadows have their ending in the new rite evermore; faith, our outward sense amending, maketh good defects before.



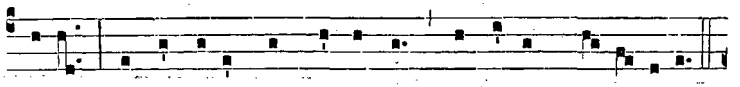
sénsus dé-fi-cit, Ad firmándum cor sincérum Só-la fí-



des súf-fi-cit. * 5. Tántum ergo Sacraméntum Vene-rémur

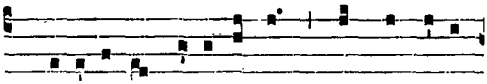


cérnu- i : Et antíquum documéntum Nóvo cédat rí-

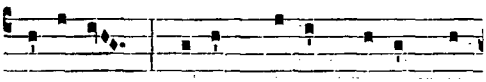


tu- i : Praéstet fídes suppleméntum Sénsu- um de-féctu- i.

* *All kneel for the 5th stanza, if this Office is celebrated in presence of the Blessed Sacrament exposed.*

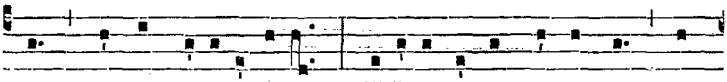


6. Geni-tó-ri, Geni-tóque Laus et jubi-

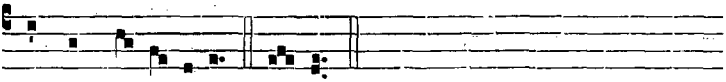


lá-ti- o, Sá-lus, hónor, vírtus quo-

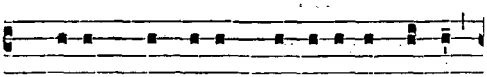
6. Honour, laud, and praise addressing to the Father and the Son, might ascribe we, virtue, blessing, and eternal benison; Holy Ghost, from both progressing, equal laud to thee be done. *(St Thomas Aquinas)*



que Sit et benedícti- o : Procedénti ab utróque Cóm-

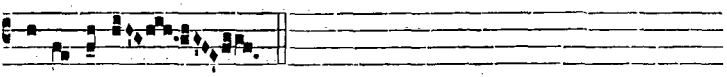


par sit laudá- ti- o. Amen.



℣. Pánem de caélo praesti-tísti é- is,
℟. Omne delectaméntum in se habéntem,

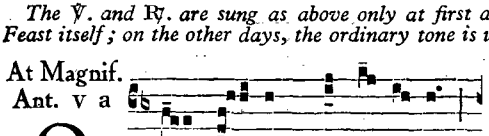
℣. Thou didst give them bread from heaven, alleluia.
℟. Containing in itself all sweetness, alleluia.



alle-lú-ia.

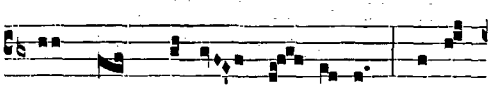
***The ℣. and ℟. are sung as above only at first and second Vespers of the Feast itself; on the other days, the ordinary tone is used.***

**At Magnif. Ant. v a**

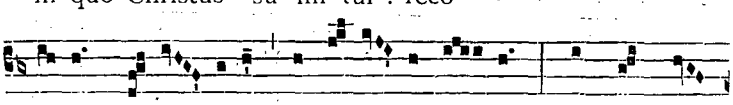


O sá-crum convi-vi- um!*

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.



in quo Chrístus sú- mi- tur : recó-

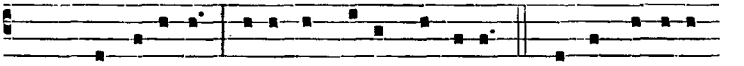


li-tur memó- ri- a passi- ó- nis é- jus : mens implé-










*Cant.* Magníficat. v a. *p.* 216 *or* 222.

*Prayer.* Deus, qui nobis. *p.* 792. — Benedicámus Dómino I. *p.* 138.

*Ant.* Sálve, Regína. *p.* 243.

**At Compline,** *the Hymn is sung to the tone and with the doxology of Christmas, p.* 248.

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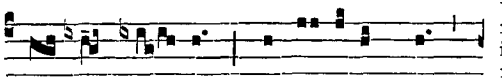
# Second Sunday after Pentecost,

## within the Octave of Corpus Christi.

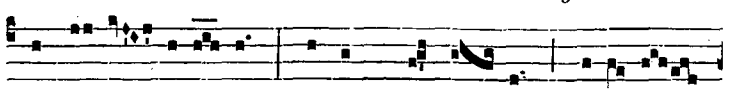
¶ *Wherever the Solemnity of Corpus Christi is held on the Sunday, Mass and the Procession are as above, p.* 792. *(At Mass, Commemoration of the Sunday).*

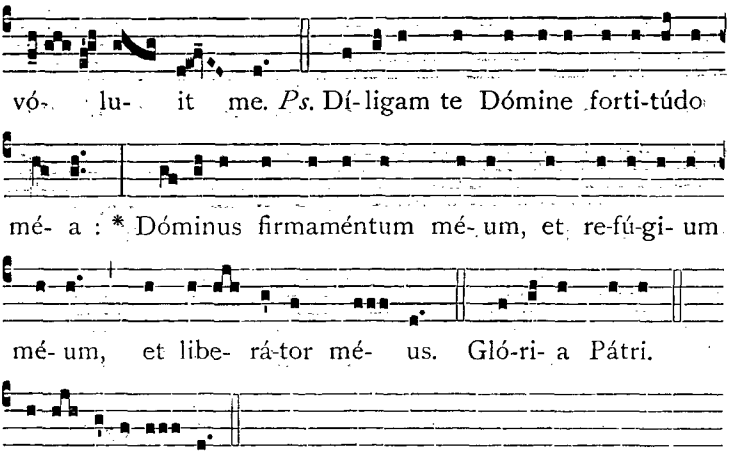
*All as on the Feast, except the following :*




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.*






## Collect.

SAncti nóminis tui Dómine timórem páriter et amórem fac nos habére perpétuum : † quia nunquam tua gubernatióne destítuis, * quos in soliditáte tuae dilectiónis instítuis. Per Dóminum nostrum.

DO 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. Collect.* Deus, qui nobis. *p.* 792.

## Lectio Epistolae beati Joannis Apostoli.

*Charity the sign of supernatural life. 1 John 3, 13-18.*

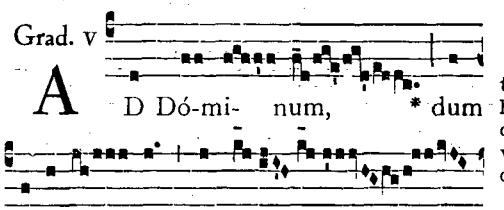
CAríssimi : Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte : omnis qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam aetérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit : et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera

DEarly 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

sua ab eo : quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo neque lingua, sed ópere et veritáte.

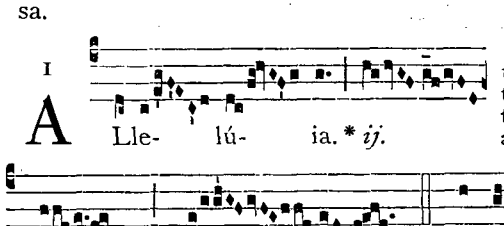
us not love in word nor in tongue, but in deed and in truth.

Grad. v

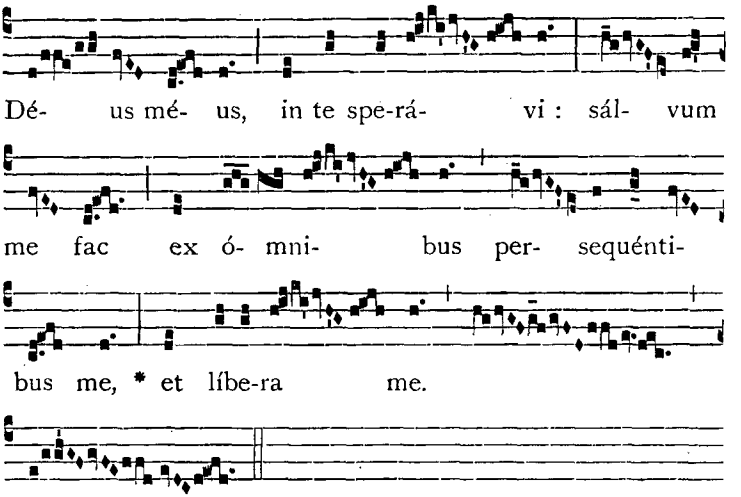



In my trouble I cried to the Lord, and he heard me. ℣. O Lord, deliver my soul from wicked lips and a deceitful tongue. *Ps. 119, 1-2.*

I




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.

*The unmannerly invited guests. Luke 14, 16-24.*

IN illo témpore : Dixit Jesus Pharisæis parábolam hanc : Homo quidam fecit cœnam magnam, et vocávit multos. Et misit servum suum hora cœnæ dícere invitátis ut venírent, quia jam paráta sunt ómnia. Et cœpérunt simul omnes excusáre. Primus dixit ei : Villam emi, et necésse hábeo exíre, et vidére illam : rogo te, habe me excusátum. Et alter dixit : Juga boum emi quinque, et eo probáre illa : rogo te, habe me excusátum. Et álius dixit : Uxórem duxi : et ídeo non possum veníre. Et revérsus servus nuntiávit hæc dómino suo. Tunc irátus paterfamílias, dixit servo suo : Exi cito in platéas, et vicos civitátis : et páuperes, ac débiles, et cæcos, et claudos intróduc huc. Et ait servus : Dómine, factum est ut imperásti, et adhuc locus est. Et ait dóminus servo : Exi in vias, et sepes : et compélle intráre, ut impleátur domus mea.

AT that time, Jesus spoke to the Pharisees this parable : A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come.

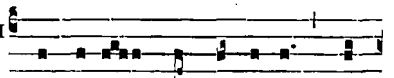
And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said

Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cœnam meam.

Credo.

to the servant, Go out into the high ways and hedges, and compel them to come in [1], that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper [2].
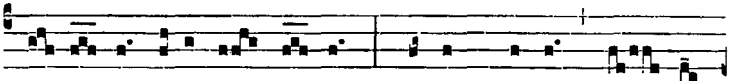
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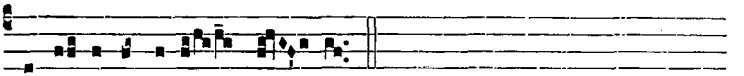


D Omine * convérte-re, et

Turn to me, O Lord, and deliver my soul, O save me for thy mercy's sake.

*Ps. 6, 5.*



é- ri- pe ánimam mé- am : sálvum me fac pro- pter



mi-se- ri-córdi- am tú- am.

**Secret.**

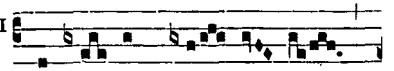
OBlátio nos, Dómine, tuo nómini dicánda purificet : et de die in diem ad caeléstis vitae tránsferat actiónem. Per Dóminum nostrum.

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...

*Commemoration of the Octave. Secret.* Ecclésiae tuae. *p.* **801.**

*Preface of Christmas, p.* 314 *(or Corpus Christi, p.* 801*).*
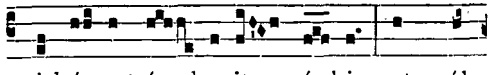
Comm. II



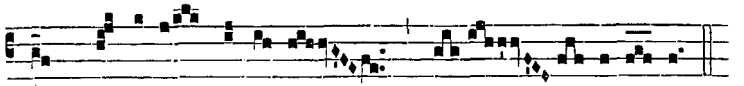
C Antá- bo * Dó- mi- no,

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.*



qui bó-na trí- bu-it mí- hi : et psál-



lam nómi-ni Dómi-ni al- tíssi-mi.

[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.

### Postcommunion.

SUmptis munéribus, quaésumus Dómine, ut cum frequentatióne mystérii, crescat nostrae salútis efféctus. Per Dóminum nostrum Jesum Christum.

TO us who have received thy sacred gifts, O Lord, vouchsafe that the more often we assist at the celebration of these divine mysteries, the more surely they may avail to the salvation of our souls. Through Jesus Christ...

*Commemoration of the Octave. Postcommunion.* Fac nos. *p.* 802.

## AT VESPERS.

*Antiphons and Psalms of the II Vespers of the Feast, p.* 815.

### Chapter.

CAríssimi : Nolíte mirári, si odit vos **mun**dus. † Nos scimus quóniam transláti sumus de mor*te ad* **vi**tam, * quóniam dilígimus **fra**tres.

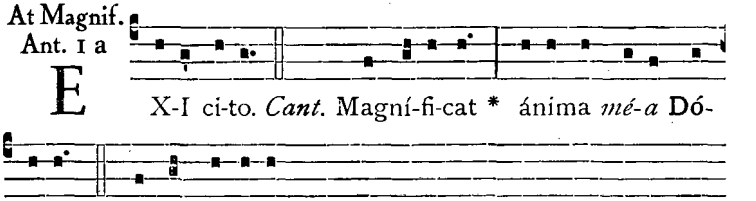
DEarly beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren.

*Hymn.* Pánge língua. *p.* **818.**

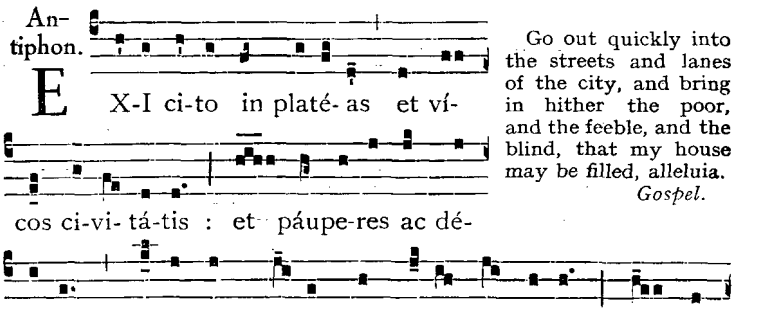
℣. Cibávit illos ex ádipe fruménti, allelúia.
℟. Et de petra, melle saturávit eos, allelúia.

℣. He fed them with the fat of wheat, alleluia,
℟. And filled them with honey out of the rock, alleluia.

At Magnif. Ant. 1 a
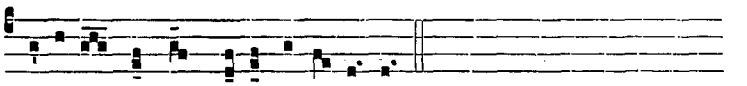



Antiphon.




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.*



ple-átur dómus mé-a, alle-lú-ia.

**Collect.**

SAncti nóminis tui Dómine timórem páriter et amórem fac nos habére perpétuum : † quia nunquam tua gubernatióne destítuis, * quos in soliditáte tuae dilectiónis instítuis. Per Dóminum nostrum.

DO 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.**

*Ant.* O quam suávis. *p.* 791. ℣. Panem.

*Prayer.* Deus, qui nobis. *p.* 792.

*However, if the Office of Monday is not of the Octave : Ant.* O sacrum. *p.* 820.

Benedicámus Dómino III. *p.* 140.

*Ant.* Salve, Regína. *p.* 243.

## 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.*

# FEAST OF THE SACRED HEART OF JESUS.

*Double of I Class with privileged Octave of III Order.*

## AT FIRST VESPERS.

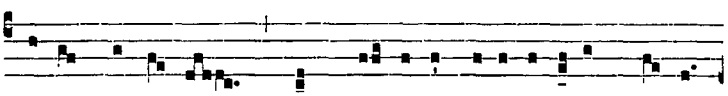
The Antiphons are taken from the Psalms they accompany.

1 Ant.
1 g

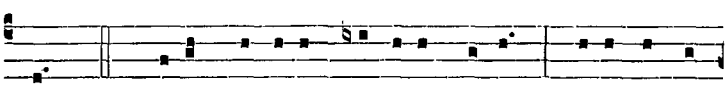


S U-á-vi júgo tú- o * domi-

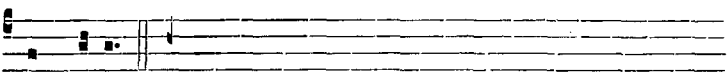
Rule, O Lord, with thy sweet yoke, in the midst of thy enemies. *v. 3 and Matth. 11, 30.*



ná-re, Dómi- ne, in mé- di- o inimi-córum tu- ó-

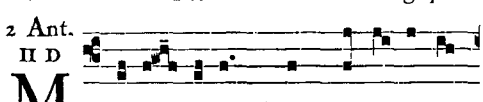


rum. *Ps.* Díxit Dóminus **Dómino mé-** o : * Séde a *dex-*



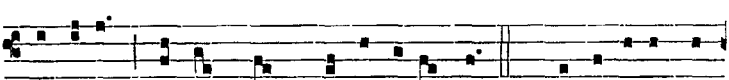
*tris* **mé-** is. *Ps.* Díxit Dóminus. 1 g. *p.* 147.

2 Ant.
II D

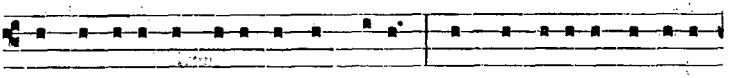


M Isé- ricors * et mi-se-rá-tor

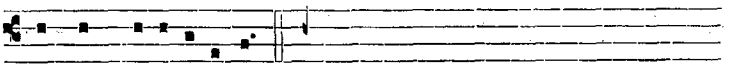
Merciful and gracious is the Lord; he has given food to those who fear him. *v. 4.*



Dóminus : éscam dé-dit timéntibus se. *Ps.* Confi-tébor tí-

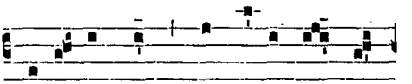


bi Dómine in tóto córde mé-o : * in consí-li-o justórum
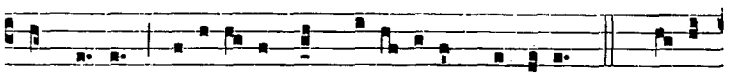


et congrega*ti*- óne. *Ps.* Confitébor. II D. *p.* 153.

3 Ant. VII a

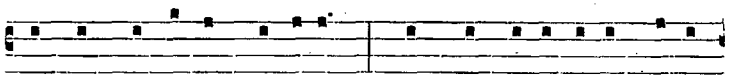


To the righteous a light is risen up in darkness; the Lord is merciful and compassionate. *v. 4.*

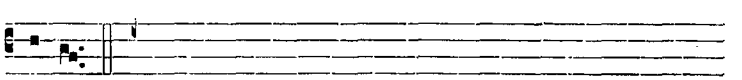
E X-órtum est * in ténebris lú-



men réctis; mi-sé-ri-cors et mi-se-rátor Dóminus. *Ps.* Be- á-
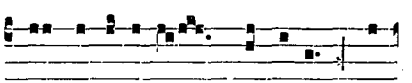


tus vir qui tímet Dóminum : * in mandá-tis é-jus vó-let



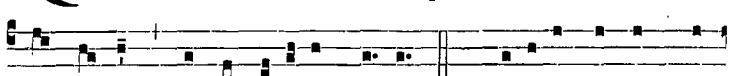
nímis. *Ps.* Beátus vir. VII a. *p.* 164.

4 Ant. VIII c

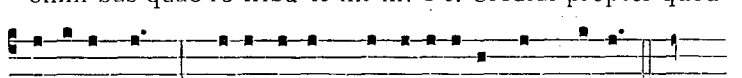


What shall I render to the Lord for all he has rendered to me? *v. 3.*

Q Uid retríbu-am * Dómino pro



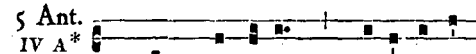
ómni-bus quae re-tríbu-it mí-hi? *Ps.* Crédidi propter quod



locútus sum : * égo autem humi-li-á*tus sum* nímis.

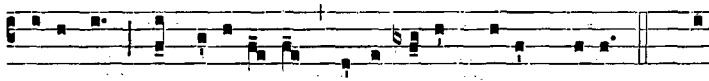
*Ps.* Crédidi. VIII c. *p.* 182.

℣ Ant. IV A*

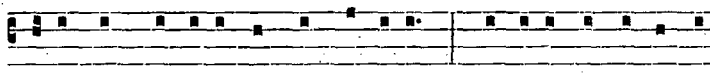


With the Lord there is mercy; and with him plentiful redemption. *v. 7.*

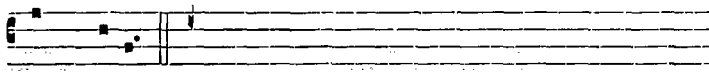
A -pud Dóminum * propi- ti- á-



ti- o est et copi- ó-sa apud é-um redémpti- o. *Ps.* De

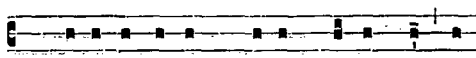


profúndis clamávi *ad te* Dómine : * Dómine exáu*di vó-*



*cem* mé-am. *Ps.* De profúndis. IV A*. *p.* 197.

*Chapter and Hymn as at II Vespers, p.* 838.

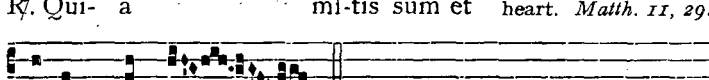


℣. Take up my yoke upon you and learn of me.

℣. Tólli-te júgum mé-um super vos, et

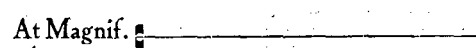
℟. Because I am meek, and humble of heart. *Matth. 11, 29.*

℟. Qui- a mí-tis sum et



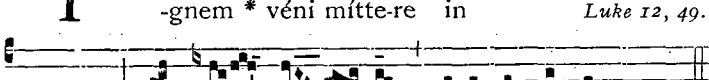
dísci-te a me.
húmilis Cór-de. *(Except on the Feast, the ℣. is sung to the ordinary tone).*

At Magnif. Ant. I D

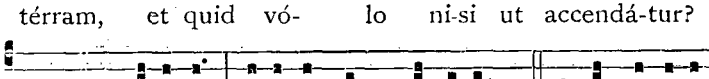


I am come to cast fire on the earth, and what will I, but that it be kindled. *Luke 12, 49.*

I -gnem * véni mítte-re in



térram, et quid vó- lo ni-si ut accendá-tur?



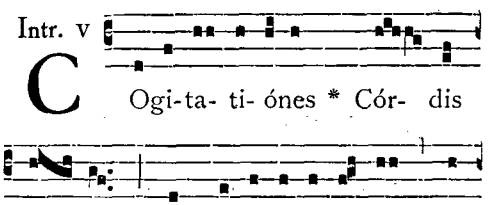
*Cant.* Magní-fi-cat * ánima *mé-a* Dóminum. 2. Et exsultávit...
*Cant.* Magníficat. I D. *p.* 212 *or* 218.

*Prayer.* Deus qui nobis, in Corde. *p.* 832.

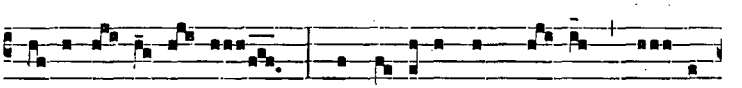
*No commemoration is made except of the Nativity of St John the Baptist or of the Feast of SS. Peter and Paul, if either was celebrated on the Octave day of Corpus Christi.*

Benedicámus Dómino. I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.

## AT MASS.[1]

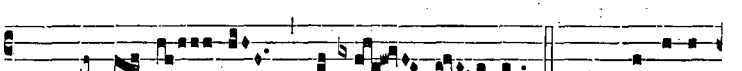


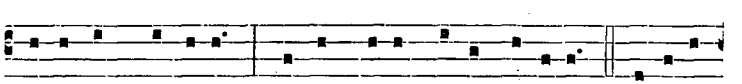

The thoughts of his heart are to all generations: that he may deliver their souls from death and feed them in famine. *Ps.* Rejoice in the Lord, O ye just; praise becometh the upright. *Ps. 32, 11 and 19.*

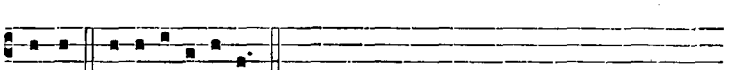









[1] The votive Mass of the Sacred Heart is found on *p.* 1736.

## Collect.

DEus qui nobis, in Corde Fílii tui, nostris vulneráto peccátis, infinítos dilectiónis thesáuros misericórditer largíri dignáris; † concéde, quaésumus, ut illi devótum pietátis nostrae praestántes obséquium, * dignae quoque satisfactiónis exhibeámus offícium. Per eúmdem.

O God, who in the Heart of thy Son, wounded for our sins, dost deign mercifully to lavish upon us the treasures of thy love: grant, we beseech thee, that with the devout homage of our piety we may also offer him worthy service of reparation. Through the same our Lord.

*On Sunday, 2nd Collect* Protéctor, *p.* 843.

## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

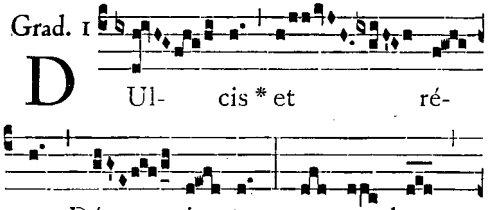
*Christ has revealed the divine mystery, hidden from eternity. Ephes. 3, 8-12 and 14-19.*

FRatres: Mihi ómnium sanctórum mínimo data est grátia haec in géntibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quae sit dispensátio sacraménti abscónditi a saéculis in Deo, qui ómnia creávit: ut innotéscat principátibus et potestátibus in caeléstibus per Ecclésiam multifórmis sapiéntia Dei: secúndum praefinitiónem saeculórum, quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciam, et accéssum in confidéntia per fidem ejus. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in caelis et in terra nominátur: ut det vobis secúndum divítias glóriae suae, virtúte corroborári per Spíritum ejus in interiórem hóminem: Christum habitáre per fidem in córdibus vestris: in caritáte radicáti et fundáti: ut possítis comprehéndere cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

BRethren, 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.

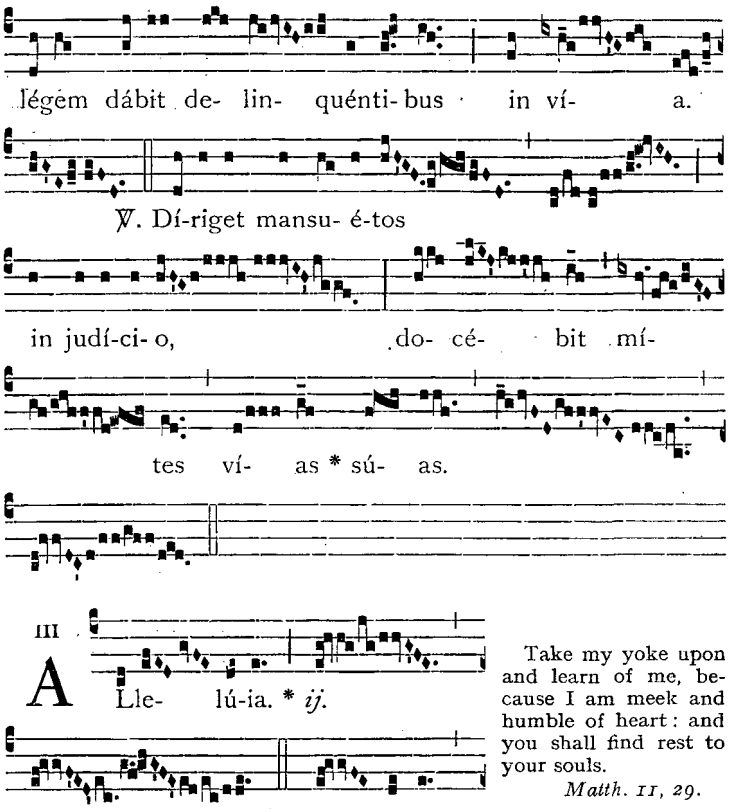
[1] "Man renewed by Baptism and the indwelling of the Holy Ghost".
[2] "Of God's plan, infinite in its dimensions" (Osty).

Grad. I




The Lord is sweet and righteous: therefore will he give a law to sinners in the way. ℣. He will guide the mild in judgment: he will teach the meek his ways.

*Ps. 24, 8-9.*

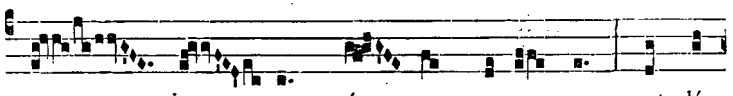


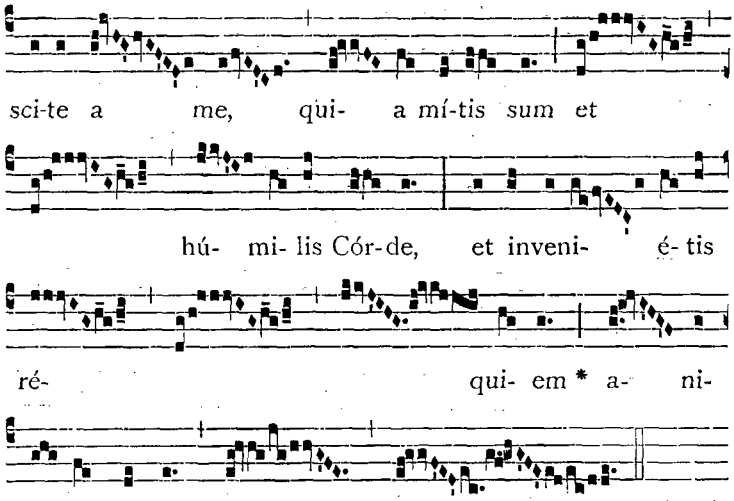

III




Take my yoke upon and learn of me, because I am meek and humble of heart: and you shall find rest to your souls.

*Matth. 11, 29.*






### ✠ Sequentia sancti Evangelii secundum Joannem.

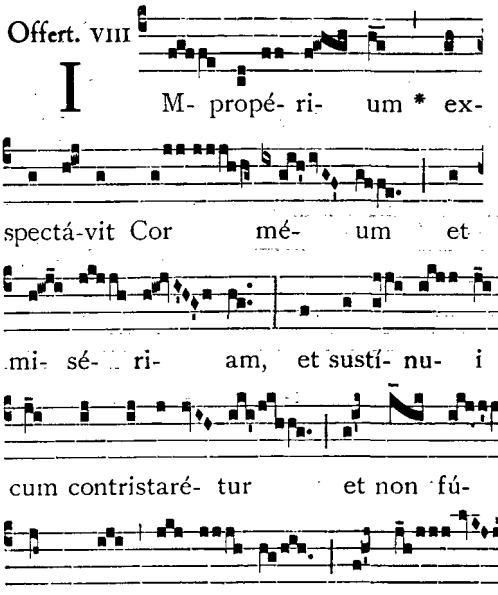
*The Heart of Jesus laid open on the Cross. John 19, 31-37.*

IN illo témpore : Judaéi (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato, (erat enim magnus dies ille Sábbati) rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura : sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit : et verum est testimónium ejus. Et ille scit quia vera dicit, ut et vos credátis. Facta sunt enim haec ut Scriptúra implerétur : Os non comminuétis ex eo. Et íterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

Credo.

AT that time the Jews (because it was the parasceve) that the bodies might not remain upon the cross upon the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came : and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony : and his testimony is true. 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.

Offert. VIII




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.*

**Secret.**

RESpice, quaésumus, Dómine, ad ineffábilem Cordis dilécti Fílii tui caritátem : ut quod offérimus sit tibi munus accéptum et nostrórum expiátio delictórum. Per eúmdem Dóminum nostrum.

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.

*On Sunday, 2nd Secret :* Réspice, Dómine. *p.* 846.

**Preface.**

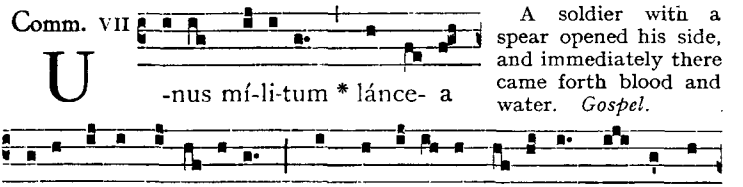
VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Qui Unigénitum tuum in cruce pendéntem láncea mílitis transfígi voluísti, ut apértum Cor, divínae largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiae, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et poeniténtibus patéret

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 Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

Sanctus...

place of pious souls, the refuge of salvation to the penitent. And therefore with Angels and Archangels, with Thrones and Dominations, and with the whole army of the heavenly host, we sing a hymn to thy glory and unceasingly repeat : Holy...




A soldier with a spear opened his side, and immediately there came forth blood and water. *Gospel.*

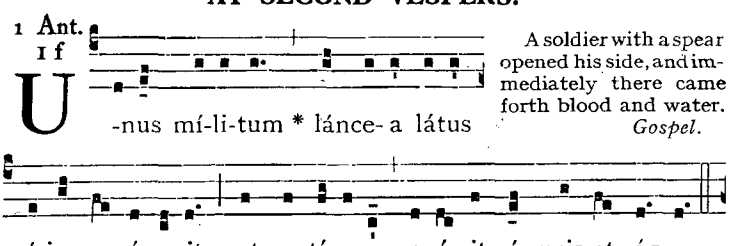
**Postcommunion.**

PRaébeant nobis, Dómine Jesu, divínum tua sancta fervórem : quo dulcíssimi Cordis tui suavitáte percépta, discámus terréna despícere et amáre caeléstia. Qui vivis.

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.

*On Sunday, 2nd Postcommunion.* Sancta tua, *p.* 847 *; last Gospel, p.* 845.

## AT SECOND VESPERS.

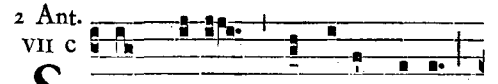



A soldier with a spear opened his side, and immediately there came forth blood and water. *Gospel.*

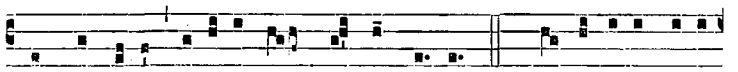
*Ps.* Díxit Dóminus Dómino mé-o : * Séde a *déxtris* mé- is.

*Ps.* Dixit Dóminus. 1 f. *p.* 147.
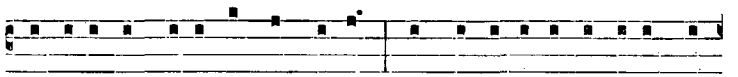
2 Ant. VII c



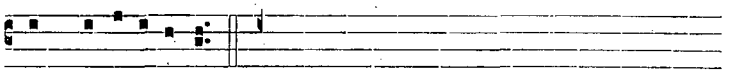
Jesus stood and cried, saying: If any man thirst, let him come to me and drink. *John 7, 37.*



Si quis sí-tit véni- at ad me et bí-bat. *Ps.* Confi-tébor tíbi



Dómine in tóto córde mé- o : * in consí- li- o justórum et

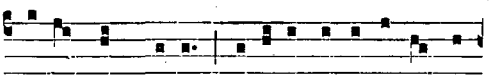


congrega-ti-óne. *Ps.* Confitébor. VII c. *p.* 157.

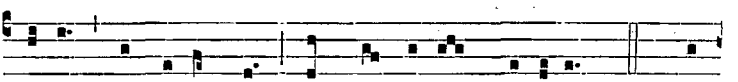
3 Ant. III a 2
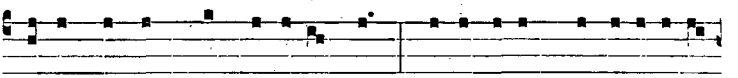


With an everlasting love has God loved us; lifted up, therefore, from the earth, he has drawn us to his Heart, taking pity on us. *Jerem., 31, 3; John 12, 32.*



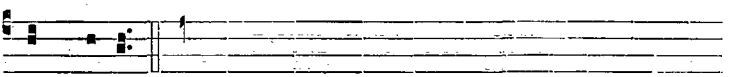
léxit nos Dé-us, íde- o exaltá-tus a



térra, attráxit nos ad Cor sú- um mí-serans. *Ps.* Cré-

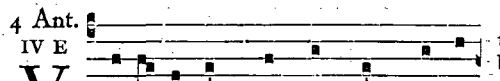


di-di propter quód locútus sum : * égo autem hum i-li- á-*tus*

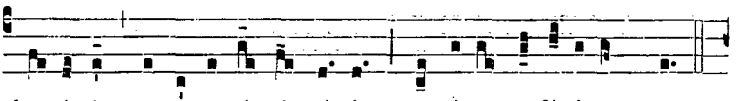


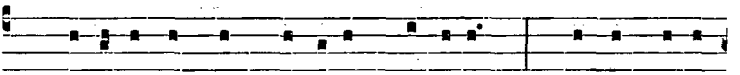
*sum* nímis. *Ps.* Crédidi. III a². *p.* 180.

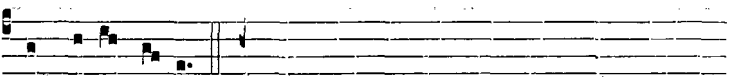
4 Ant. IV E

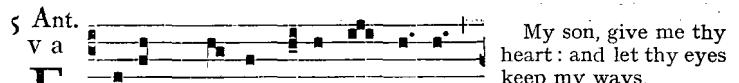


Come to me, all you that labour and are burdened: and I will refresh you. *Matth. 11, 28.*

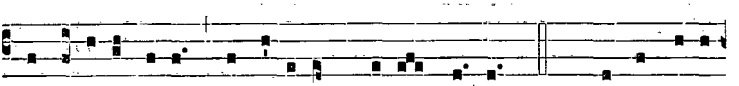



My son, give me thy heart: and let thy eyes keep my ways. *Proverbs 23, 26.*



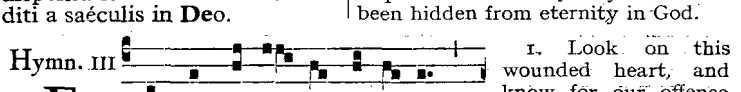


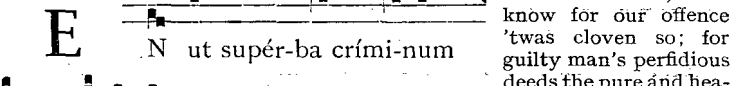


**Chapter.**

FRatres : Mihi ómnium sanctórum mínimo data est grátia haec † in géntibus evangelizáre investigábiles divítias **Christi**, * et illumináre omnes, quae sit dispensátio sacraménti abscónditi a saéculis in **Deo**.

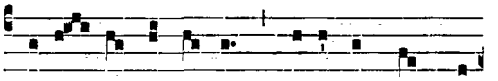
BRethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God.
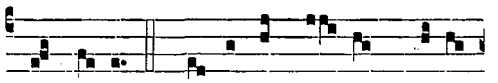



1. Look on this wounded heart, and know for our offence 'twas cloven so; for guilty man's perfidious deeds the pure and heavenly Victim bleeds.

2. What worse than heathen souls are here whose sins direct the



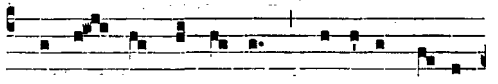
ci- á- vit ínno-cens Meréntis haud tá-



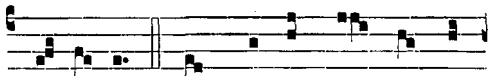
le Dé- i! 2. Vibrántis há- stam mí-li-
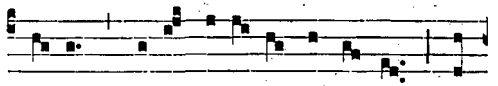


tis Peccá-ta nóstra dí-ri-gunt, Ferrúm-



que dí- rae cúspi-dis Mortále crímen



á-cu- it. 3. Ex Córde scísso Ecclé-



si- a, Chrísto jugá-ta, násci- tur : Hoc

heathen spear and wound that blessed Heart from whence proceed our succour and defence.

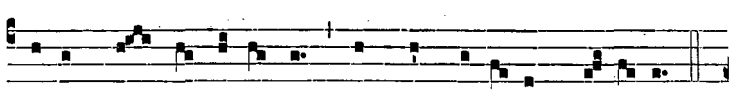
3. Wherefrom, as Eve from Adam's side, is born the new mysterious Bride; wherethrough, like Noë's faithful band, forth from the ark we pass to land.

4. Thence like a sevenfold river flows grace that no bound or measure knows; thither the sinful tribes repair and wash their robes to whiteness there.

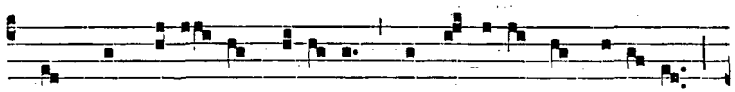
5. Oh may our hearts the semblance take of his who suffered for our sake and in our bosoms burn the same divine and ever-during flame.

6. Christ, from whose Heart all grace is poured, be everlastingly adored, and equal praises still repeat the Father and the Paraclete.

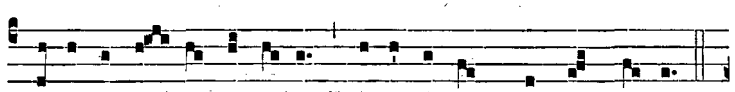
*(18th cent. Trans. W. Shewring, by perm.).*



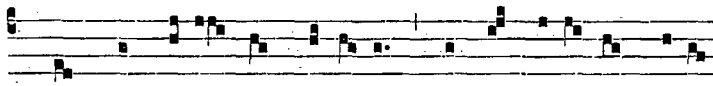
óstium árcæ in lá-tere est Génti ad sa-lú-tem pó-si-tum.
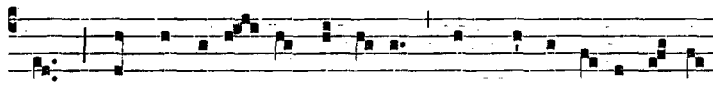


4. Ex hoc pe-rén-nis grá-ti- a, Ceu septi-fórmis flúvi- us,



Stó-las ut íl- lic sórdi-das Lavémus Agni in sángui-ne.



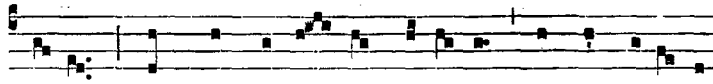
5. Túrpe est redíre ad crími-na, Quae Cor be-á-tum láce-



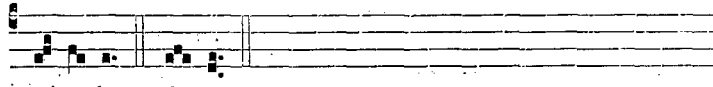
rent : Sed aemu-lé-mur córdi-bus Flámmas amó-ris índi-



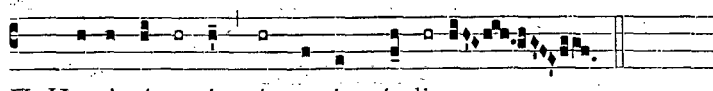
ces. 6. Jé-su, tí-bi sit gló-ri- a, Qui Córde fúndis grá-



ti- am, Cum Pátre et ál-mo Spí-ri-tu In sempi-térna



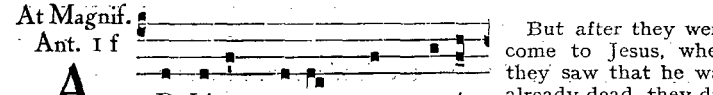
saécu-la. Amen.



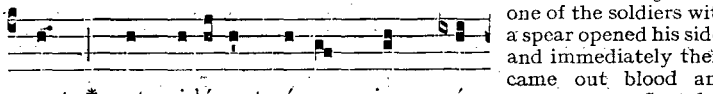
℣. Hauri- é- tis áquas in gáudi- o.
℟. De fónti-bus Salva- tó- ris.
Ye shall draw waters with joy. Out of the Saviour's fountains.

*(Except on the Feast, the ℣. is sung to the ordinary tone).*

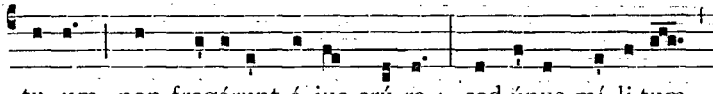
At Magnif. Ant. 1 f



AD Jésum autem cum venís-

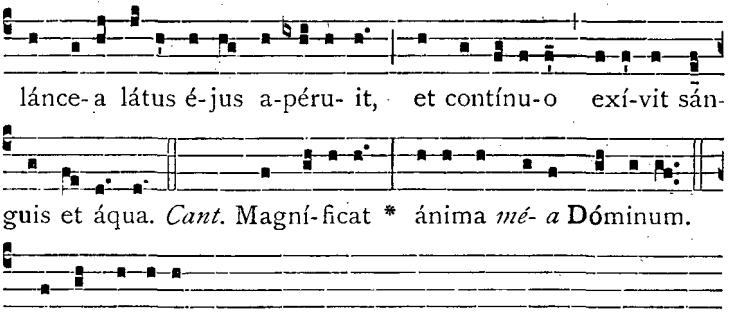


sent, * ut vidérunt é- um jam mór-



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.*




2. Et exsultávit... *Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

*Prayer.* Deus qui nobis. *p.* 832. — Benedicámus Dómino I. *p.* 138.

*Ant.* Sálve, Regína. *p.* 243.

**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.*

O 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.
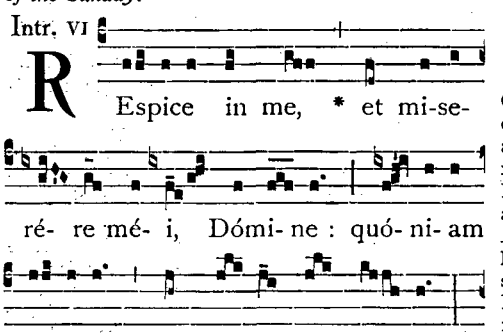
O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to thee, so that we may all 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.

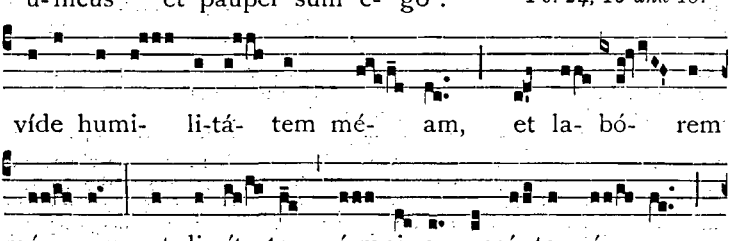
¶ *In those dioceses where the Feast of the Sacred Heart is kept to-day, the Mass of the Feast is sung, p.* 831, *with Commemoration and Last Gospel of the Sunday.*

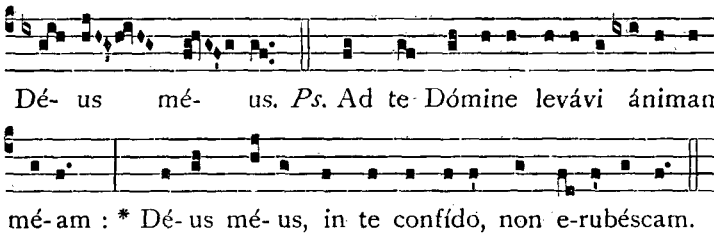
Intr. VI




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.*






Glória Patri. 6th tone. *p.* 30.

## Collect.

PRotéctor in te sperántium Deus, sine quo nihil est válidum, nihil sanctum : † multíplica super nos misericórdiam tuam; ut te rectóre, te duce, sic transeámus per bona temporália, * ut non amittámus aetérna. Per Dóminum.

O 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.
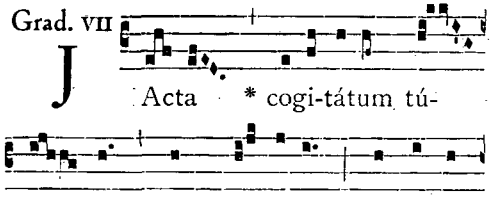
## Lectio Epistolae beati Petri Apostoli.

*Confidence in God and vigilance. 1 Peter 5, 6-11.*

CAríssimi : Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis : omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte : quia adversárius vester diábolus tamquam leo rúgiens circuit, quaerens quem dévoret: cui resístite fortes in fide : sciéntes eámdem passiónem ei, quae in mundo est, vestrae fraternitáti fíeri. Deus autem omnis grátiae, qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit, solidabítque. Ipsi glória, et impérium in saécula saeculórum. Amen.
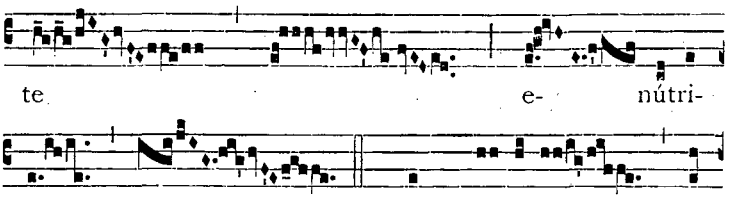
DEarly beloved, Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever.

Grad. VII

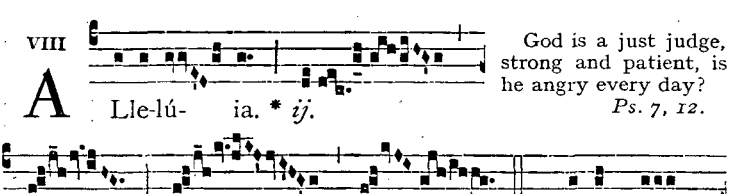



Cast thy care upon the Lord and he shall sustain thee. ℣. When I cried to the Lord he heard my voice, from them that draw near to me.

*Ps. 54, 23, 17 and 19.*

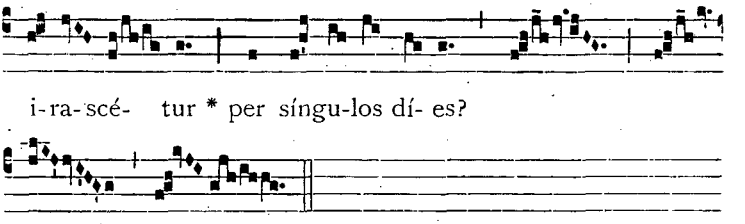



VIII




God is a just judge, strong and patient, is he angry every day?

*Ps. 7, 12.*




## ✠ Sequentia sancti Evangelii secundum Lucam.

*The lost sheep and the lost coin. Luke 15, 1-10.*

IN illo témpore : Erant appropinquántes ad Jesum publicáni et peccatóres, ut audírent illum. Et murmurábant pharisaéi et scribae, dicéntes : Quia hic peccatóres récipit, et mandúcat cum illis. Et ait ad illos parábolam istam, dicens : Quis ex vobis homo, qui habet centum oves : et si perdíderit unam ex illis, nonne dimíttit nonagínta novem in desérto, et vadit ad illam, quae períerat, donec invéniat eam? Et cum invénerit eam, impónit in húmeros suos gaudens : et véniens domum, cónvocat amícos et vicínos, dicens illis : Congratulámini mihi, quia invéni ovem meam, quae períerat. Dico vobis, quod ita gáudium erit in caelo super uno peccatóre paeniténtiam agénte, quam super nonagínta novem justis, qui non índigent paeniténtia. Aut quae múlier habens drachmas decem, si perdíderit drachmam unam, nonne accéndit lucérnam, et evérrit domum, et quaerit diligénter, donec invéniat? Et cum invénerit, cónvocat amícas et vicínas, dicens : Congratulámini mihi, quia invéni drachmam, quam perdíderam. Ita dico vobis : gáudium erit coram Angelis Dei super uno peccatóre paeniténtiam agénte.

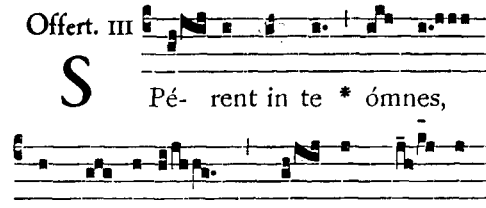
Credo.

AT that time, the publicans and sinners drew near unto Jesus to hear him : and the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying :
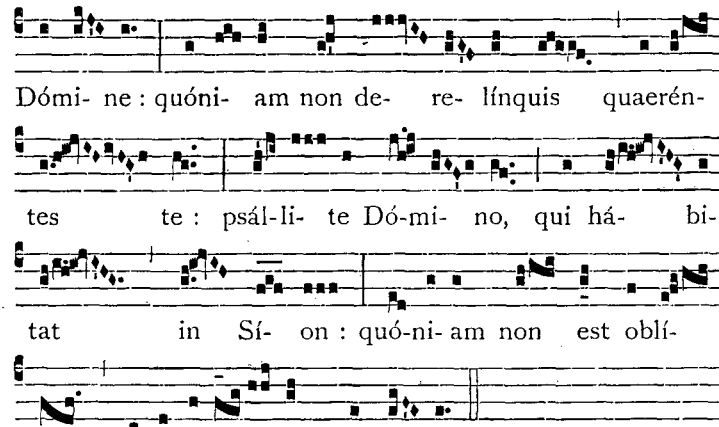
What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Offert. III




Let them trust in thee who know thy name[1] 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.*




**Secret.**

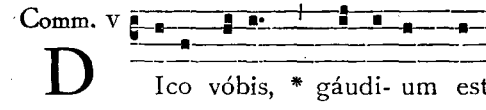
RE spice, Dómine, múnera supplicántis Ecclésiae : et salúti credéntium perpétua sanctificatióne suménda concéde. Per Dóminum.

FAvourably regard we beseech thee, O Lord, the offerings of thy suppliant Church: and grant that, hallowed for evermore by thee, to thy faithful receiving them they may avail unto salvation. Through Jesus...

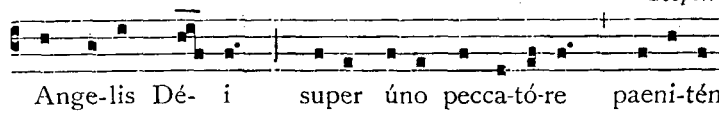
*2nd Secret :* Réspice, quaésumus. *p.* 835.

*Preface of the Sacred Heart, p.* 835.

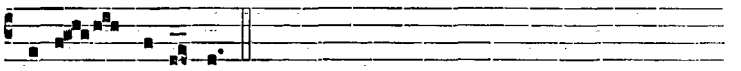
Comm. v




I say to you: there is joy before the angels of God upon one sinner doing penance. *Gospel.*




[1] The friends and faithful servants of God.



ti- am agénte.

**Postcommunion.**

SAncta tua nos, Dómine, sumpta vivíficent : et misericórdiae sempitérnae praéparent expiátos. Per Dóminum.

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.

*2nd Postcommunion :* Praébeant nobis. *p.* 836.

## AT VESPERS.

*Antiphons and Psalms of II Vespers, p.* 836.

**Chapter.**

CAríssimi : Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis : † omnem sollicitúdinem vestram projiciéntes *in* éum, * quóniam ipsi cura est de vobis.

DEarly beloved, Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you.

*Hymn.* En ut supérba. *p.* 838.

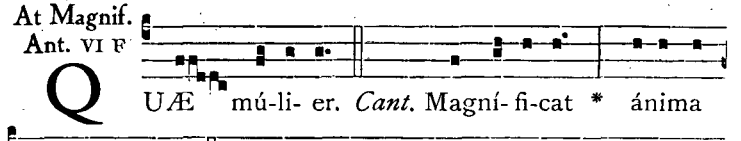
℣. Memóriam fecit mirabílium suórum miserátor Dóminus.

℟. Escam dédit timéntibus se.

℣. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord.

℟. He hath given food to them that fear him.

At Magnif. Ant. VI F
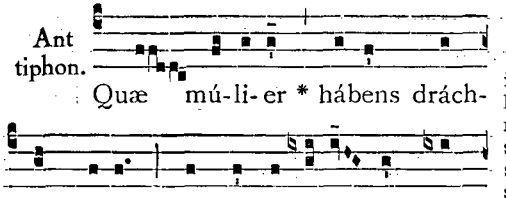


QUÆ mú-li- er. *Cant.* Magní- fi-cat * ánima

*mé- a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VI F. *p.* 216.

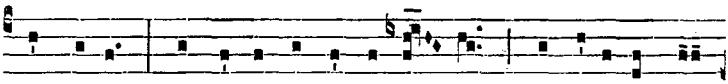
Ant tiphon.



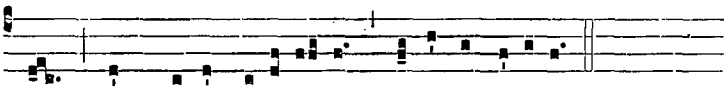
Quæ mú-li- er * hábens drách- mas decem, et si perdíde- rit drách-

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it?

*Gospel.*



mam únam, nonne accéndit lu-cér- nam, et evérrit dó-



mum, et quaérit di-ligénter, donec invéni- at?

*Prayer.* Protéctor. *p.* 843.

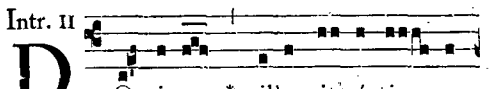
**Commemoration of the Octave of the Sacred Heart.**

*Ant.* Ignem. *p.* 830. ℣. Tóllite. — *Prayer.* Deus, qui nobis. *p.* 832.
*However, if the Office of Monday is not of the Octave :*
*Ant.* Ad Jesum autem. *p.* 840. ℣. Hauriétis.
Benedicámus Dómino III. *p.* 140. — *Ant.* Salve, Regína. *p.* 243.

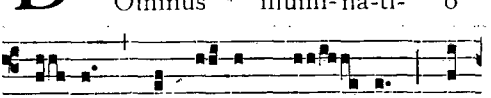
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# Fourth Sunday after Pentecost.

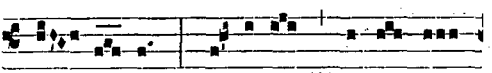
Intr. II



Dominus * illumi-ná-ti- o

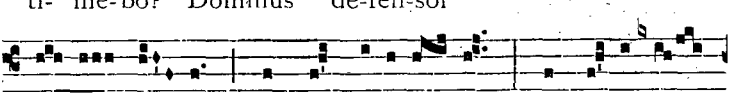


mé- a, et sá- lus mé- a, quem

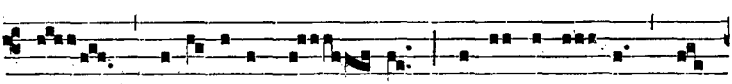


ti- mé-bo? Dóminus de-fén-sor

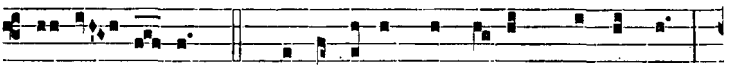
The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. *Ps.* If armies in camp should stand together against me, my heart shall not fear. *Ps. 26, 1-3.*



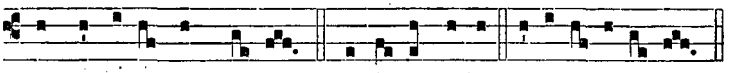
ví- tae mé- ae, a quo trepidá- bo? qui trí-bu- lant



me in-imí-ci mé- i, infirmá-ti sunt, et



ce- ci- dé- runt. *Ps.* Si consístant advérsum me cástra : *



non timébit cor mé- um. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 2nd tone. *p.* 28

**Collect.**

DA nobis, quaésumus Dómine, † ut et mundi cursus pacífice nobis tuo órdine dirigátur : * et Ecclésia tua tranquílla devotióne laetétur. Per Dóminum nostrum.

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.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

**Lectio Epistolae beati Pauli Apostoli ad Romanos.**

*The sufferings and hope of the whole creation. Rom. 8, 18-23.*

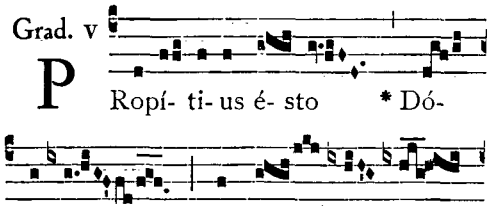
FRatres : Exístimo, quod non sunt condígnae passiónes hujus témporis ad futúram glóriam, quae revelábitur in nobis. Nam exspectátio creatúrae, revelatiónem filiórum Dei exspéctat. Vanitáti enim creatúra subjécta est, non volens, sed propter eum, qui subjécit eam in spe : quia et ipsa creatúra liberábitur a servitúte corruptiónis, in libertátem glóriae filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes : et ipsi intra nos gémimus, adoptiónem filiórum Dei exspectántes, redemptiónem córporis nostri : in Christo Jesu Dómino nostro.

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[1], not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God[2]. For we know that every creature groaneth, and travaileth in pain, even until now. And not only it, but ourselves also, who have the first-fruits 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).
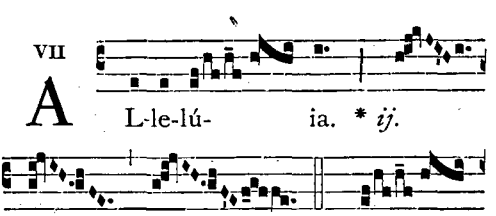
Grad. v




Forgive us our sins, O Lord, lest the gentiles should at any time say, Where is their God? ℣. Help us, O God our Saviour; and for the honour of thy name, O Lord, deliver us.

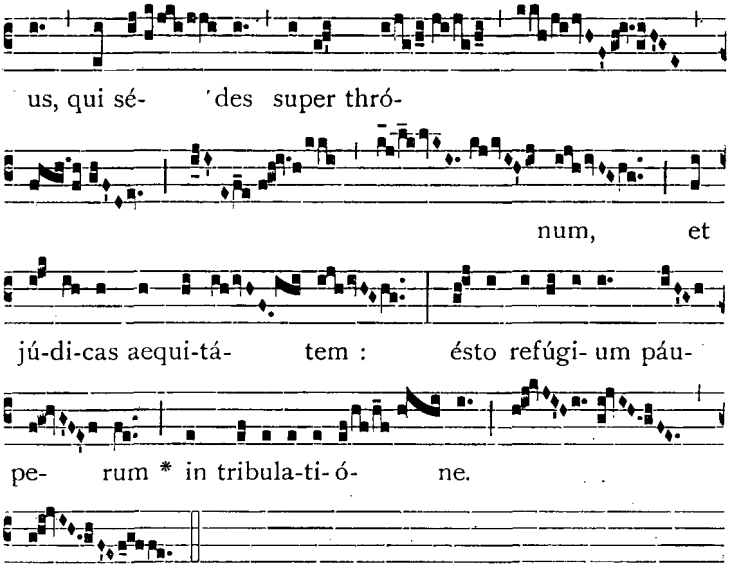
*Ps. 78, 9-10.*

VII




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, 1-11)* 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*).

IN illo témpore : Cum turbae irrúerent in Jesum, ut audírent verbum Dei, et ipse stábat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum : piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quae erat Simónis, rogávit eum a terra redúcere pusíllum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem : Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi : Praeceptor, per totam

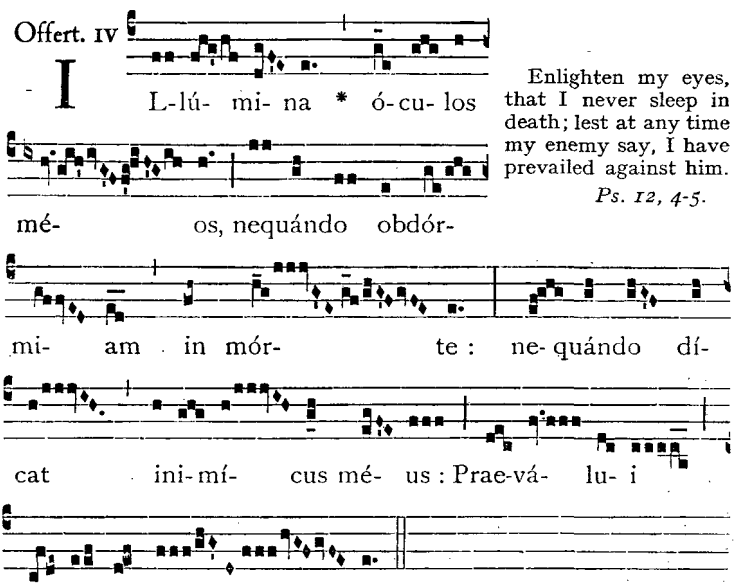
AT that time, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, he desired him to draw 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

noctem laboránte, nihil cépimus : in verbo autem tuo laxábo rete. Et cum hoc fecíssent, conclusérunt píscium multitúdinem copiósam : rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génua Jesu, dicens : Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdéderat eum, et omnes, qui cum illo erant, in captúra píscium, quam céperant : simíliter autem Jacóbum et Joánnem, fílios Zebedaéi, qui erant sócii Simónis. Et ait ad Simónem Jesus : Noli timére : ex hoc jam hómines eris cápiens. Et subdúctis ad terram návibus, relíctis ómnibus, secúti sunt eum. Credo.

all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking.

Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.




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.
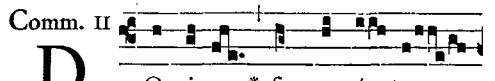
OBlatiónibus nostris, quaésumus Dómine, placáre suscéptis : et ad te nostras étiam rebélles compélle propítius voluntátes. Per Dóminum nostrum.

ACcept, 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.*
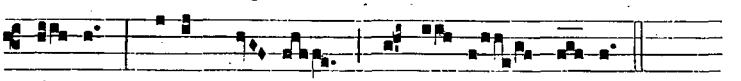
*Preface of the Blessed Trinity, p.* 12.

Comm. II




The Lord is my firmament, and my refuge, and my deliverer, my God is my helper. *Ps. 17, 3.*







## Postcommunion.

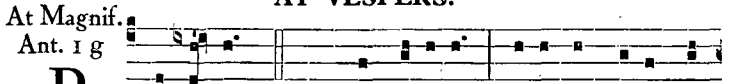
MYstéria nos, Dómine quaésumus, sumpta purificent : et suo múnere tueántur. Per Dóminum nostrum.

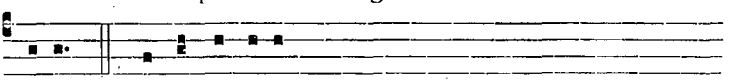
MAY the sacrament we have received, O Lord, make clean our hearts : and by the grace with which it has enriched us, be our sure defence. Through Jesus Christ our Lord.

2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

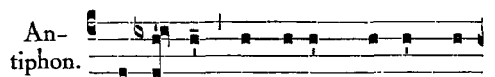
## AT VESPERS.

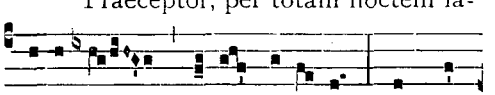
At Magnif. Ant. 1 g



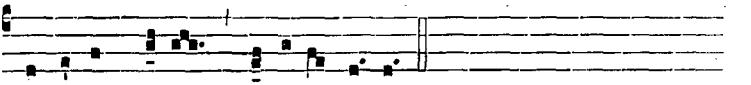




An- tiphon.




Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net. *Gospel.*



bo autem tú-o laxábo ré-te.
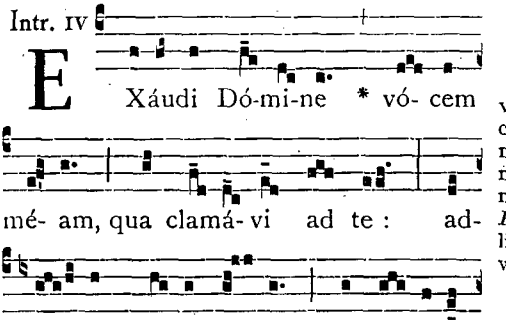
*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Da nobis. *p.* 849.

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# Fifth Sunday after Pentecost.

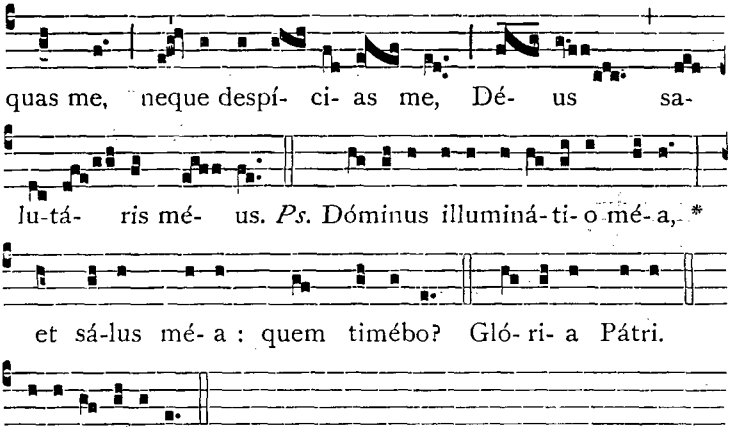
Intr. IV



E Xáudi Dó-mi-ne * vó- cem mé- am, qua clamá- vi ad te : ad- jú- tor mé- us é-sto, ne de- re-lín-

Hear, O Lord, my voice with which I have cried to thee: be thou my helper, forsake me not, nor do thou despise me, O God my Saviour. *Ps.* The Lord is my light, and my salvation, whom shall I fear?

*Ps. 26, 7 and 9.*



quas me, neque despí- ci- as me, Dé- us sa- lu-tá- ris mé- us. *Ps.* Dóminus illuminá-ti-o mé-a, * et sá-lus mé- a : quem timébo? Gló- ri- a Pátri.

•E u o u a e. Glória Pátri. 4th tone. *p.* 29.

## Collect.

DEus, qui diligéntibus te bona invisibília praeparásti : † infúnde córdibus nostris tui amóris affléctum; ut te in ómnibus et super ómnia diligéntes, * promissiónes tuas, quae omne desidérium súperant, consequámur. Per Dóminum nostrum.

O God, who for them that love thee hast prepared good things, which eye hath not seen : pour into our hearts a fervent love of thee; so that in all things and above all things loving thee, we may attain to thy promises exceeding all desire of the heart of man. Through Jesus Christ...

2. A cunctis. *p.* 429. — 3. *At the priest's choice.*

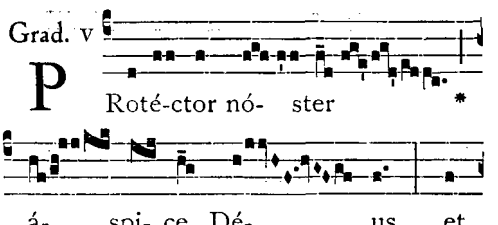
## Lectio Epistolae beati Petri Apostoli.

*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.*

CAríssimi : Omnes unánimes in oratióne estóte, compatiéntes, fraternitátis amatóres, misericórdes, modésti, húmiles : non reddéntes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicéntes : quia in hoc vocáti estis, ut benedictiónem haereditáte possideátis. Qui enim vult vitam dilígere, et dies vidére bonos, coérceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bonum: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum : vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni aemulatóres fuéritis? Sed et si quid patímini propter justítiam, beáti. Timórem autem eórum ne timuéritis : et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

DEarly beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing : for unto this are you called, that you may inherit a blessing. *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; 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).*

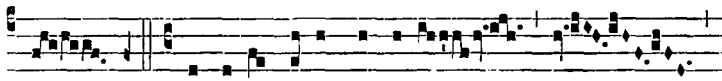
And who is he that can hurt you, if you be jealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.




Behold, O God our protector, and look on thy servants. ℣. O Lord God of hosts, give ear to the prayers of thy servants.
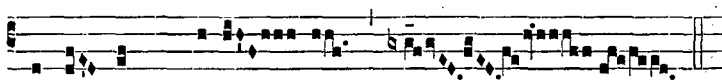
*Ps. 83, 10 and 9.*
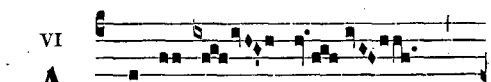




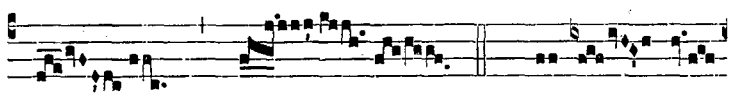


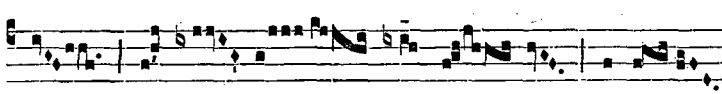


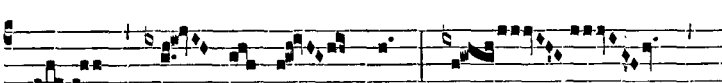

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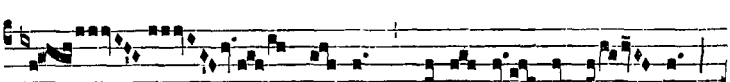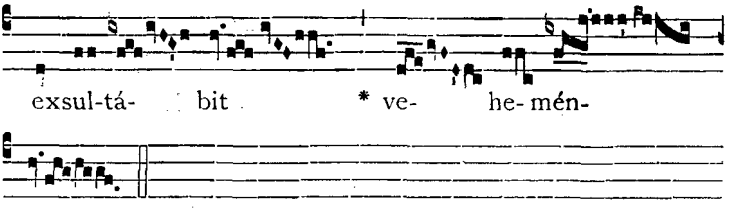



In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. *Ps. 20, 1.*





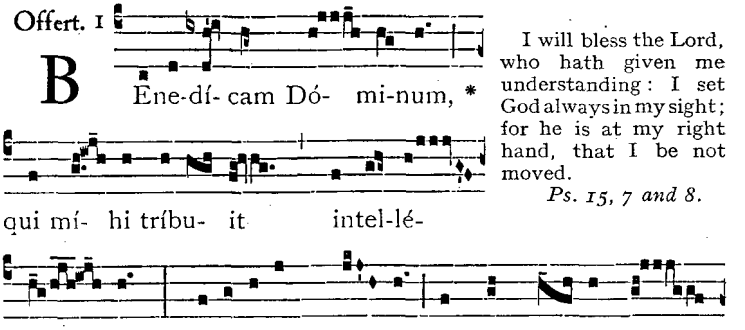

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The demands of charity. Matth. 5, 20-24.*

IN illo témpore : Dixit Jesus discípulis suis : Nisi abundáverit justítia vestra plus quam scribárum et pharisaeórum, non intrábitis in regnum caelórum. Audístis, quia dictum est antíquis : Non occídes : qui autem occíderit, reus erit judício. Ego autem dico vobis : quia omnis, qui iráscitur fratri suo, reus erit judício. Qui autem díxerit fratri suo, raca : reus erit concílio. Qui autem díxerit, fátue : reus erit gehénnae ignis. Si ergo offers munus tuum ad altáre, et ibi recordátus fúeris, quia frater tuus habet áliquid advérsum te : relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo : et tunc véniens ófferes munus tuum. Credo.
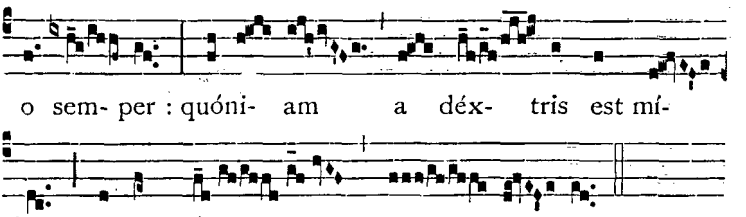
AT that time, Jesus said to his disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

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.




I will bless the Lord, who hath given me understanding: I set God always in my sight; for he is at my right hand, that I be not moved.

*Ps. 15, 7 and 8.*



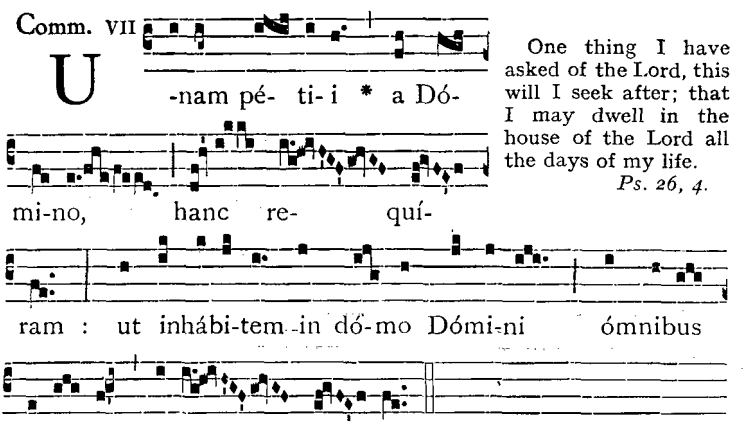

**Secret.**

PRopitiáre, Dómine, supplicatiónibus nostris : et has oblatiónes famulórum famularúmque tuárum benígnus assúme; ut, quod sínguli obtulérunt ad honórem nóminis tui, cunctis profíciat ad salútem. Per Dóminum.

BE appeased, we beseech thee, O Lord, by our supplications: and in thy loving-kindness, graciously accept the offerings which thy servants and thine handmaidens lay upon thine altar. May that which each one of us has offered to the glory of thy name, profit all alike to salvation. Through Jesus Christ...

**2.** Exáudi nos. *p.* 434 — **3.** *At the priest's choice.*
*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.**

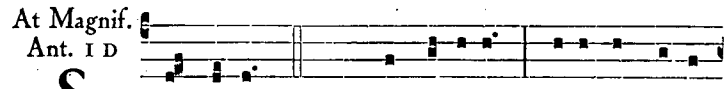
QUos caelésti, Dómine, dono satiásti : praesta, quaésumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum nostrum.

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.

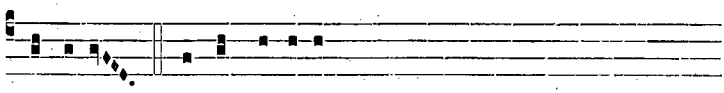
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. I D

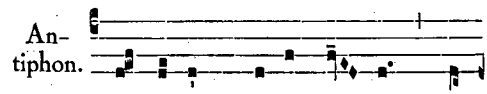


S I óffers. *Cant.* Magní- ficat * ánima *mé- a*



Dóminum. 2. Et exsultávit... *Cant.* Magníficat. I D. *p.* 212.

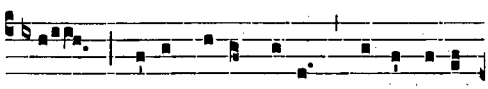
Antiphon.



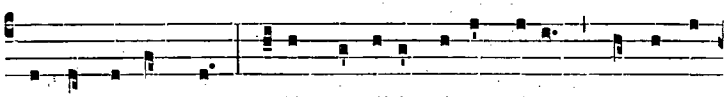
Si óffers múnus tú- um an-



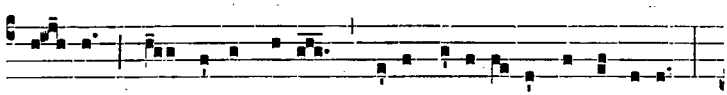
te altá- re, et recordá-tus fú-e-
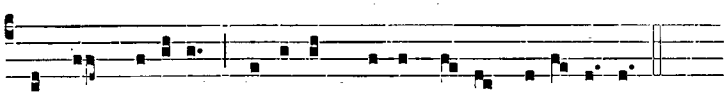


ris qui-a fráter tú-us hábet á-li-



quid advérsum te : re-línque ibi múnus tú-um ante al-



tá- re, et váde pri-us reconci-li- á-ri frátri tú-o :



ēt tunc véni- ens óffe-res múnus tú- um, alle-lú- ia.

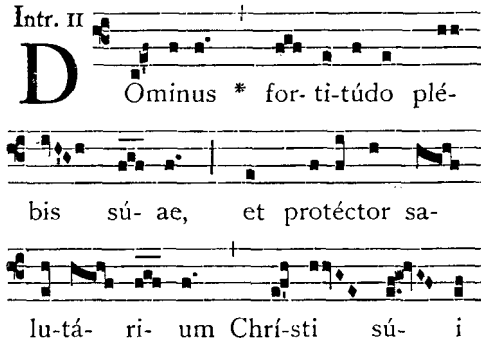
If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. *Gospel.*

*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Deus, qui diligéntibus. *p.* 855.

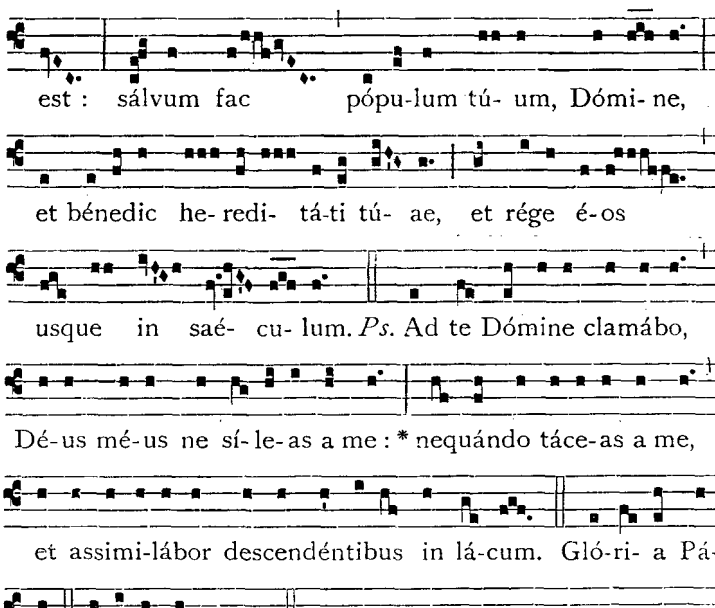
# Sixth Sunday after Pentecost.

Intr. II




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.*




Glória Pátri. 2nd tone. *p.* 28.

## Collect.

DEus virtútum, cujus est totum quod est óptimum : † ínsere pectóribus nostris amórem tui nóminis, et praesta in nóbis religiónis augméntum; * ut quae sunt bona, nútrias, ac pietátis stúdio, quae sunt nutríta, custódias. 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.

2. A cunctis. *p.* 429. — 3. *At the priest's choice.*

## 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.*

FRatres : Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptísmum in mortem : ut quómodo Christus surréxit a mórtuis per glóriam Patris, ita et nos in novitáte vitae ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus : simul et resurrectiónis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est : ut destruátur corpus peccáti, et ultra non serviámus peccáto.

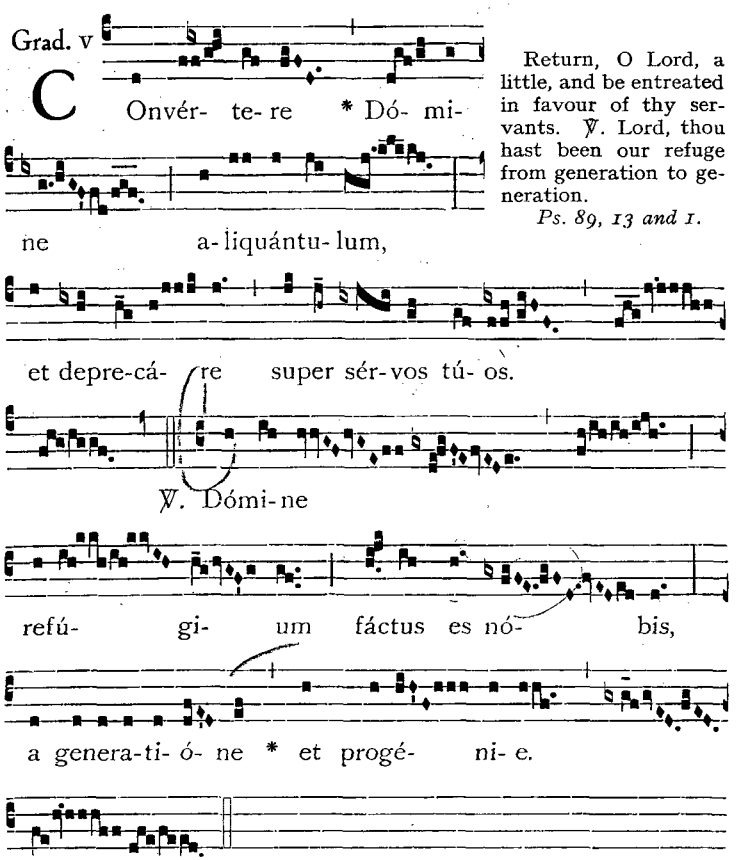
BRethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death[1]; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of 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).

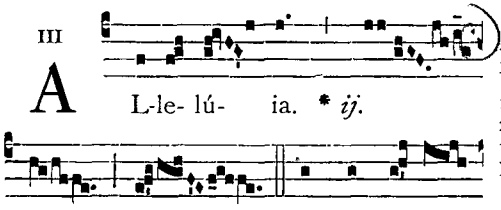
Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo : crédimus quia simul étiam vivémus cum Christo : sciéntes quod Christus resúrgens ex mórtuis, jam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel : quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo : in Christo Jesu Dómino nostro.

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.

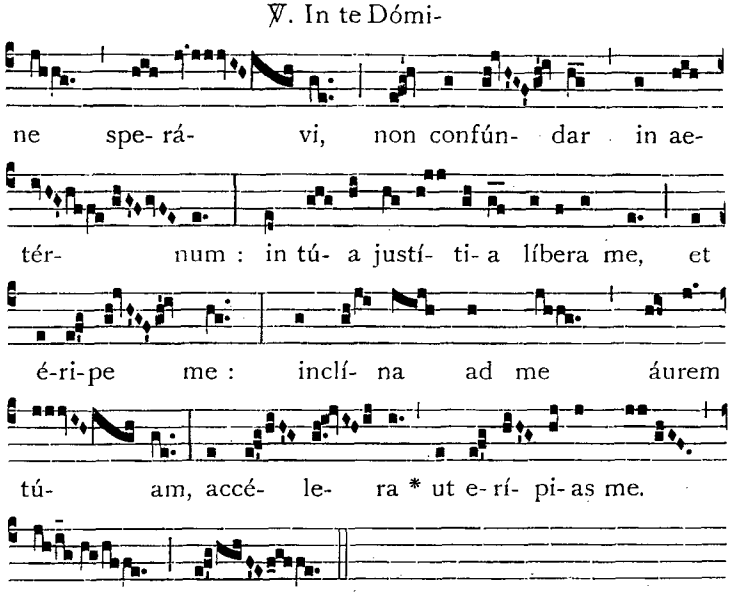



Return, O Lord, a little, and be entreated in favour of thy servants. ℣. Lord, thou hast been our refuge from generation to generation.

*Ps. 89, 13 and 1.*




In thee, O Lord, have I 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.*




### ✠ 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 témpore : Cum turba multa esset cum Jesu, nec habérent quod manducárent, convocátis discípulis, ait illis : Miséreor super turbam : quia ecce jam tríduo sústinent me, nec habent quod mandúcent : et si dimísero eos jejúnos in domum suam, defícient in via : quidam enim ex eis de longe venérunt. Et respondérunt ei discípuli 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

Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos : Quot panes habétis? Qui dixérunt : Septem. Et praecépit turbae discúmbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discípulis suis, ut appónerent, et apposuérunt túrbae. Et habébant piscículos paucos : et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant, quasi quátuor míllia : et dimísit eos. Credo.

him, From whence can any one fill them here with bread in the wilderness? 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.

*Offertory*. Pérfice gréssus méos. *p.* 442.

**Secret.**

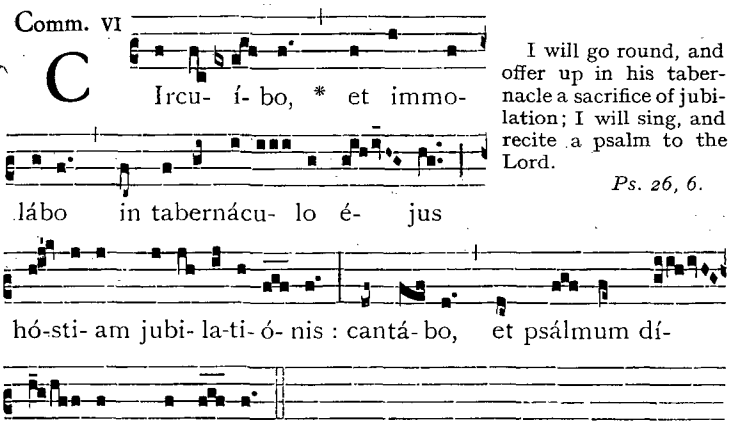
PRopitiáre, Dómine, supplicatiónibus nostris, et has pópuli tui oblatiónes benígnus assúme : et ut nullíus sit írritum votum, nullíus vácua postulátio, praesta; ut quod fidéliter pétimus, efficáciter consequámur. Per Dóminum nostrum.

BE appeased, O Lord, by our supplications; and, in pity, accept these the offerings of thy people: nor suffer the hope of any one to be in vain, nor his prayer to remain unheard; but grant that what in faith we ask, we may in all fulness obtain. Through Jesus Christ our Lord.

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

Comm. VI




I will go round, and offer up in his tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

*Ps. 26, 6.*

## Postcommunion.

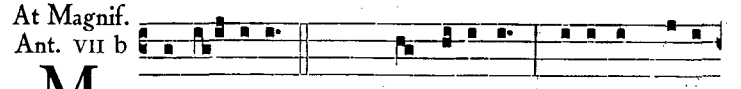
REpléti sumus, Dómine, munéribus tuis : tríbue, quaésumus; ut eórum et mundémur effféctu, et muniámur auxílio. Per Dóminum nostrum.

WE have been filled, O Lord with thy gifts: may they avail to make us clean of heart, and may their might be our defence. Through Jesus Christ our Lord.

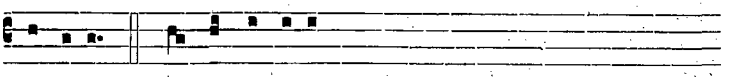
2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. VII b

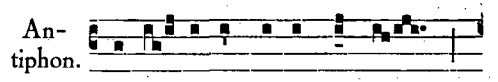


M I-sé- re- or. *Cant.* Magní-fi-cat * ánima mé- a

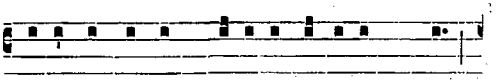


Dóminum. 2. Et exsultávit... *Cant.* Magníficat. VII b. *p.* 217.

Antiphon.
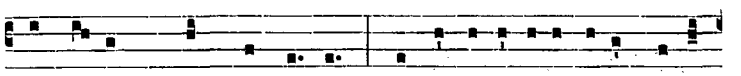


Mi-sé- re- or super túrbam :



qui- a ecce jam trídu-o sústinent me,

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, they will faint in the way. *Gospel.*



nec hábent quod mandú-cent : et si dimí-sero é-os je-jú-

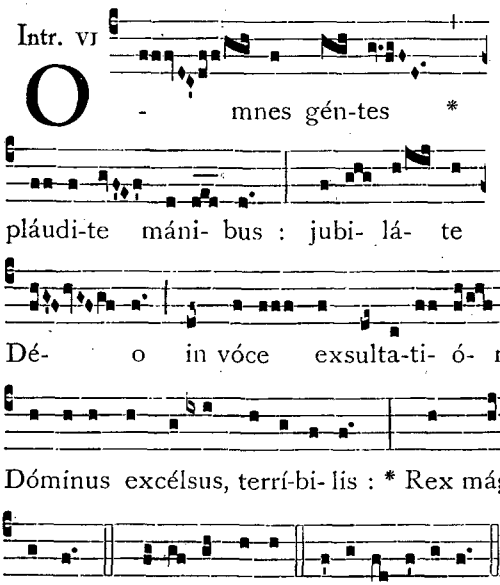


nos, de-fí-ci- ent in ví- a, alle-lú- ia.

*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Deus virtútum. *p.* 861.

# 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.*

Glória Pátri. 6th tone. *p.* 30.

## Collect.

DEus, cujus providéntia in sui dispositióne non fállitur : † te súpplices exorámus; ut nóxia cuncta submóveas, * et ómnia nobis profutúra concédas. Per Dóminum nostrum.

OGod, whose providence in the ordering of all things faileth not: we very humbly beseech thee, from us to put away all that is hurtful, and upon us to bestow all that is to our good. Through Jesus Christ...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Romanos.
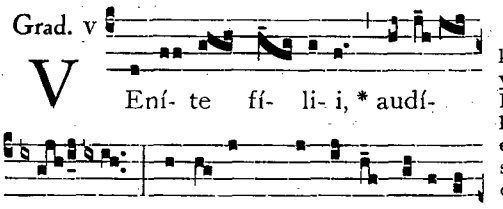
*To recent converts in Rome St. Paul describes their former pagan life and their new life as Christians. Rom. 6, 19-23.*

FRatres : Humánum dico, propter infirmitátem carnis vestræ : sicut enim exhibuístis
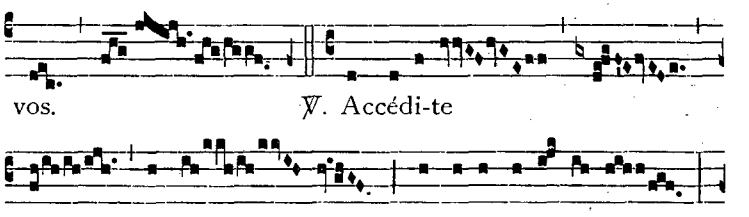
BRethren, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your
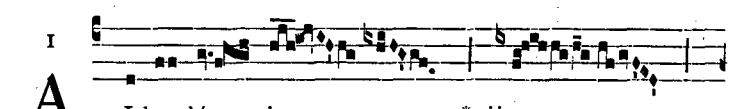
membra vestra servíre immundítiae, et iniquitáti ad iniquitátem, ita nunc exhibéte membra vestra servíre justítiae in sanctificatiónem. Cum enim servi essétis peccáti, liberi fuístis justítiae. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubéscitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatiónem, finem vero vitam aetérnam. Stipéndia enim peccáti, mors. Grátia autem Dei, vita aetérna, in Christo Jesu Dómino nostro.

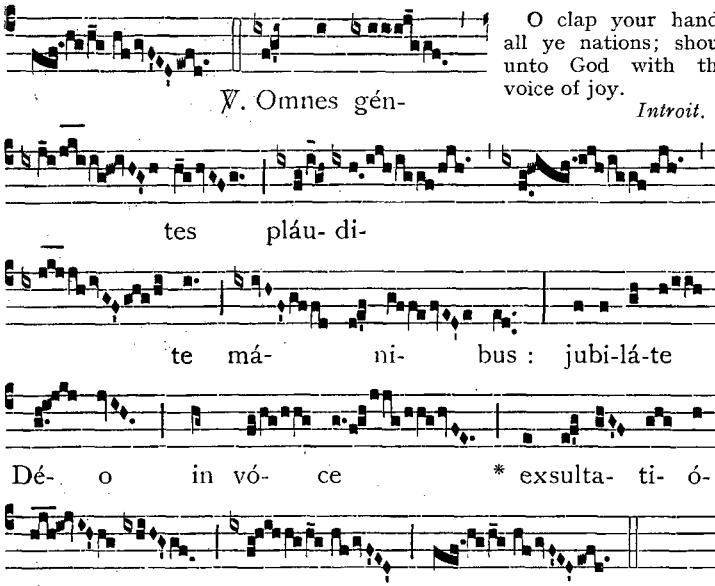
members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But 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. ℣. Come ye to him and be enlightened; and your faces shall not be confounded. *Ps. 33, 12 and 6.*






O clap your hands all ye nations; shout unto God with the voice of joy.

*Introit.*

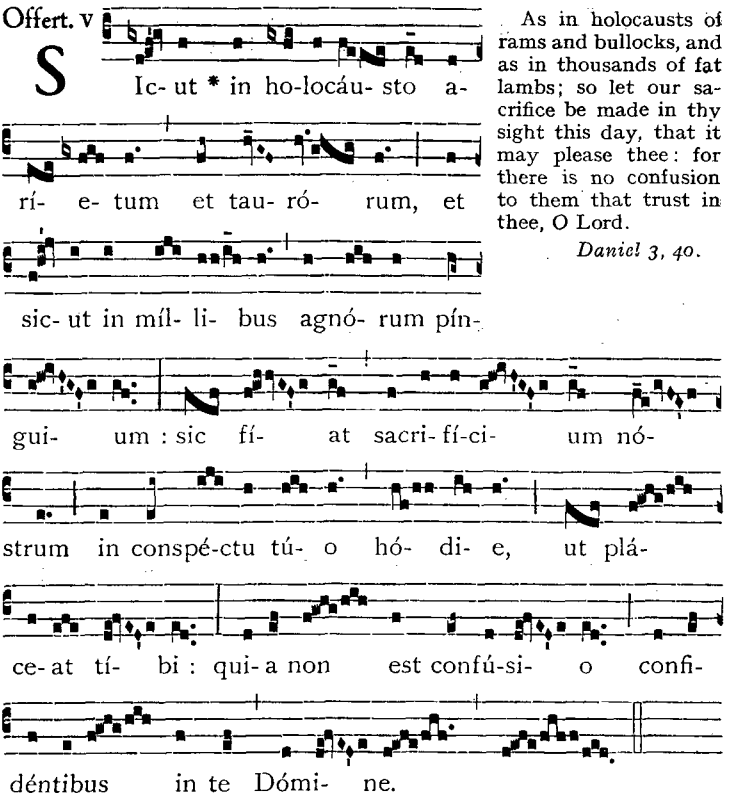
## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*False prophets and true disciples. S. Matth. 7, 15-21.*

IN illo témpore : Dixit Jesus discípulis suis : Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces : a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit : mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere : neque arbor mala bonos fructus fácere. Omnis arbor, quae non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum caelórum : sed qui facit voluntátem Patris mei, qui in caelis est, ipse intrábit in regnum caelórum. Credo.

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 ravening 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.




As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee, O Lord.
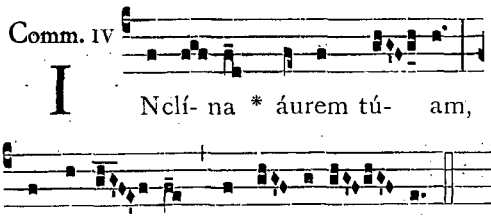
*Daniel 3, 40.*

**Secret.**

DEus, qui legálium differéntiam hostiárum, uníus sacrifícii perfectióne sanxísti : áccipe sacrifícium a devótis tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica : ut, quod sínguli obtulérunt ad majestátis tuae honórem, cunctis profíciat ad salútem. Per Dóminum 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.




Bow down thy ear, make haste to deliver me. *Ps. 30, 3.*
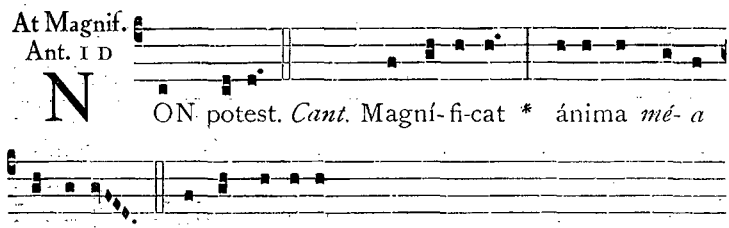
**Postcommunion.**

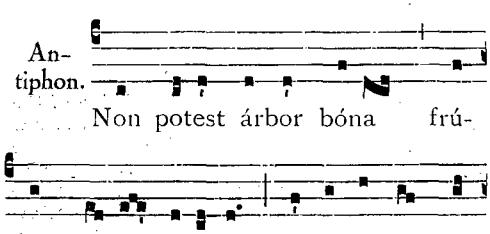
TUA nos, Dómine, medicinális operátio, et a nostris perversitátibus cleménter expédiat, et ad ea quae sunt recta, perdúcat. Per Dóminum nostrum.

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.
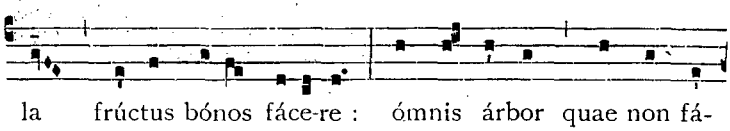
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.



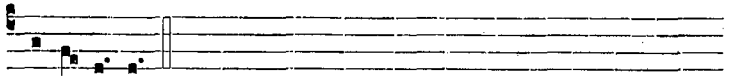




A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. *Gospel.*





cit frúctum bónum, excidé-tur, et in ígnem mit-té-tur,



alle-lú- ia.

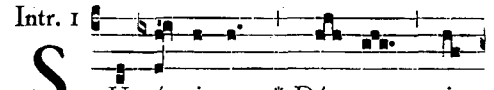
*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Deus, cujus providéntia. *p.* 866.

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# Eighth Sunday after Pentecost.

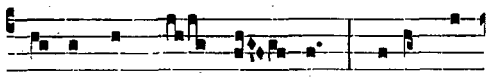
Intr. I



S Uscé- pimus, * Dé- us, mi-

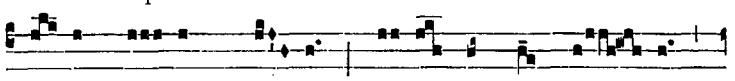


se-ri-córdi- am tú- am in mé-

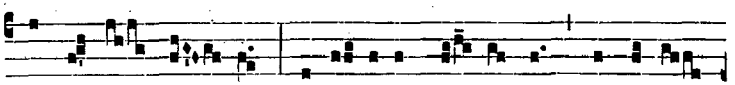


di- o témpli tú- i : secúndum

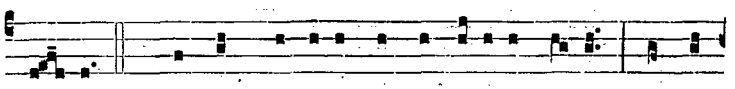
We have received thy mercy, O God, in the midst of thy temple; according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain. *Ps. 47, 10-11.*



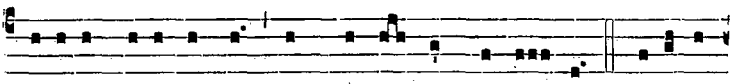
nó-men tú- um, Dé- us, i- ta et laus tú- a



in fí-nes tér- rae : justí- ti- a plé- na est déxte-ra



tú- a. *Ps.* Mágnus Dóminus et laudábi-lis ni-mis : * in ci-



vi-táte Dé- i nóstri, in mónte sáncto é- jus. Gló-ri- a



Pátri. E u o u a e. Glória Pátri. 1st tone. *p.* 28.

## Collect

LArgíre nobis, quaésumus Dómine, semper spíritum cogitándi quae recta sunt, propítius et agéndi : † ut qui sine te esse non póssumus, * secúndum te vívere valeámus. Per Dóminum nostrum.

IMpart to us, in thy mercy, we beseech thee, O Lord, the grace, at all times, both to think and to do what is right in thy sight: that we, who but for thee could not even have our being, may live only to fulfil thy holy will. Through Jesus Christ...

2. A cunctis. *p.* 429. — 3. *At the priest's choice.*

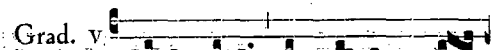
## Lectio Epistolae beati Pauli Apostoli ad Romanos.

*Grave warning to recently converted Roman Christians. Sons and heirs of God. Rom. 8, 12-17.*

FRatres : Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini : si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt fílii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus : Abba (Pater). Ipse enim Spíritus testimónium reddit spirítui nostro, quod sumus fílii Dei. Si autem fílii, et haerédes : haerédes quidem Dei, cohaerédes autem Christi.

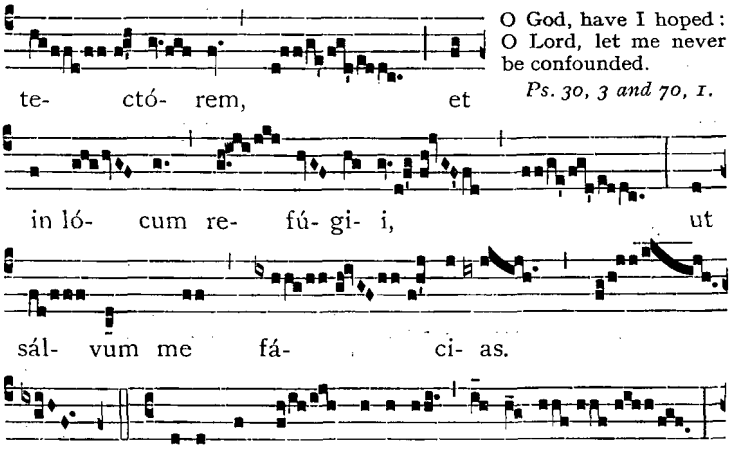
BRethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the spirit himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Grad. ℣.
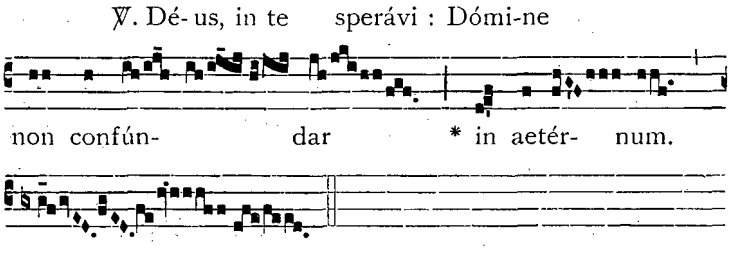


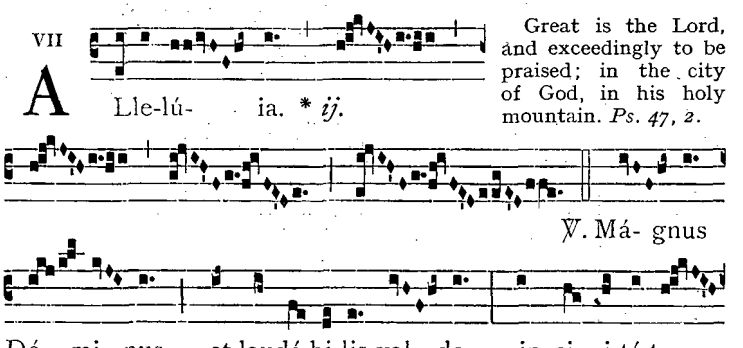
E - sto míhi * in Dé- um pro

Be thou unto me a God, a protector, and a place of refuge, to save me. ℣. In thee,
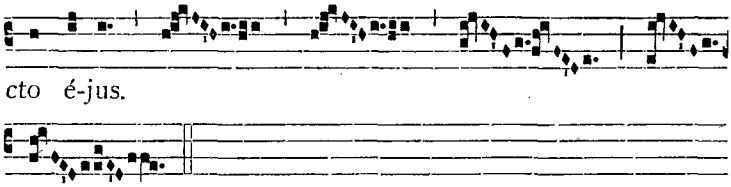



O God, have I hoped: O Lord, let me never be confounded. *Ps. 30, 3 and 70, 1.*




Great is the Lord, and exceedingly to be praised; in the city of God, in his holy mountain. *Ps. 47, 2.*




### ✠ Sequentia sancti Evangelii secundum Lucam.

*The unjust steward, and the right use of money. Luke 16, 1-9.*

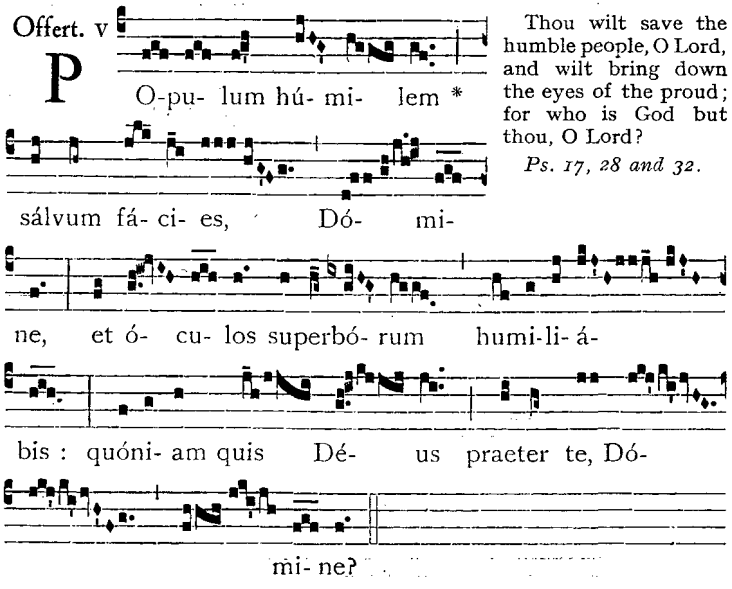
IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Homo quidam erat dives, qui habébat víllicum : et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi : Quid hoc áudio de te? redde ratiónem villicatiónis tuae : jam enim non póteris villicáre. Ait autem víllicus intra se : Quid fáciam, quia dóminus meus aufert a me villicatiónem? fódere non váleo, mendicáre erúbésco. Scio quid fáciam, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis ítaque síngulis debitóribus dómini sui, dicébat primo : Quantum debes dómino meo? At ille dixit : Centum cados ólei. Dixítque illi : Accipe cautiónem tuam : et sede cito, scribe quinquagínta. Deinde álii dixit : Tu vero quantum debes? Qui ait : Centum coros trítici. Ait illi : Accipe lítteras tuas, et scribe octogínta. Et laudávit dóminus víllicum iniquitátis, quia prudénter fecísset : quia fílii hujus saéculi prudentióres fíliis lucis in generatióne sua sunt. Et ego vobis dico : fácite vobis amícos de mammóna iniquitátis : ut, cum defecéritis, recípiant vos in aetérna tabernácula. Credo.

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 [1] 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.)

Offert. v




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.

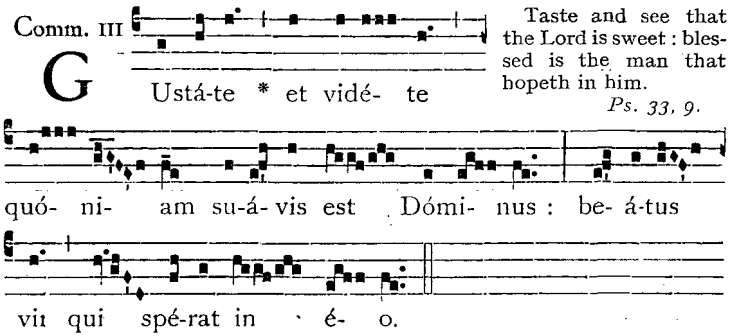
SUscipe, quaésumus Dómine, múnera, quae tibi de tua largitáte deférimus : ut haec sacrosáncta mystéria, grátiae tuae operánte virtúte, et praeséntis vitae nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dóminum.

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...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

Comm. III




Taste and see that the Lord is sweet : blessed is the man that hopeth in him.

*Ps. 33, 9.*

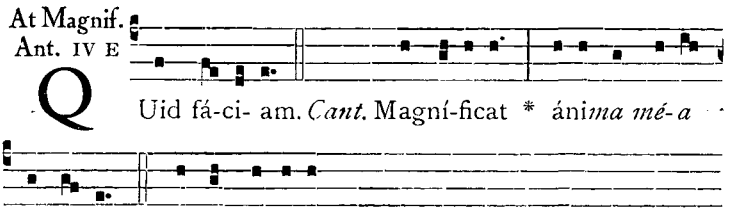
### Postcommunion.

SIT nobis, Dómine, reparátio mentis et córporis caeléste mystérium : ut, cujus exséquimur cultum, sentiámus efféctum. Per Dóminum nostrum.
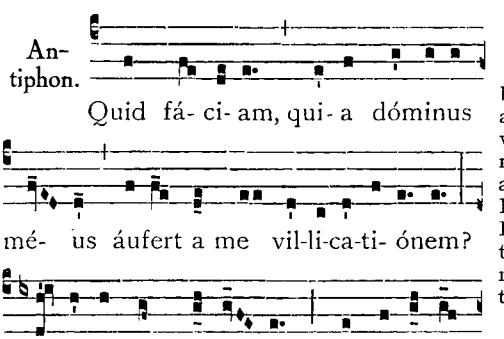
MAY this heavenly mystery, O Lord, avail us to our healing, in soul and in body: and may we ever feel within us the power of the sacrament we adore. Through Jesus...

**2.** Múndet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

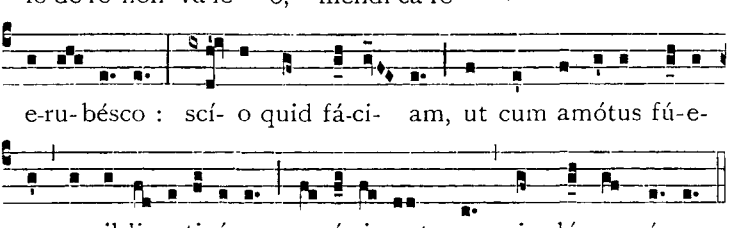



Dómi-num. 2. Et exsultávit... — *Cant.* Magníficat. IV E. *p.* 215.




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.

*Gospel.*
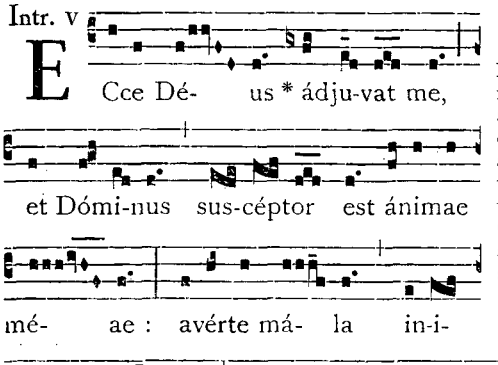



*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Largíre nobis. *p.* 872.

# Ninth Sunday after Pentecost.

Intr. v




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. *Ps. 53, 6 and 7.*

Glória Patri. 5th tone. *p.* 29.

**Collect.**

PAteant aures misericórdiae tuae Dómine précibus supplicántium : † et ut peténtibus desideráta concédas, * fac eos quae tibi sunt plácita postuláre. Per Dóminum nostrum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*St. Paul* (1 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.*
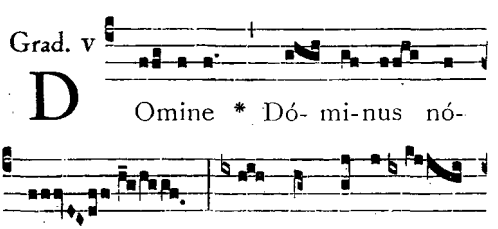
FRatres : Non simus concupiscéntes malórum, sicut et illi concupiérunt. Neque idolólatrae efficiámini, sicut quidam ex ipsis : quemádmodum scriptum est : Sedit pópulus manducáre et bíbere, et surrexérunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die vigínti tria míllia. Neque tentémus Christum, sicut quidam eórum tentavérunt, et a serpéntibus periérunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et periérunt ab exterminatóre.

Haec autem ómnia in figúra contingébant illis : scripta sunt autem ad correptiónem nostram, in quos fines saeculórum devenérunt. Itaque qui se exístimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, *nisi* humána : fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciet étiam cum tentatióne provéntum, ut possítis sustinére.

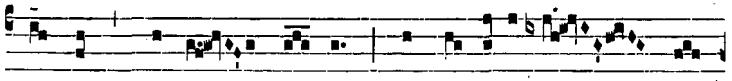
BRethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: *The people sat down to eat and drink, and rose up to play.* Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty 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.

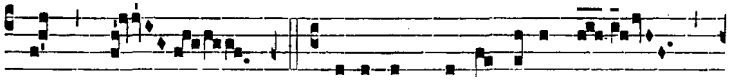
Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

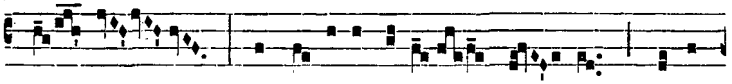
Grad. v

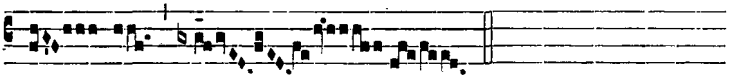



O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens. *Ps. 8, 2.*

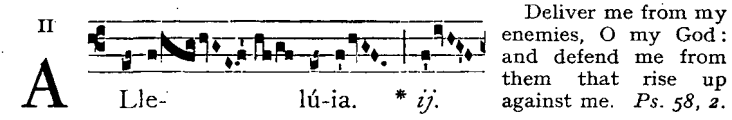


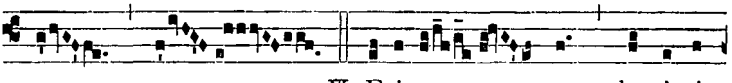



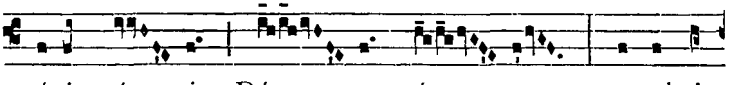



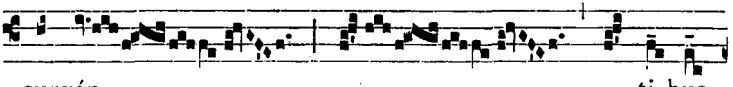

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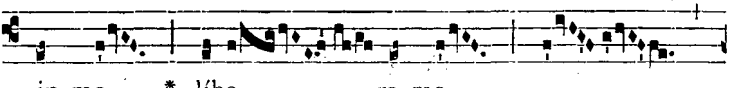


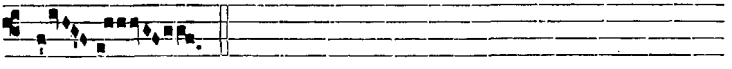

Deliver me from my enemies, O my God: and defend me from them that rise up against me. *Ps. 58, 2.*



## ✠ 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.*

IN illo témpore : Cum appropinquáret Jesus Jerúsalem, videns civitátem, flevit super illam, dicens : Quia si cognovísses et tu, et quidem in hac die tua, quae ad pacem tibi, nunc autem abscóndita sunt ab óculis tuis. Quia vénient dies in te : et circúmdabunt te inimíci tui vallo, et circúmdabunt te : et coangustábunt te úndique : et ad terram prostérnent te, et fílios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem : eo quod non cognóveris tempus visitatiónis tuae.

Et ingréssus in templum, coepit ejícere vendéntes in illo, et eméntes, dicens illis : Scriptum est, Quia domus mea domus oratiónis est. Vos autem fecístis illam spelúncam latrónum. Et erat docens quotídie in templo.

Credo.

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 flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation [1].

And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them, It is written, *My house is the house of prayer*, but you have made it *a den of thieves*. And he was teaching daily in the temple.

*Offertory.* Justítiae Dómini. *p.* 487.

### Secret.

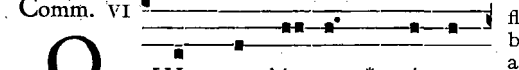
COncéde nobis, quaésumus Dómine, haec digne frequentáre mystéria : quia, quóties hujus hóstiae commemorátio celebrátur, opus nostrae redemptiónis exercétur. Per Dóminum.

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.*

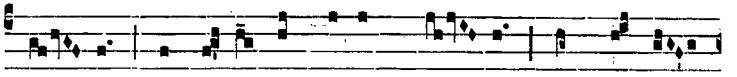
*Preface of the Blessed Trinity, p.* 12.

Comm. VI

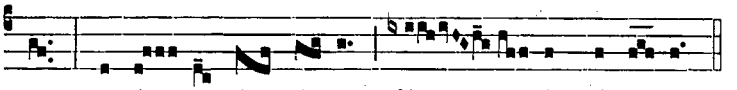



He that eateth my flesh, and drinketh my blood, abideth in me, and I in him; saith the Lord. *John 6, 57.*

[1] When object of God's favours. (Osty)



mé- am, et bí- bit sánguinem mé- um, in me má-



net, et é- go in é- o, dí- cit Dómi- nus.

### Postcommunion.
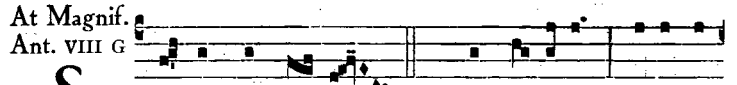
TUI nobis, quaésumus Dómine, commúnio sacraménti, et purificatiónem cónferat, et tríbuat unitátem. Per Dóminum.

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.

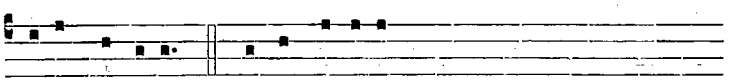
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. VIII G
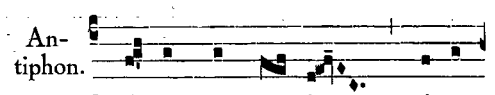


S Críptum est e- nim. *Cant.* Magní- ficat * ánima

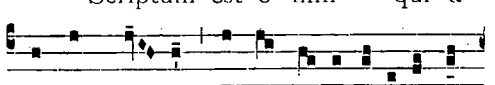


*mé- a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217.



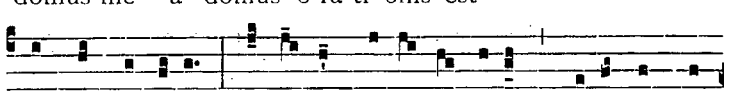
Antiphon. Scríptum est e- nim qui- a



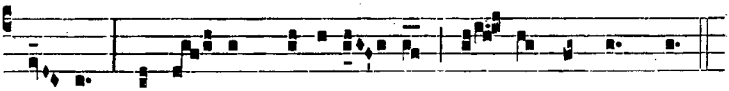
dómus mé- a dómus o-ra-ti- ónis est

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.

*Mark* 11, 17.



cúnctis géntibus : vos autem fe-cí-stis íllam spelúncam la-

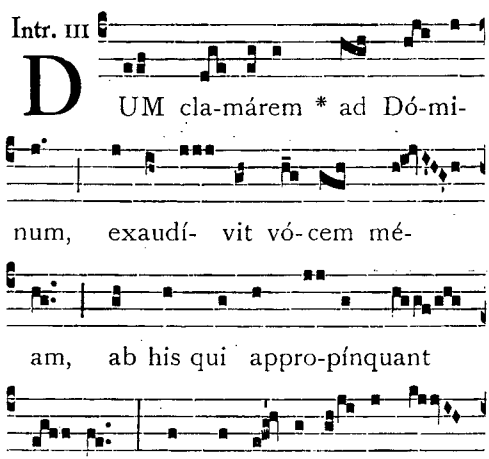


tró- num; et é- rat quo-tídi- e dó- cens in témplo.

*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.
*Prayer.* Páteant aures. *p.* 877.

# Tenth Sunday after Pentecost.
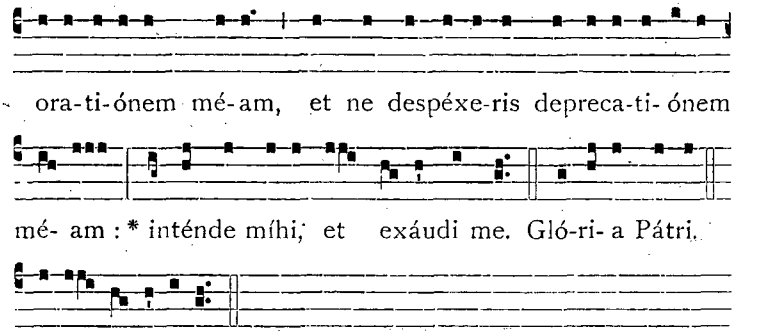
Intr. III



DUM cla-márem * ad Dó-mi-num, exaudí- vit vó-cem mé-am, ab his qui appro-pínquant mí- hi : et humi- li- á- vit é-os, qui est ante saé-cu- la, et má- net in ae-tér- num : já-cta cogi-tátum tú- um in Dómi- no, et ípse te e- nútri- et. *Ps.* Exáudi Dé- us

When I cried to the Lord, he heard my voice, from them that draw near to me; and he humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and he shall sustain thee. *Ps.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me.

*Ps. 54, 17, 18, 20 and 23.*




## Collect.

DEus, qui omnipoténtiam tuam parcéndo máxime et miserándo maniféstas : † multíplica super nos misericórdiam tuam; ut ad tua promíssa curréntes, * caeléstium bonórum fácias esse consórtes. Per Dóminum.

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. I Cor. 12, 2-11.*

FRatres : Scitis quóniam cum gentes essétis, ad simulácra muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dícere, Dóminus Jesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuíque autem datur manifestátio Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiae : álii autem

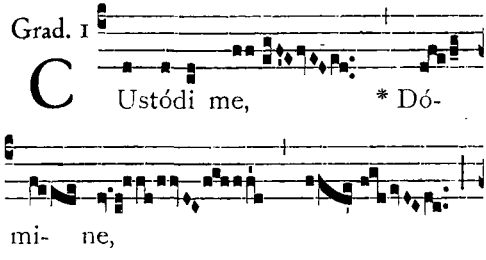
BRethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost.

Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the

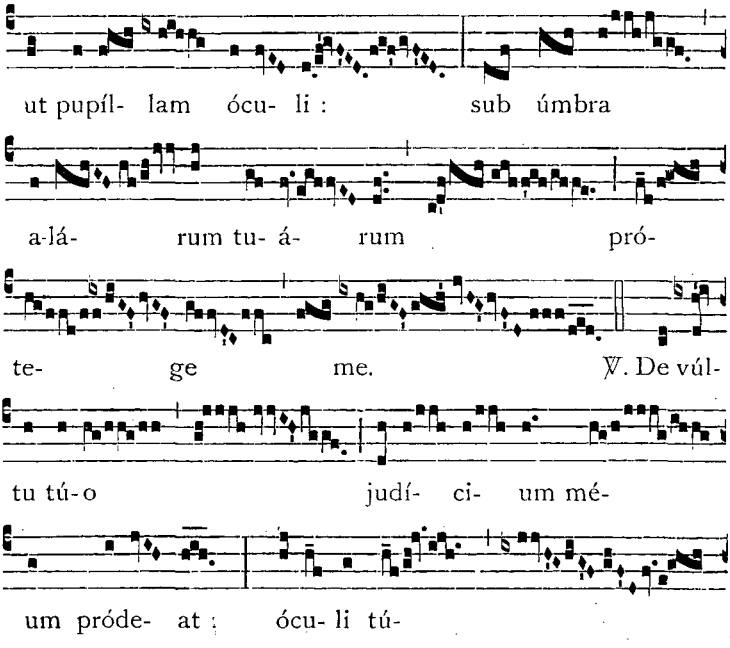
sermo sciéntiae secúndum eúmdem Spíritum : álteri fides in eódem Spíritu : álii grátia sanitátum in uno Spíritu : álii operátio virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretátio sermónum.
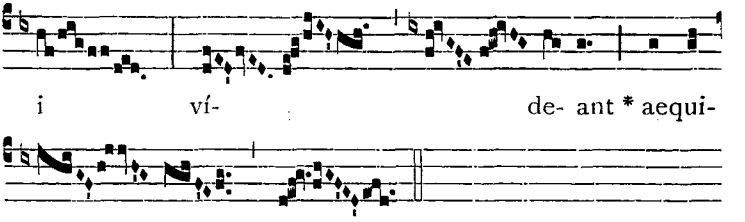
Haec autem ómnia operátur unus atque idem Spíritus, dívidens síngulis prout vult.

word of knowledge, according to the same Spirit; to another, faith, in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kind of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

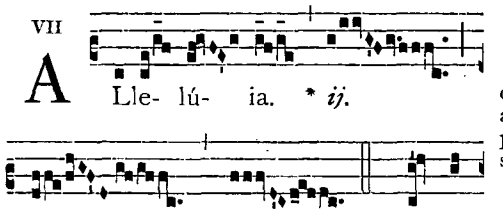



Keep me, O Lord, as the apple of thy eye : protect me under the shadow of thy wings. ℣. Let my judgment come forth from thy countenance : let thy eyes behold the things that are equitable. *Ps. 16, 8 and 2.*

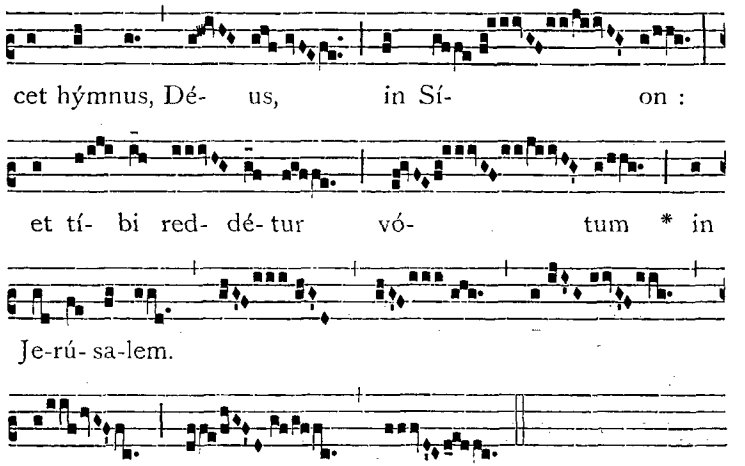





VII




A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem. *Ps. 64, 2.*




### ✠ Sequentia sancti Evangelii secundum Lucam.

*The Pharisee and the publican. Luke 18, 9-14.*

IN illo témpore : Dixit Jesus ad quosdam, qui in se confidébant tamquam justi, et asper-

AT that time, Jesus spoke this parable to some who trusted in themselves as just, and despised

nabántur céteros, parábolam istam : Duo hómines ascendérunt in templum ut orárent : unus pharisaéus, et alter publicánus. Pharisaéus stans, haec apud se orábat : Deus, grátias ago tibi, quia non sum sicut céteri hóminum : raptóres, injústi, adúlteri : velut étiam hic publicánus. Jejúno bis in sábbato : décimas do ómnium, quae possídeo. Et publicánus a longe stans, nolébat nec óculos ad caelum leváre : sed percutiébat pectus suum, dicens : Deus, propítius esto mihi peccatóri. Dico vobis : descéndit hic justificátus in domum suam ab illo : quia omnis qui se exáltat, humiliábitur : et qui se humíliat, exaltábitur. Credo.

others : Two men went up into the temple to pray; the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other : because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

*Offertory.* Ad te Dómine levávi. *p.* 265.

## Secret.

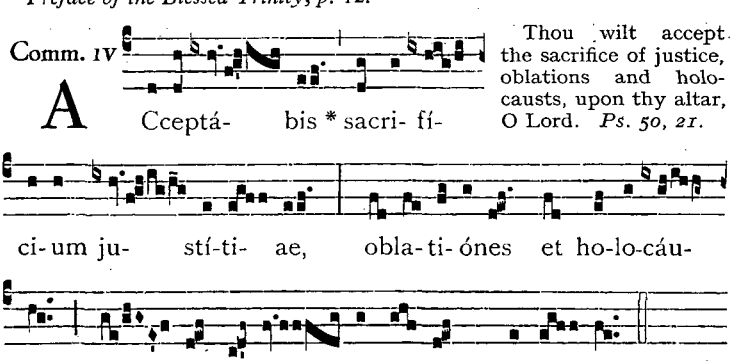
TIbi, Dómine, sacrifícia dicáta reddántur : quae sic ad honórem nóminis tui deferénda tribuísti, ut éadem remédia fíeri nostra praestáres. Per Dóminum nostrum Jesum Christum Fílium tuum : qui tecum vivit.

BY thee, O Lord, may this sacrifice be hallowed, which thou hast appointed to be in such wise offered up to the glory of thy name, that it may remain to us for a healing medicine in all our ills. Through Jesus Christ our Lord, who lives...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

Comm. IV




Thou wilt accept the sacrifice of justice, oblations and holocausts, upon thy altar, O Lord. *Ps. 50, 21.*

### Postcommunion.

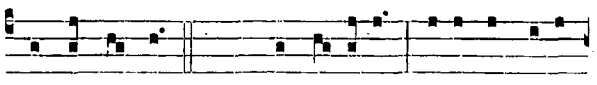
QUaésumus, Dómine Deus noster : ut quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxíliis. Per Dóminum nostrum.

GRant, 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.

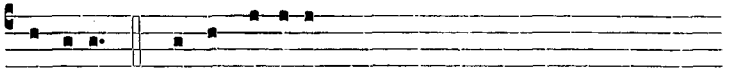
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

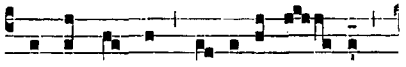
At Magnif. Ant. VIII G



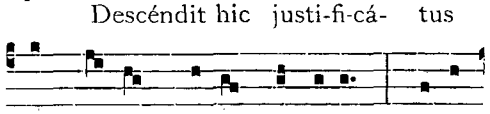
D Escéndit hic. *Cant.* Magní- fi-cat * ánima *mé- a*



Dóminum. 2. Et exsultávit... — *Cant.* Magníficat. VIII G. *p.* 217.



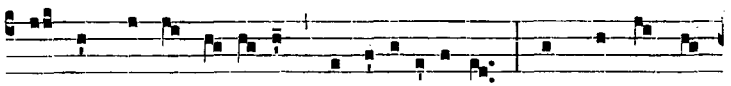
Antiphon. Descéndit hic justi-fi-cá- tus



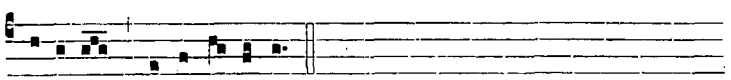
in dómum sú-am ab íllo : qui-a

This man went down to his house justified rather than the other : because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

*Gospel.*



ómnis qui se exál-tat, humi-li- ábi-tur : et qui se hu-



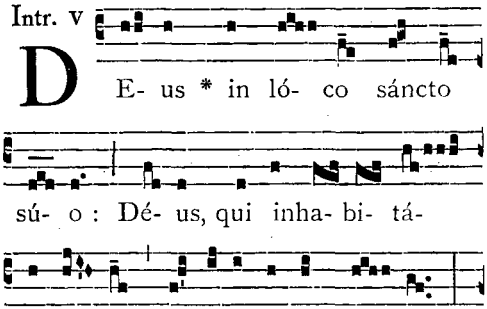
mí-li- at, exaltá-bi-tur.

*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Deus, qui omnipoténtiam. *p.* 883.
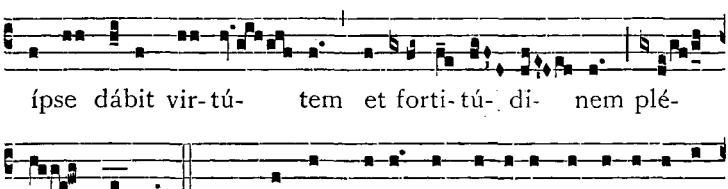
# Eleventh Sunday after Pentecost.

Intr. v



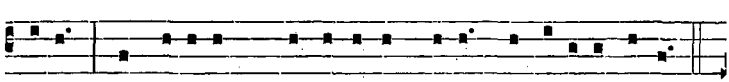

God in his holy place; God who maketh men of one mind to dwell in a house: he shall give power and strength to his people. *Ps.* Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.
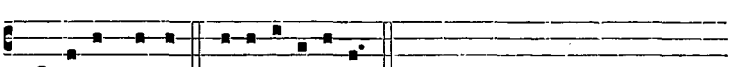
*Ps. 67, 6-7, and 36.*













Glória Patri. 5th tone. *p.* 29.

**Collect.**

OMnípotens sempitérne Deus, qui abundántia pietátis tuae, et mérita súpplicum excédis et vota : † effúnde super nos misericórdiam tuam; ut dimíttas quae consciéntia métuit, * et adjícias

ALmighty and everlasting God, who out of the abundance of thy lovingkindness, 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

quod orátio non praesúmit. Per Dóminum nostrum Jesum Christum Fílium 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.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The fact of Christ's Resurrection and its proofs. 1 Cor. 15, 1-10.*

FRatres : Notum vobis fácio Evangélium, quod praedicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini : qua ratióne praedicáverim vobis, si tenétis, nisi frustra credidístis.

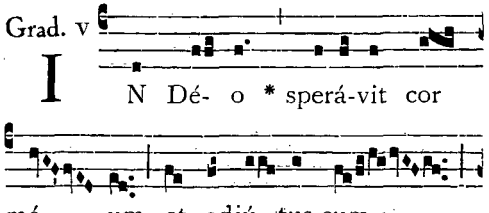
Trádidi enim vobis in primis, quod et accépi : quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras : et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras : et quia visus est Cephae, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus : novíssime autem ómnium tamquam abortívo, visus est et mihi.

Ego enim sum mínimus Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiam Dei. Grátia autem Dei sum id quod sum, et grátia ejus in me vácua non fuit.

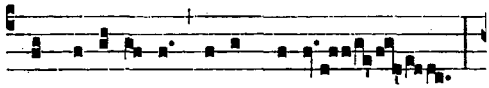
BRethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

For I delivered unto you first of all, 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.

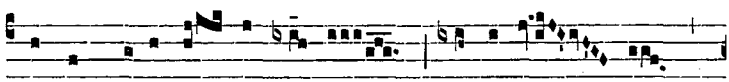



In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him. ℣. Unto

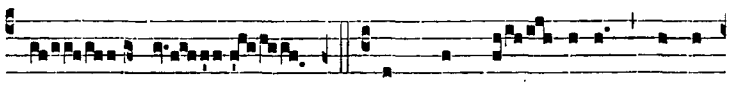


et reflóru- it cáro mé- a :

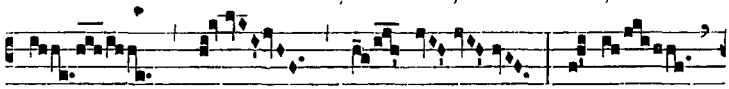
thee will I cry, O Lord : O my God, be not thou silent; depart not from me. *Ps. 27, 7 and 1.*



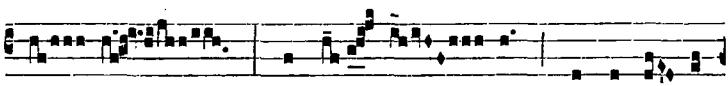
et ex voluntá- te mé- a confi-té- bor
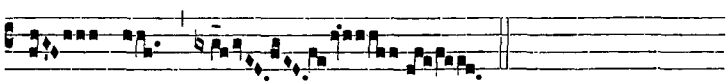


íl- li. ℣. Ad te, Dó- mine, clamá-



vi : Dé- us

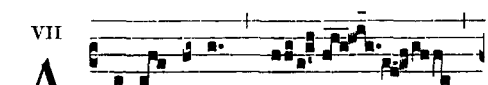


mé- us, ne sí- le- as : ne discé- das



* a me.
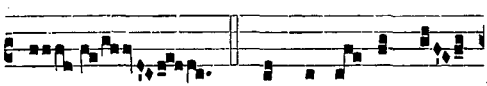
VII



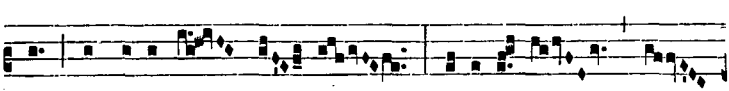
A Lle- lú-ia. * *ij.*

Rejoice to God our helper; sing aloud to the God of Jacob : take a pleasant psalm with the harp.

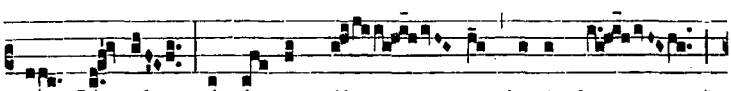
*Ps. 80, 2-3.*
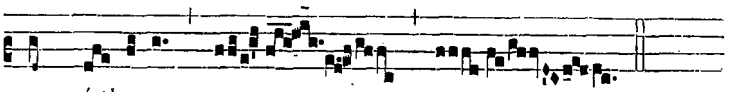


℣. Exsultá- te Dé-



o adjutó-ri nó- stro, jubi-lá-te Dé-



o Já- cob : súmi- te psál- mum jucúndum *



cum cí-thara.

## ✠ Sequentia sancti Evangelii secundum Marcum.
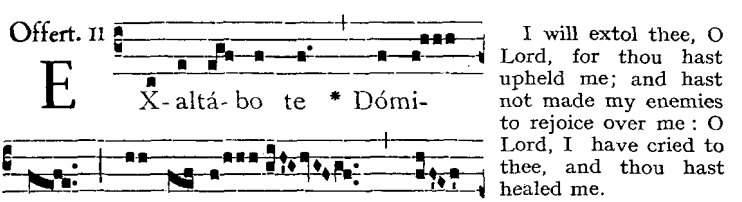
*Healing of a deaf-mute. Mark 7, 31-37.*

IN illo témpore : Exiens Jesus de fínibus Tyri, venit per Sidónem ad mare Galilaéae inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus : et éxspuens, tétigit linguam ejus : et suspíciens in caelum, ingémuit, et ait illi : Ephphetha, quod est adaperíre. Et statim apértae sunt aures ejus, et solútum est vínculum linguae ejus, et loquebátur recte. Et praecépit illis ne cui dícerent. Quanto autem eis praecipiébat, tanto magis plus praedicábant : et eo ámplius admirabántur, dicéntes : Bene ómnia fecit : et surdos fecit audíre, et mutos loqui.

Credo.

AT that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him, Ephpheta, that is, Be thou opened : and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man : but the more he charged them so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

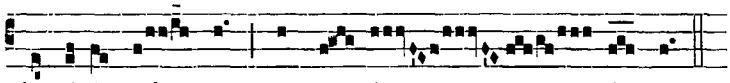
Offert. II



E X-altá-bo te * Dómine, quóniam susce-pí-sti me, nec delectá-sti inimícos mé-os super me : Dómine

I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me : O Lord, I have cried to thee, and thou hast healed me.

*Ps. 29, 2-3.*

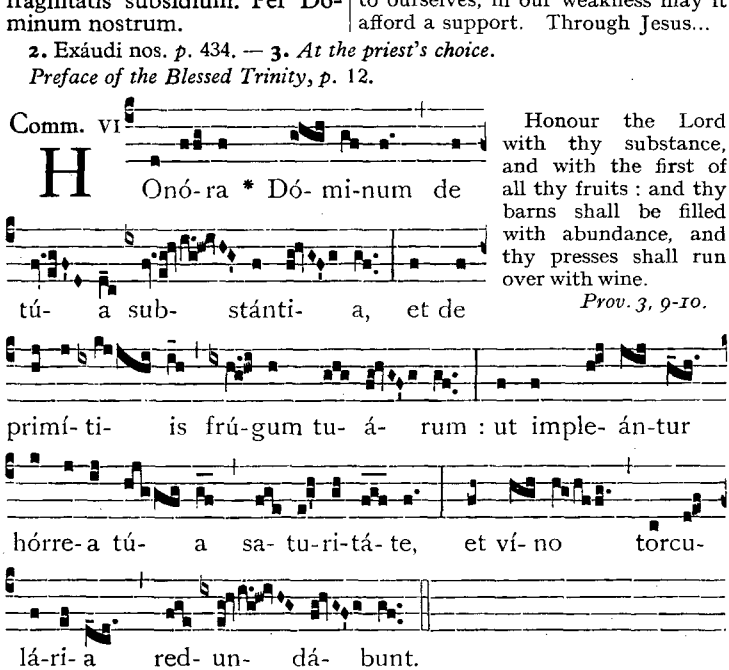



### Secret.

RESpice, Dómine, quaésumus, nostram propítius servitútem : ut quod offérimus, sit tibi munus accéptum, et sit nostrae fragilitátis subsídium. Per Dóminum nostrum.

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...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
*Preface of the Blessed Trinity, p.* 12.




Honour the Lord with thy substance, and with the first of all thy fruits : and thy barns shall be filled with abundance, and thy presses shall run over with wine.
*Prov. 3, 9-10.*

### Postcommunion.
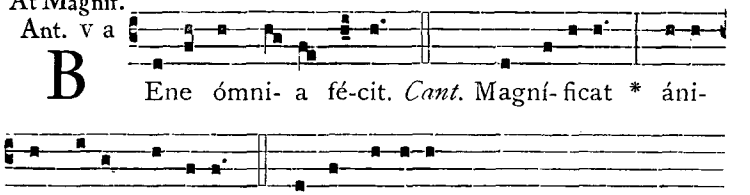
SEntiámus, quaésumus Dómine, tui perceptióne sacraménti, subsídium mentis et córporis : ut in utróque salváti, caeléstis remédii plenitúdine gloriémur. Per Dóminum nostrum Jesum Christum Fílium tuum : qui tecum vivit et regnat.

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...

**2.** Mundet et múniat. 435. — **3.** *At the priest's choice.*
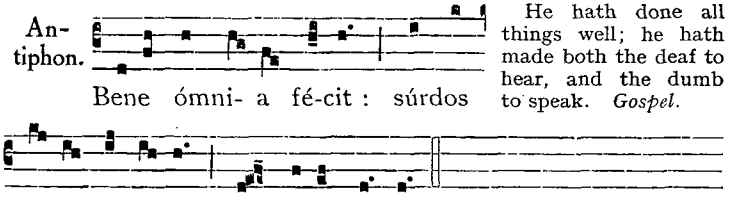
## AT VESPERS.

At Magnif. Ant. v a




*Cant.* Magníficat. v a. *p.* 216.

Antiphon.
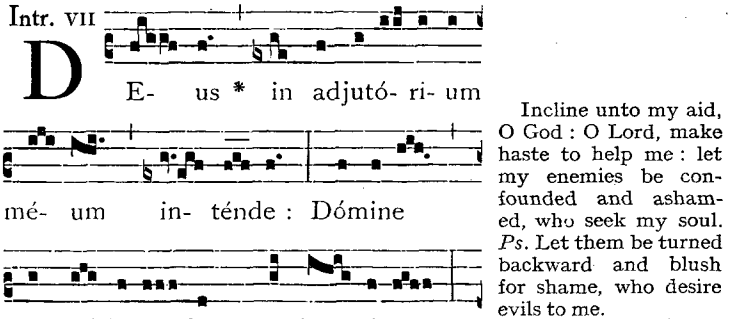



He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. *Gospel.*

*If the Antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

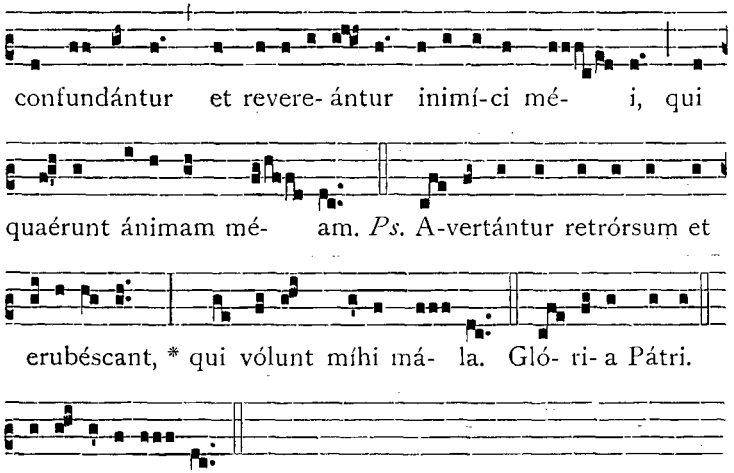
*Prayer.* Omnípotens sempitérne. *p.* 888.

# Twelfth Sunday after Pentecost.

Intr. VII




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.*




Glória Patri. 7th tone. *p.* 30.

### Collect.

OMnípotens et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur : † tríbue quaésumus nobis, * ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

ALmighty and merciful God, whose gift it is that thy faithful render a true and worthy service to thee : grant us, we beseech thee, to run without stumbling to the fulfilment of thy promises. Through Jesus Christ our Lord.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

### Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*St. Paul's confidence, and the glory of the New Covenant. 2 Cor. 3, 4-9.*

FRatres : Fidúciam talem habémus per Christum ad Deum : non quod sufficiéntes simus cogitáre áliquid a nobis, quasi ex nobis : sed sufficiéntia nostra ex Deo est : qui et idóneos nos fecit minístros novi testaménti; non líttera, sed spíritu : líttera enim occídit, spíritus autem

BRethren, 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[1], but in the spirit : for the letter killeth, but the spirit quickeneth.

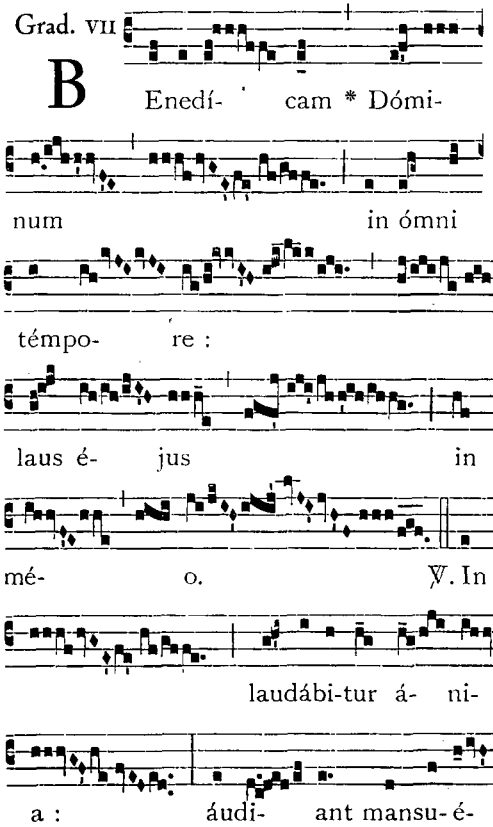
[1] "The testament of the letter means God's former covenant with the Jews. It was a written text, letters engraved on stone tablets at Mount Sinai, and took the form of commandments to be observed 'to the letter' under pain of rejection.

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".

vivíficat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere fílii Israel in fáciem Móysi, propter glóriam vultus ejus, quae evacuátur; quómodo non magis ministrátio Spíritus erit in glória? Nam si ministrátio damnatiónis glória est : multo magis abúndat ministérium justítiae in glória.

Now if the ministration of death [1], 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 : [2] 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

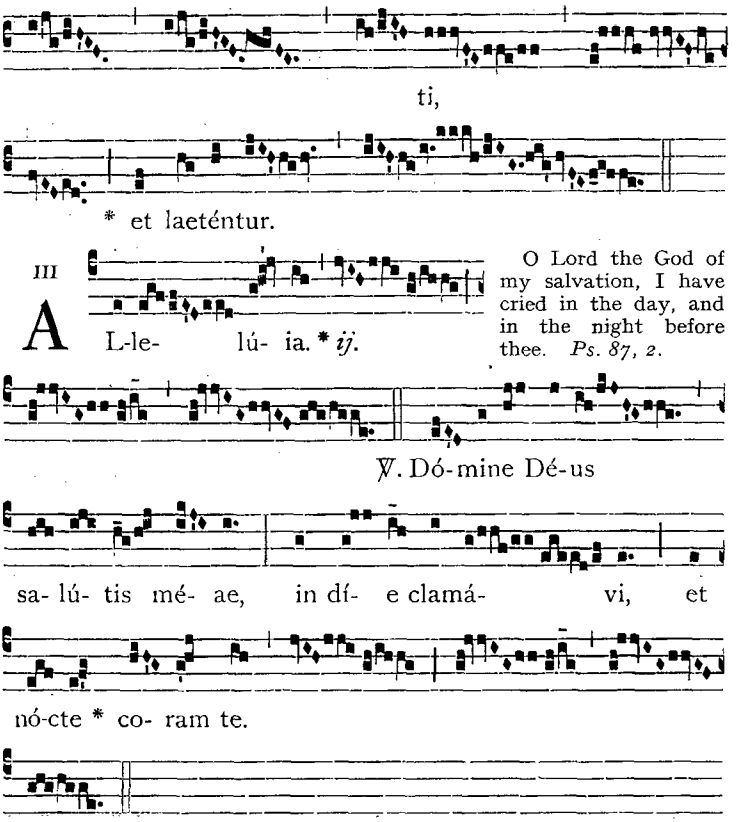



I will bless the Lord at all times; his praise shall be ever in my mouth. ℣. In the Lord shall my soul be praised : let the meek hear, and rejoice.

*Ps. 33, 2-3.*

[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.




O Lord the God of my salvation, I have cried in the day, and in the night before thee. *Ps. 87, 2.*

### ✠ Sequentia sancti Evangelii secundum Lucam.

*Parable of the good Samaritan. Luke 10, 23-37.*

IN illo témpore : Dixit Jesus discípulis suis : Beáti óculi, qui vident quae vos vidétis. Dico enim vobis, quod multi prophétae et reges voluérunt vidére quae vos vidétis, et non vidérunt : et audíre quae audítis, et non audiérunt. Et ecce quidam legisperítus surréxit, tentans illum, et dicens : Magíster, quid faciéndo vitam aetérnam possidébo? At ille dixit ad eum : In

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.

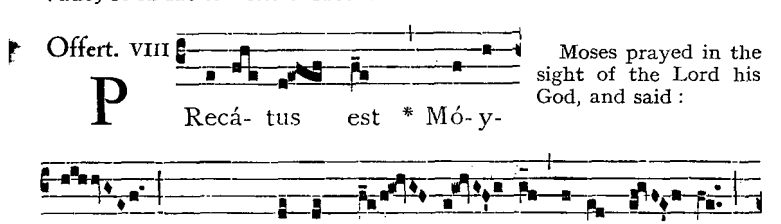
And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written

lege quid scriptum est? quómodo legis? Ille respóndens dixit : Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua : et próximum tuum sicut teípsum. Dixítque illi : Recte respondísti : hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum : Et quis est meus próximus? Suscípiens autem Jesus, dixit : Homo quidam descendébat ad Jerúsalem in Jéricho, et íncidit in latrónes, qui étiam despoliavérunt eum : et plagis impósitis abiérunt, semivívo relícto. Accidit autem, ut sacérdos quidam descénderet eádem via : et viso illo, praeterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum : et videns eum, misericórdia motus est. Et apprópians, alligávit vúlnera ejus, infúndens óleum et vinum : et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait : Curam illíus habe : et quodcúmque supererogáveris, ego cum redíero, reddam tibi. Quis horum trium vidétur tibi próximus fuísse illi, qui íncidit in latrónes? At ille dixit : Qui fecit misericórdiam in illum. Et ait illi Jesus : Vade, et tu fac simíliter. Credo.

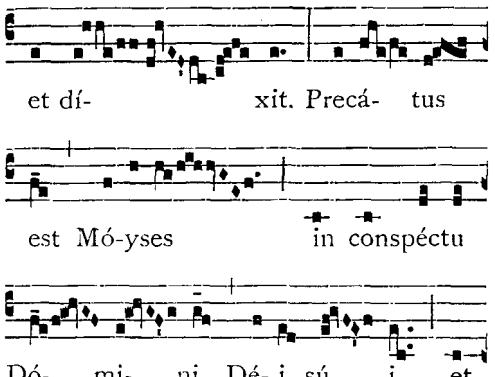
in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly : this do, and thou shalt live.

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.

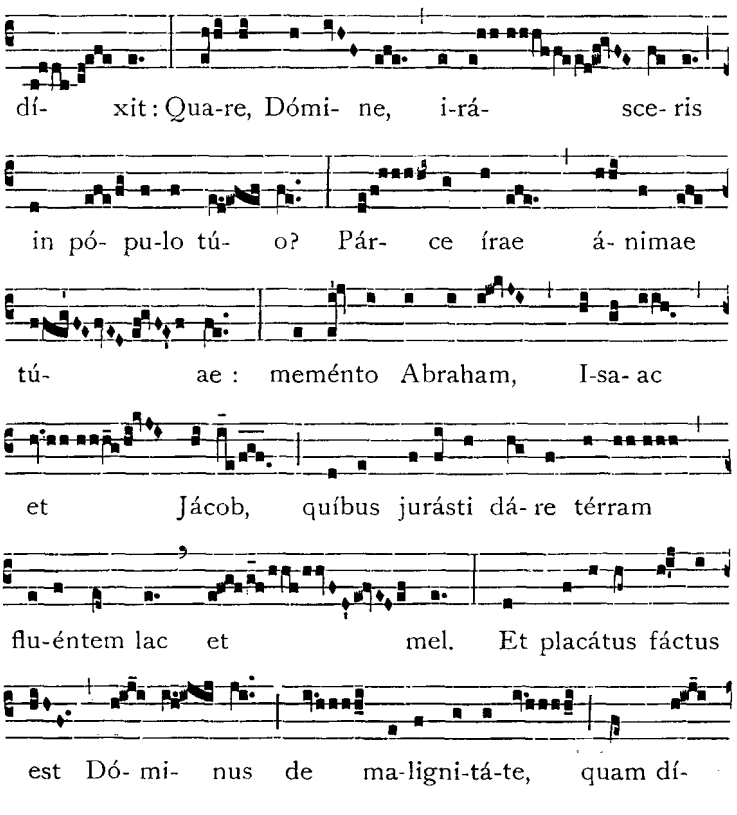


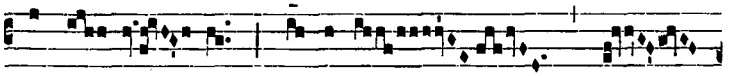

Moses prayed in the sight of the Lord his God, and said :



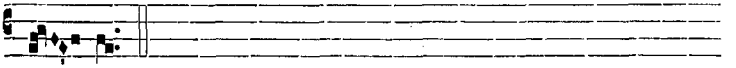

Why O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil, which he had spoken of doing against the people.

*Ex., 32, 11, 13 and 14.*





xit fá- ce- re pó-pu-lo



sú- o.

**Secret.**

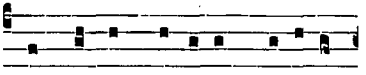
HOstias, quaésumus, Dómine, propítius inténde, quas sacris altáribus exhibémus : ut nobis indulgéntiam largiéndo, tuo nómini dent honórem. Per Dóminum nostrum.

MErcifully 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.

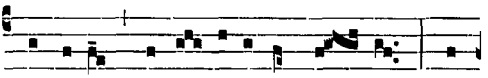
**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

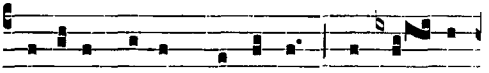
Comm. VI
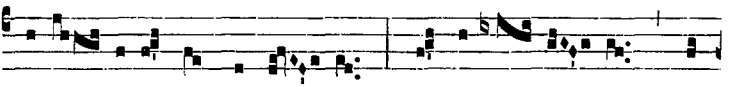


D E fructu * óperum tu-órum,
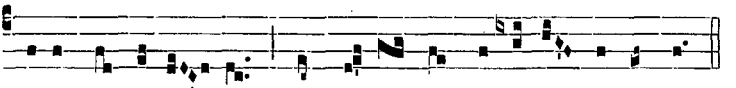


Dómine, sa-ti- ábi-tur tér- ra : ut



edúcas pánem de térra, et ví- num



laetí- ficet cor hómi- nis : ut exhí- la- ret fá-



ci-em in ó-le- o, et pá-nis cor hómi-nis confírmet.

The earth shall be filled with the fruit of thy works, O Lord, that thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart. *Ps. 103, 13 and 14-15.*

## Postcommunion.

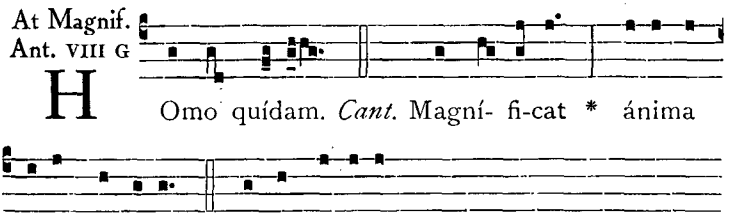
VIvíficet nos, quaésumus Dómine, hujus participátio sancta mystérii : et páriter nobis expiatiónem tríbuat, et munímen. Per Dóminum nostrum.

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.

2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

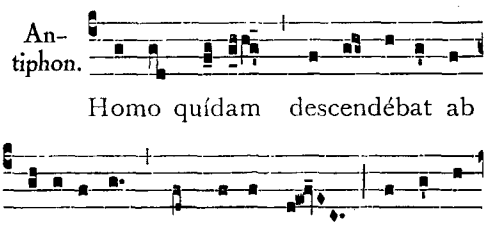
## AT VESPERS.

At Magnif. Ant. VIII G
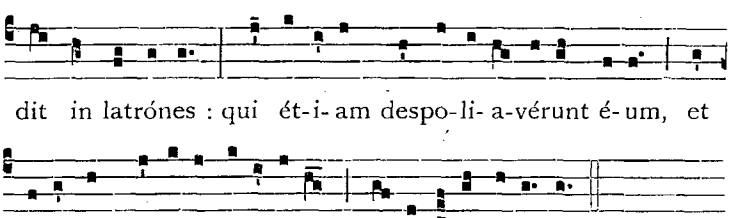



*Cant.* Magníficat. VIII G. *p.* 217.

Antiphon.




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.

*Gospel.*
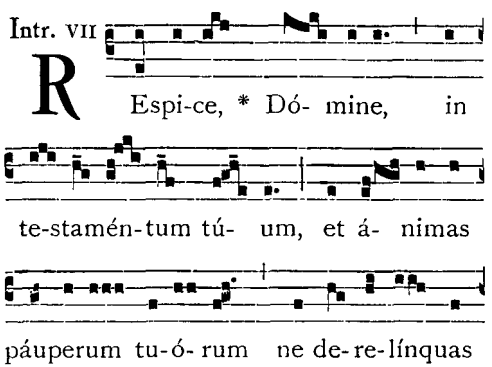



*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

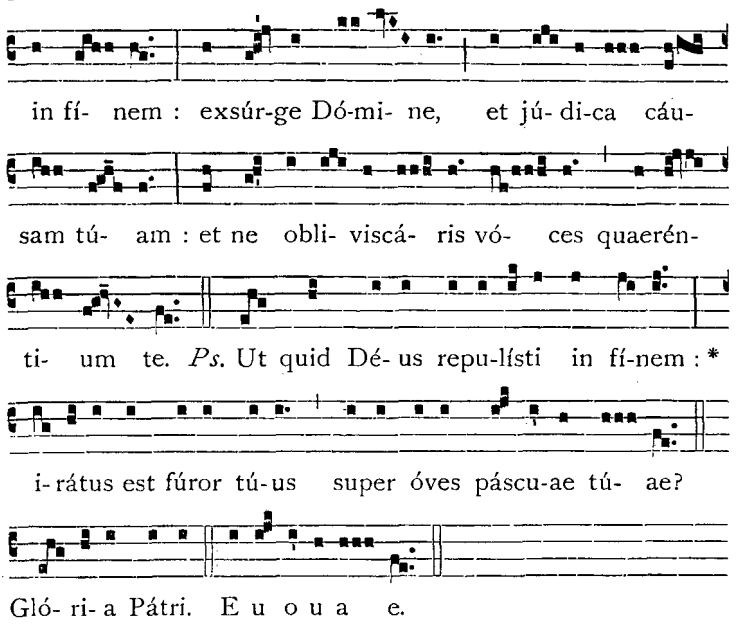
*Prayer.* Omnípotens et miséricors. *p.* 894.

# Thirteenth Sunday after Pentecost.

Intr. VII




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.*




Glória Patri. 7th tone. *p.* 30.

## Collect.

OMnípotens sempitérne Deus, da nobis fídei, spei, et caritátis augméntum : † et ut mereámur ássequi quod promíttis, * fac nos amáre quod praécipis. Per Dóminum nostrum.

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...

**2.** A cunctis. *p.* 429. -- **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Galatas.

*The Promise made to Abraham and the Law given to Moses. Gal. 3, 16-22.*

"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".

FRatres : Abrahae dictae sunt promissiónes, et sémini ejus. Non dicit : Et semínibus, quasi in multis : sed quasi in uno : Et sémini tuo, qui est Christus. Hoc autem dico : testaméntum confirmátum a Deo, quae post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándam promissiónem. Nam si ex lege heréditas, jam non ex promissióne. Abrahae autem per repromissiónem donávit Deus. Quid ígitur lex? Propter transgressiónes pósita est, donec veníret semen, cui promíserat, ordináta per Angelos in manu mediatóris. Mediátor autem uníus non est : Deus autem unus est. Lex ergo advérsus promíssa Dei? Absit. Si enim data esset lex, quae posset vivificáre, vere ex lege esset justítia. Sed conclúsit Scriptúra ómnia sub peccáto, ut promíssio ex fide Jesu Christi darétur credéntibus.
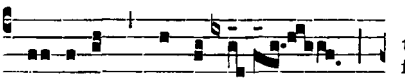
BRethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. 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 [1].

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).

Grad. v



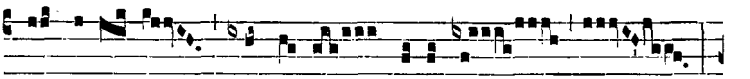
R Espi-ce, * Dómi-ne,



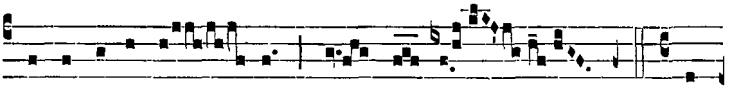
Have regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor. ℣. Arise, O Lord, and judge thy cause: remember the reproach of thy servants.

*Introit.*

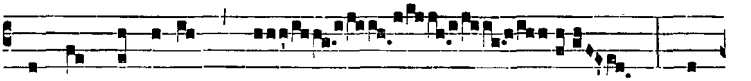
in testaméntum tú- um :



et áni-mas páupe-rum tu-ó-rum
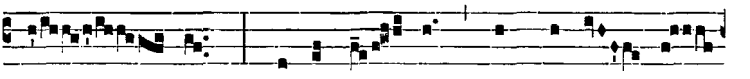


ne obli-viscá- ris in fí- nem. ℣. Ex-



súrge Dómine, et



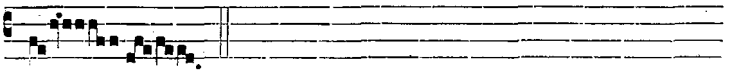
jú- di-ca cáu- sam tú-



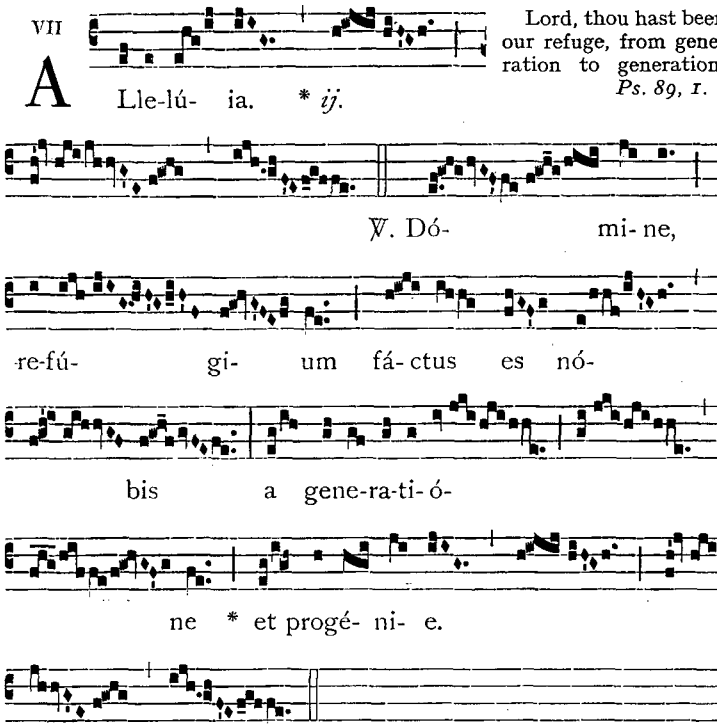
am : mémor é- sto oppróbri- i



servó- rum * tu-ó- rum.



VII




Lord, thou hast been our refuge, from generation to generation. *Ps. 89, 1.*

## ✠ Sequentia sancti Evangelii secundum Lucam.

*The ten lepers*[1]. *Luke 17, 11-19.*

IN illo témpore: Dum iret Jesus in Jerúsalem, transíbat per médiam Samaríam et Galilaéam. Et cum ingrederétur quoddam castéllum, occurrérunt ei decem viri leprósi, qui stetérunt a longe; et levavérunt vocem dicéntes: Jesu praecéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdótibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans

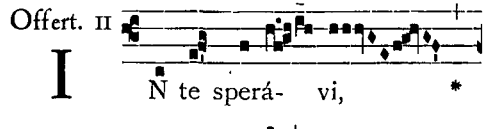
AT that time, As Jesus was going to Jerusalem he passed through the midst of Samaria and Galilee: and as he entered into a certain town there met him ten men that were lepers, who stood afar off, and lifted up their voice saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, shew yourselves 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

[1] We may compare the healing of one leper, 3rd Sunday after Epiph. p. 417.

Deum, et cécidit in fáciem ante pedes ejus, grátias agens : et hic erat Samaritánus. Respóndens autem Jesus, dixit : Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi : Surge, vade; quia fides tua te salvum fecit. Credo.

God : and he fell on his face before his feet, giving thanks : and this was a Samaritan. And Jesus answering, said, Were not ten made clean? and where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole.

Offert. II




In thee, O Lord, have I hoped : I said, thou art my God, my times are in my hands. *Ps. 30, 15-16.*

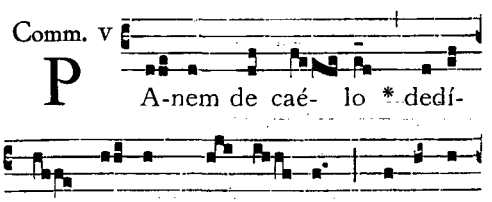
**Secret.**

PRopitiáre, Dómine, pópulo tuo, propitiáre munéribus : ut hac oblatióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum.

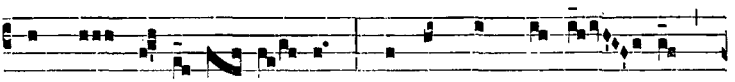
LOok with favour, O Lord, upon thy people; look with favour upon their offerings : and, appeased by this oblation, mercifully forgive us our sins and graciously hear our prayers. Through Jesus Christ our Lord.

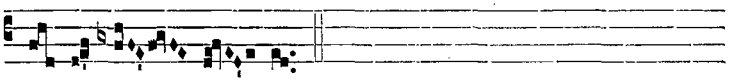
2. Exáudi nos. *p.* 434. — 3. *At the priest's choice.*
*Preface of the Blessed Trinity, p.* 12.

Comm. V




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.**

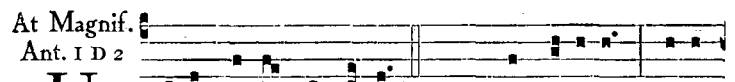
SUmptis, Dómine, caeléstibus sacraméntis : ad redemptiónis aetérnae, quaésumus, proficiámus augméntum. Per Dóminum nostrum Jésum Christum.

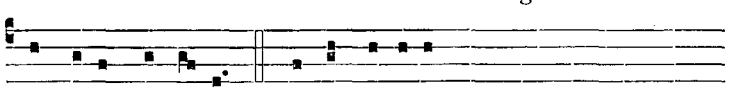
WE have received, O Lord, thy heavenly sacrament : vouchsafe to us, we beseech thee, to profit thereby to the increase of our hope of everlasting redemption. Through Jesus Christ our Lord.

2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

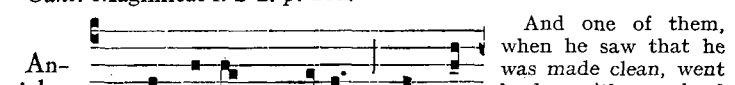
## AT VESPERS.

At Magnif. Ant. I D 2
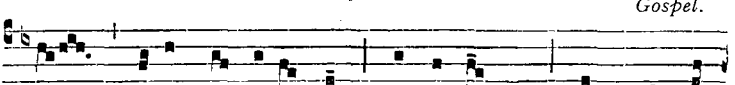


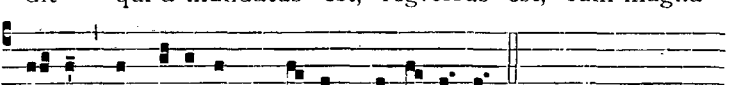




*Cant.* Magníficat I. D 2. *p.* 212.




And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God. *Gospel.*

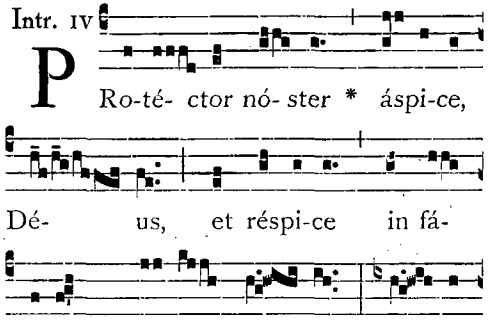



*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.
*Prayer.* Omnípotens sempitérne. *p.* 902.

# Fourteenth Sunday after Pentecost.

Intr. IV




Behold, O God, our protector, and look on the face of thy Christ: [1] 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.*

Glória Patri. 4th tone. *p.* 29.

[1] The Christian is a second Christ.

## Collect.

CUstódi Dómine, quaésumus, Ecclésiam tuam propitiatióne perpétua : † et quia sine te lábitur humána mortálitas, * tuis semper auxíliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

RReconciled 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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Galatas.

*The conduct of the self-seeker and that of the true Christian. Gal. 5, 16-24.*

FRatres : Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupíscit advérsus spíritum, spíritus autem advérsus carnem : haec enim sibi ínvicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spíritu ducímini, non estis sub lege.

Manifésta sunt autem ópera cárnis, quae sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiónes, aemulatiónes, irae, rixae, dissensiónes, sectae, invídiae, homicídia, ebrietátes, comessatiónes, et his símília : quae praedíco vobis, sicut praedíxi : quóniam, qui tália agunt, regnum Dei non consequéntur.

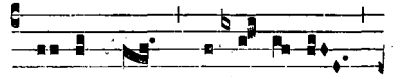
Fructus autem Spíritus est : cáritas, gáudium, pax, patiéntia, benígnitas, bónitas, longanímitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis et concupiscéntiis.

BRethren, Walk in the spirit, and you shall not fulfil the lusts of the flesh : for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law.

Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, 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.

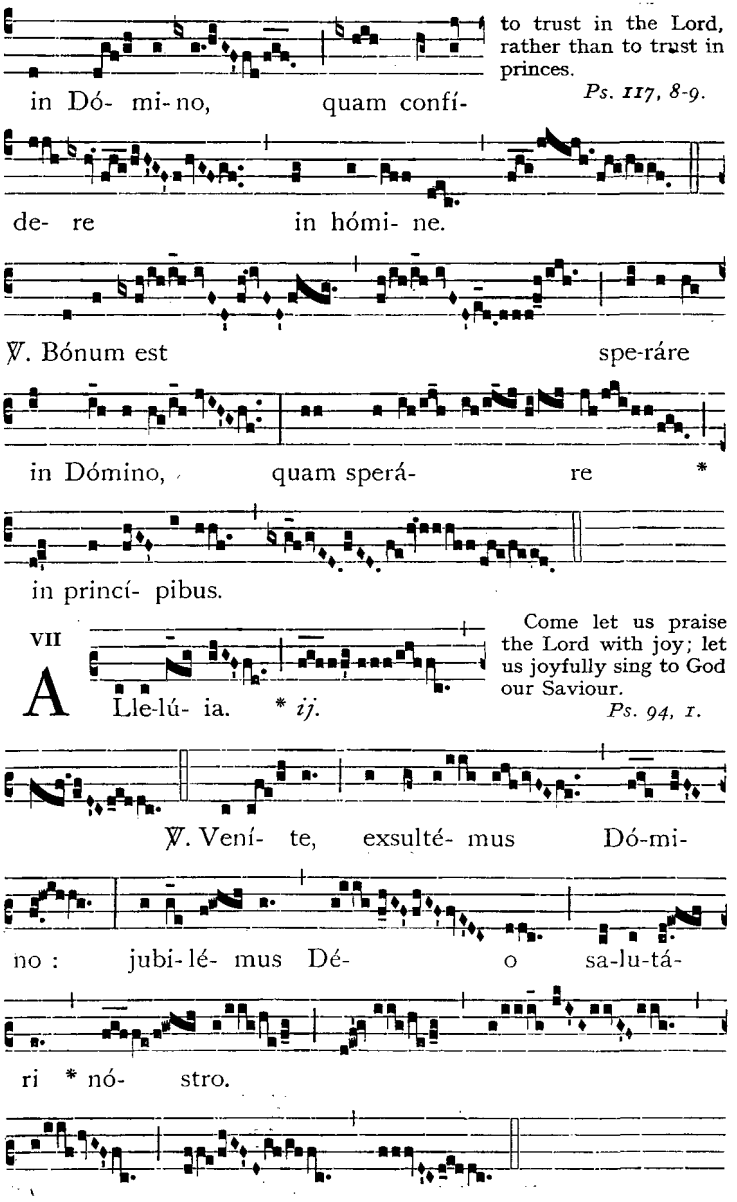
But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

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.*

Come let us praise the Lord with joy; let us joyfully sing to God our Saviour.

*Ps. 94, 1.*

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*God and money. Self-abandonment to Providence. Matth. 6, 24-33.*

IN illo témpore : Dixit Jesus discípulis suis : Nemo potest duóbus dóminis servíre : aut enim unum ódio habébit, et álterum díliget : aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mammónae. Ideo dico vobis, ne sollíciti sitis ánimae vestrae quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca : et corpus plus quam vestiméntum? Respícite volatília caeli, quóniam non serunt, neque metunt, neque cóngregant in hórrea : et Pater vester caeléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans, potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agri quómodo crescunt : non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem foenum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit : quanto magis vos módicae fídei? Nolíte ergo sollíciti esse, dicéntes : Quid manducábimus, aut quid bibémus, aut quo operiémur? Haec enim ómnia gentes inquírunt. Scit enim Pater vester, quia his ómnibus indigétis. Quaérite ergo primum regnum Dei, et justítiam ejus : et haec ómnia adjiciéntur vobis. Credo.

AT that time, Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you.

Offert. VIII
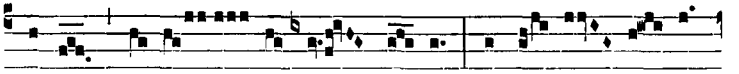


I Mmít- tet * An- ge-

The angel of the Lord shall encamp round about them that fear him, and shall
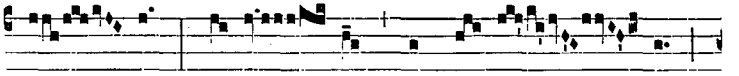


deliver them. O taste and see that the Lord is sweet! *Ps. 33, 8-9.*

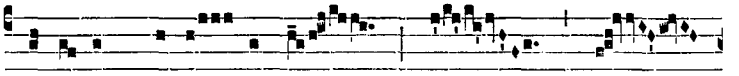
lus Dó- mi- ni in circú-



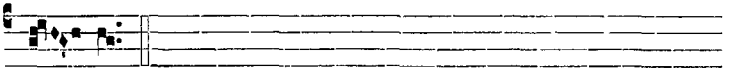
i-tu timén- ti- um é- um, et e- rí- pi- et



é- os : gustá- te et vi- dé- te,



quóni- am su- á- vis est Dó-



mi- nus.

**Secret.**

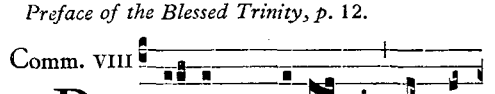
COncéde nobis, Dómine, quaésumus, ut haec hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuae propitiátio potestátis. Per Dóminum.

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.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

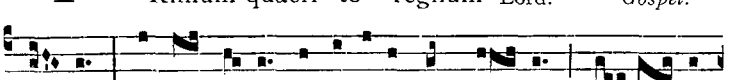
*Preface of the Blessed Trinity, p.* 12.

Comm. VIII

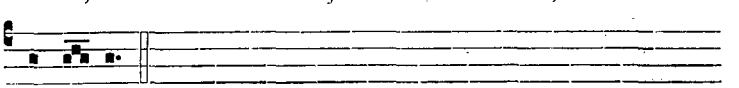


Seek first the kingdom of God; and all things shall be added unto you, saith the Lord. *Gospel.*

Rimum quaéri- te * régnum



Dé- i, et ómni- a adji-ci-éntur vó- bis, dí- cit



Dómi- nus.

### Postcommunion.
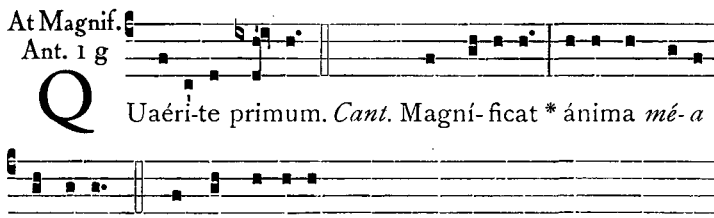
PUrificent semper et múniant tua sacraménta nos, Deus : et ad perpétuae ducant salvatiónis efféctum. Per Dóminum nostrum.

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.

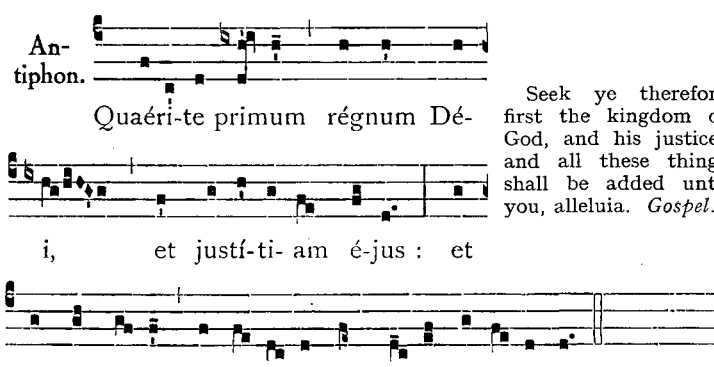
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. 1 g




Antiphon.

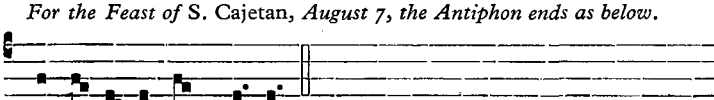



Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you, alleluia. *Gospel.*

*In the antiphon is sung a commemoration.* ℣. Dirigátur. *p.* 414.

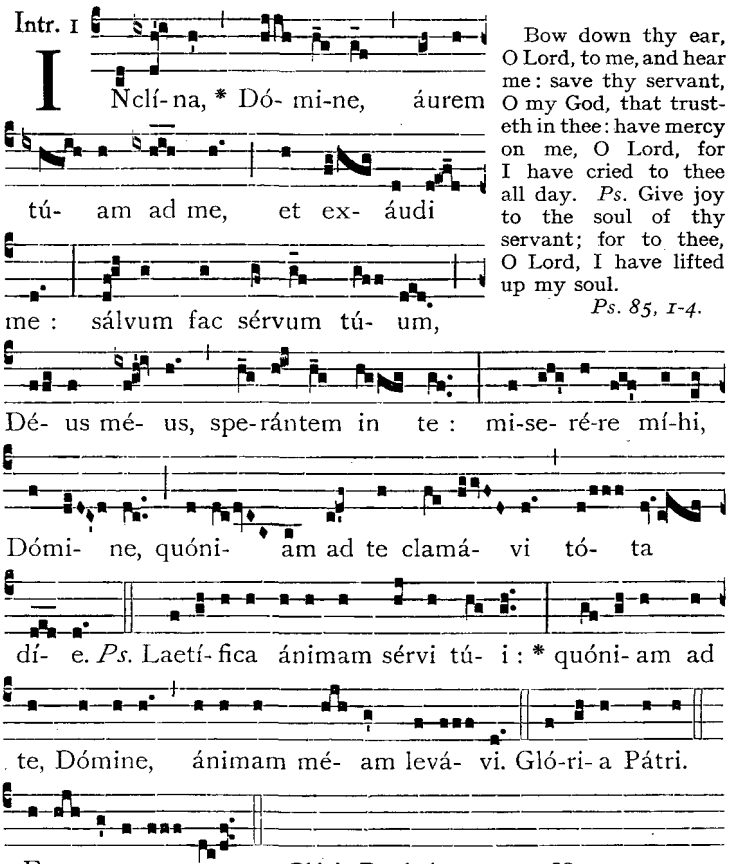
*Prayer.* Custódi Dómine. *p.* 908.

*For the Feast of* S. Cajetan, *August 7, the Antiphon ends as below.*



# Fifteenth Sunday after Pentecost.

Intr. I




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.*

Glória Patri. 1st tone. *p.* 28.

**Collect.**

ECclésiam tuam, Dómine, miserátio continuáta mundet et múniat : † et quia sine te non potest salva consístere, * tuo semper múnere gubernétur. Per Dóminum.

MAY 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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## 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.*

FRatres : Si spíritu vívimus, spíritu et ambulémus. Non efficiámur inánis glóriae cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si praeoccupátus fúerit homo in áliquo delícto, vos, qui spirituáles estis, hujúsmodi instrúite in spíritu lenitátis, consíderans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquísque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquísque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei qui se catechízat, in ómnibus bonis. Nolíte erráre : Deus non irridétur. Quae enim semináverit homo, haec et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem : qui autem séminat in spíritu, de spíritu metet vitam aetérnam. Bonum autem faciéntes, non deficiámus : témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes, máxime autem ad domésticos fídei.

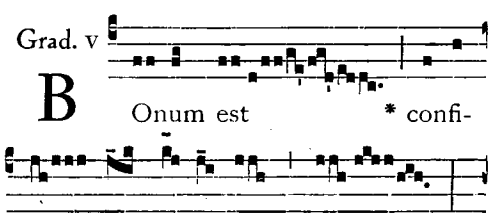
BRethren, If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden.

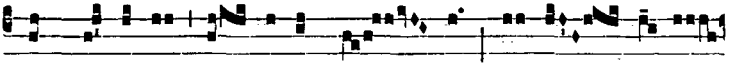
And let him that is instructed in the word, communicate to him that instructeth him, in all good things.

Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption : but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing.
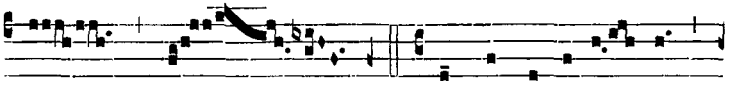
Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.




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.*



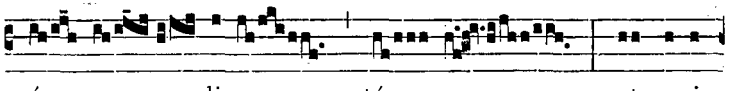
et psál-le-re nó- mi-ni tú- o, Al-tís- sime.



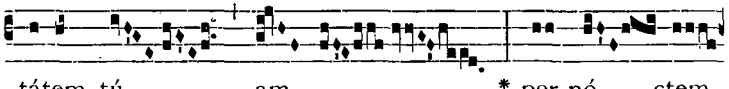
℣. Ad annunti- án- dum



mane mi- se-ri-



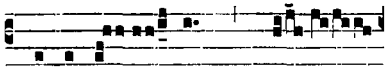
cór- di- am tú- am, et ve-ri-



tátem tú- am * per nó- ctem.

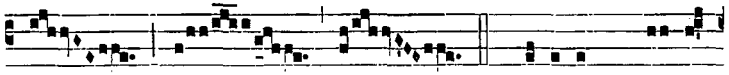


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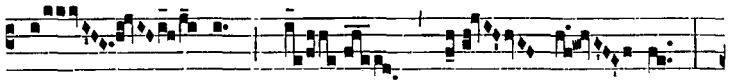


A L-le-lú- ia. * *ij.*

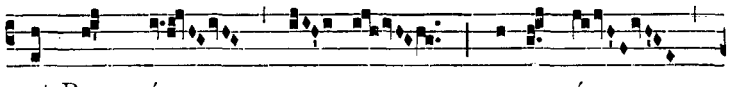
For the Lord is a great God, and a great king over all the earth. *Ps. 94, 3.*



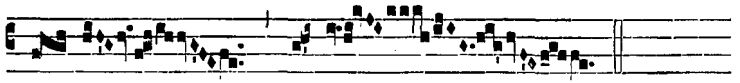
℣. Quóni- am Dé- us



má- gnus Dó- mi- nus,



et Rex má- gnus super ó-



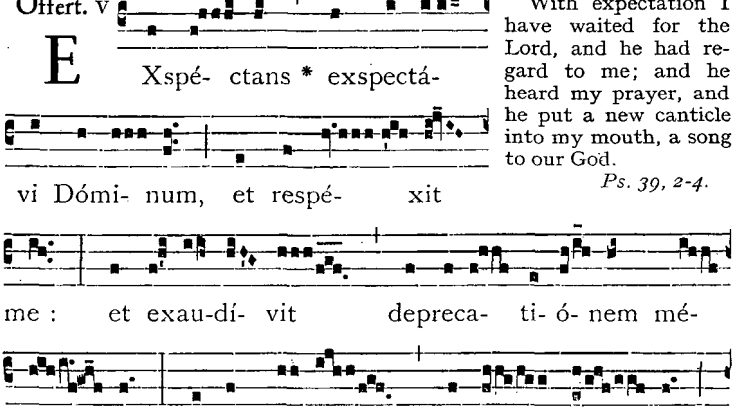
mnem * térram.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*Raising the widow's son at Naim. Luke 7, 11-16.*

IN illo témpore : Ibat Jesus in civitátem, quae vocátur Naim: et ibant cum eo discípuli ejus, et turba copiósa. Cum autem appropinquáret portae civitátis, ecce defúnctus efferebátur fílius únicus matris suae : et haec vídua erat : et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi : Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait : Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et coepit loqui. Et dedit illum matri suae. Accépit autem omnes timor : et magnificábant Deum dicéntes : Quia prophéta magnus surréxit in nobis : et quia Deus visitávit plebem suam. Credo.

AT that time, Jesus went into a city called Naim : and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise : and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all : and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited his people.
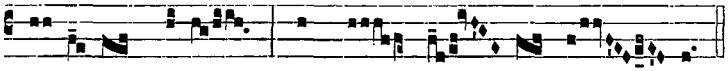


Offert. v

E Xspé- ctans * exspectá- vi Dómi- num, et respé- xit me : et exau-dí- vit depreca- ti- ó- nem mé- am, et immí- sit in os mé- um.

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.*



cánti-cum nóvum, hýmnum Dé- o nó- stro.

### Secret.

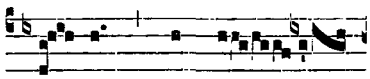
TUA nos, Dómine, sacraménta custódiant : et contra diabólicos semper tueántur incúrsus. Per Dóminum.

MAY thy sacraments, O Lord, be our safeguard : and may they defend us against all the attacks of the evil one. Through Jesus Christ...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
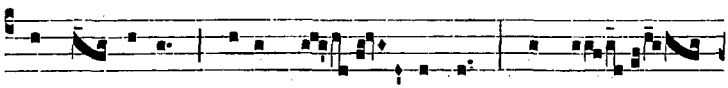
*Preface of the Blessed Trinity, p.* 12.

Comm. I
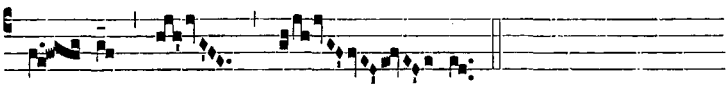


The bread that I will give is my flesh for the life of the world. *John 6, 52.*

P A- nis, * quem é-



go dé- de-ro, cáro mé- a est pro saé-



cu- li ví- ta.

### Postcommunion.

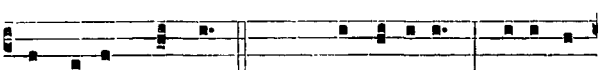
MEntes nostras, et córpora possídeat, quaésumus Dómine, doni caeléstis operátio : ut non noster sensus in nobis, sed júgiter ejus praevéniat efféctus. Per Dóminum nostrum Jesum Christum Fílium tuum.

IN soul and in body, O Lord, may we be ruled by the power working within us of the heavenly gift thou hast vouchsafed us : so that the graces flowing therefrom, and not the impulses of nature, may inspire all our actions. Through Jesus Christ...

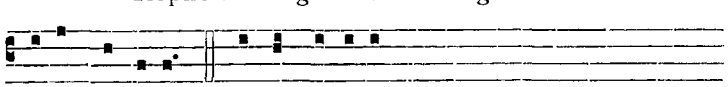
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. IV A



P Rophé-ta mágnus. *Cant.* Magní- ficat * ánima

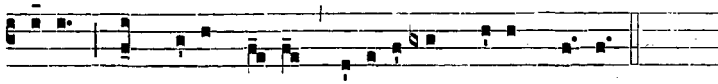


*mé- a* Dóminum. 2. Et exsultávit... — *Cant.* Magníficat. IV A. *p.* 215.




Prophé-ta mágnus surréxit in

A great prophet is risen up amongst us, and God hath visited his people. *Gospel.*



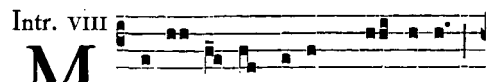
nóbis : et qui-a Dé- us vi-si-tá-vit plébem sú- am.

*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

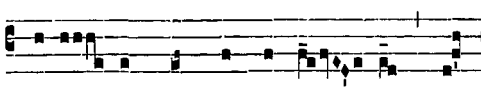
*Prayer.* Ecclésiam tuam. *p.* 913.

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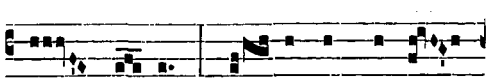
# Sixteenth Sunday after Pentecost.



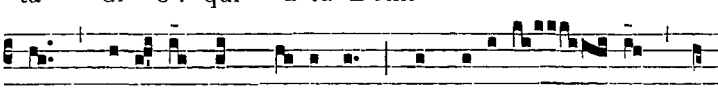

Ise- ré- re míhi * Dó-mine,



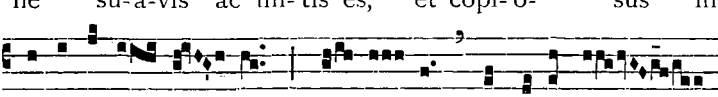
quóni- am ad te clamá- vi tó-



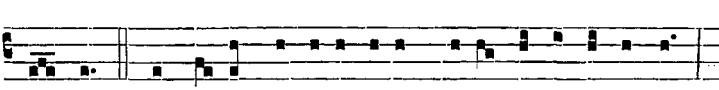
ta dí- e : qui- a tu Dómi-



ne su-á-vis ac mí- tis es, et copi- ó- sus in

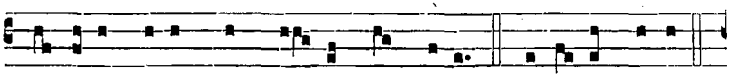


mi-se-ri-cór- di- a ómni- bus invocánti-

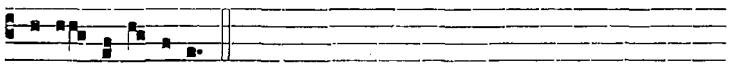


bus te. *Ps.* Inclí-na Dómine áurem tú-am et exáudi me : *

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.*



quó-ni-am ínops et páu-per sum égo. Gló-ri- a Pátri.



E u o u a e. Glória Patri. 8th tone. *p.* 30.

## Collect.

TUA nos, quaésumus Dómine, grátia semper et praevéniat et sequátur : * ac bónis opéribus júgiter praestet esse inténtos. Per Dóminum nostrum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

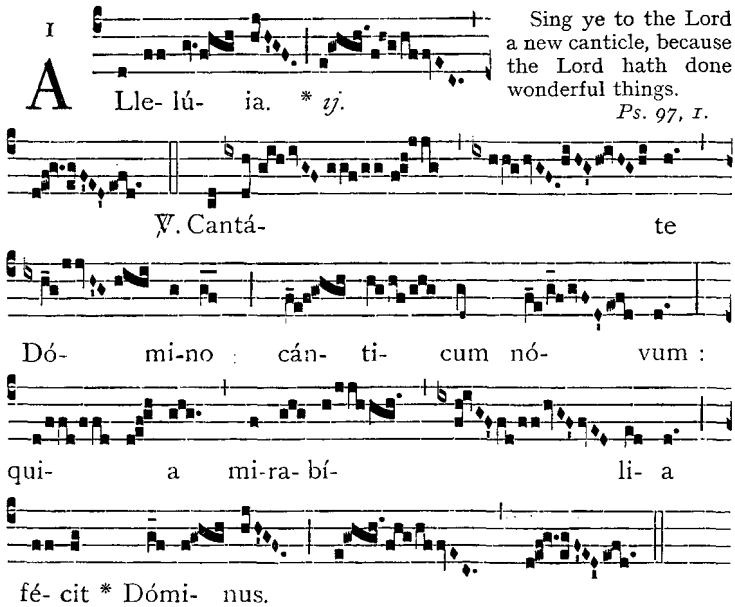
*The Apostle's prayer for his spiritual children. Ephes. 3, 13-21.*

FRatres : Obsecro vos, ne defíciátis in tribulatiónibus meis pro vobis : quae est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in caelis et in terra nominátur, ut det vobis secúndum divítias glóriae suae, virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris : in caritáte radicáti, et fundáti, ut possítis comprehéndere cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum : scire étiam supereminéntem sciéntiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem, qui potens est ómnia fácere superabundánter quam pétimus, aut intellígimus, secúndum virtútem, quae operátur in nobis : ipsi glória in Ecclésia, et in Christo Jesu, in omnes generatiónes saéculi saeculórum. Amen.

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.

*Gradual.* Timébunt géntes. *p.* 416.




Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. *Ps. 97, 1.*

**✠ Sequentia sancti Evangelii secundum Lucam.**

*Cure on the Sabbath of a man with dropsy. Choosing the lowest place. Luke 14, 1-11.*

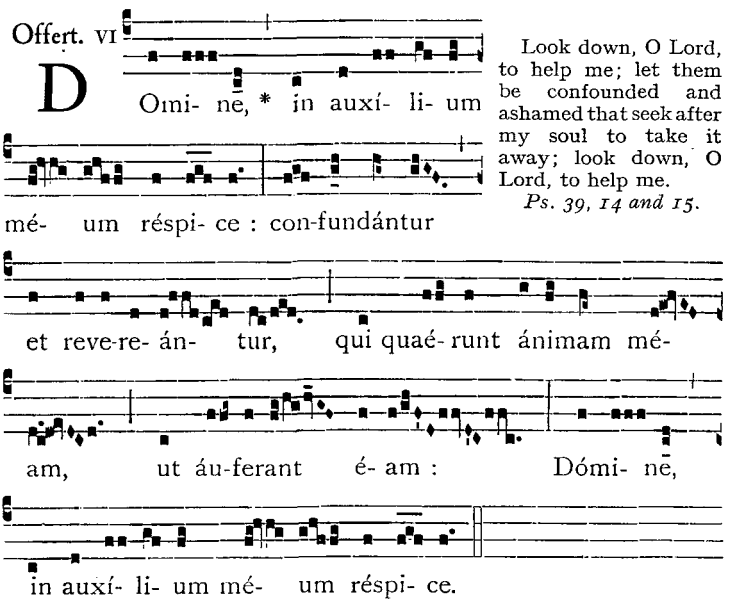
IN illo témpore : Cum intráret Jesus in domum cujúsdam príncipis pharisaeórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus, dixit ad legisperítos et pharisaéos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsum sanávit eum, ac dimísit. Et respóndens ad illos, dixit : Cujus vestrum ásinus, aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad haec respondére illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbitus elígerent, dicens ad illos : Cum invitátus fúeris ad núptias, non discúmbas

AT that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold, there was a certain man before him that had the dropsy : and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace : but he taking him, healed him, and sent him away. And answering them, he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him these things.

And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invi-

in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is, qui te et illum vocávit, dicat tibi : Da huic locum : et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco : ut, cum vénerit qui te invitávit, dicat tibi : Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus : quia omnis qui se exáltat, humiliábitur : et qui se humíliat, exaltábitur. Credo.

ted to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory before them that sit at table with thee : because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.




Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

*Ps. 39, 14 and 15.*

## Secret.

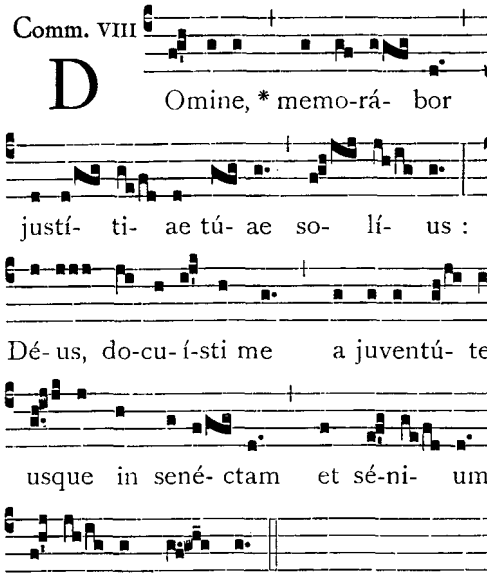
MUnda nos, quaésumus Dómine, sacrifícii praeséntis efféctu : et pérfice miserátus in nobis; ut ejus mereámur esse partícipes. Per Dóminum.

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.

Comm. VIII




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.**

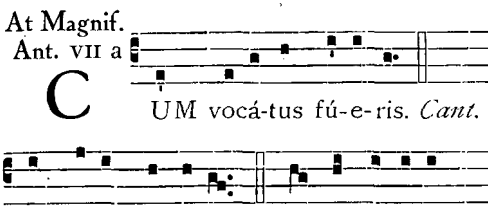
PUrífica, quaésumus Dómine, mentes nostras benígnus, et rénova caeléstibus sacraméntis : ut consequénter et córporum praesens páriter, et futúrum capiámus auxílium. Per Dóminum nostrum.

IN thy loving-kindness, O Lord, purify our souls, we beseech thee : and quicken us to a new life in thy sacrament; so that in the needs even of our bodies, therein we may find succour. Through Jesus Christ our Lord.

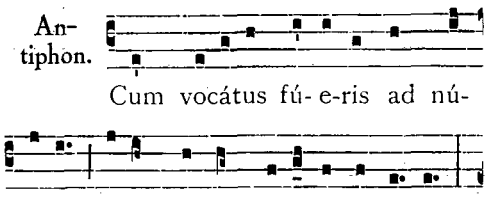
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

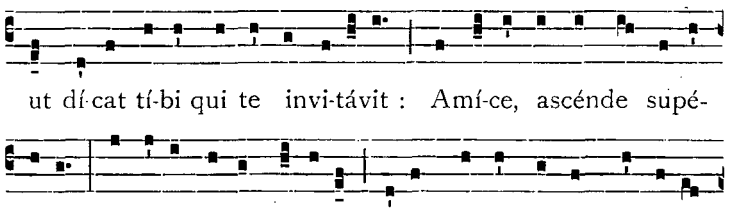
At Magnif. Ant. VII a




*Cant.* Magníficat. VII A. *p.* 217.



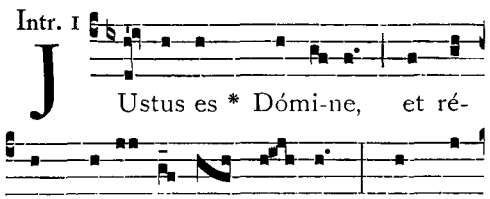

When thou art invited to a wedding, go sit down in the lowest place: that he who invited thee may say to thee, Friend, go up higher: then shalt thou have glory before them that sit at table with thee, alleluia. *Gospel.*



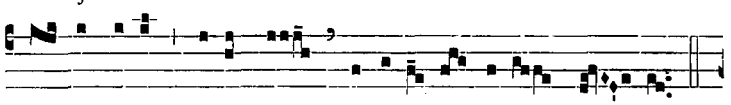

*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.
*Prayer.* Tua nos. *p.* 919.

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# Seventeenth Sunday after Pentecost.

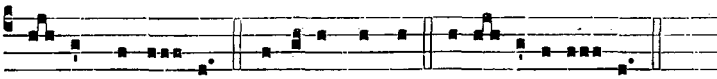



Thou art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *Ps. 118, 137 and 124.*





*Ps.* Be- á-ti immacu-lá-ti in ví- a : * qui ámbu-lant in



lé- ge Dómi- ni. Gló-ri- a Pá-tri. E u o u a e.

Glória Patri. 1st tone. *p.* 28.

**Collect.**

DA, quaésumus, Dómine, pópulo tuo diabólica vitáre contágia : * et te solum Deum pura mente sectári. Per Dóminum nostrum.

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.

2. A cunctis. *p.* 429. — 3. *At the priest's choice.*

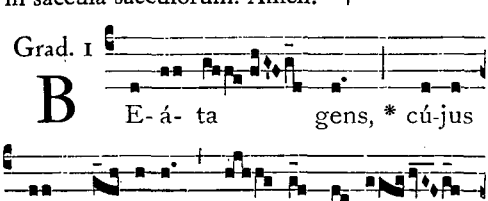
**Lectio Epistolae beati Pauli Apostoli ad Ephesios.**

*Divine unity source of union among Christians. Ephes. 4, 1-6.*

FRatres : Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte et mansuetúdine, cum patiéntia, supportántes ínvicem in caritáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestrae. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedíctus in saécula saeculórum. Amen.

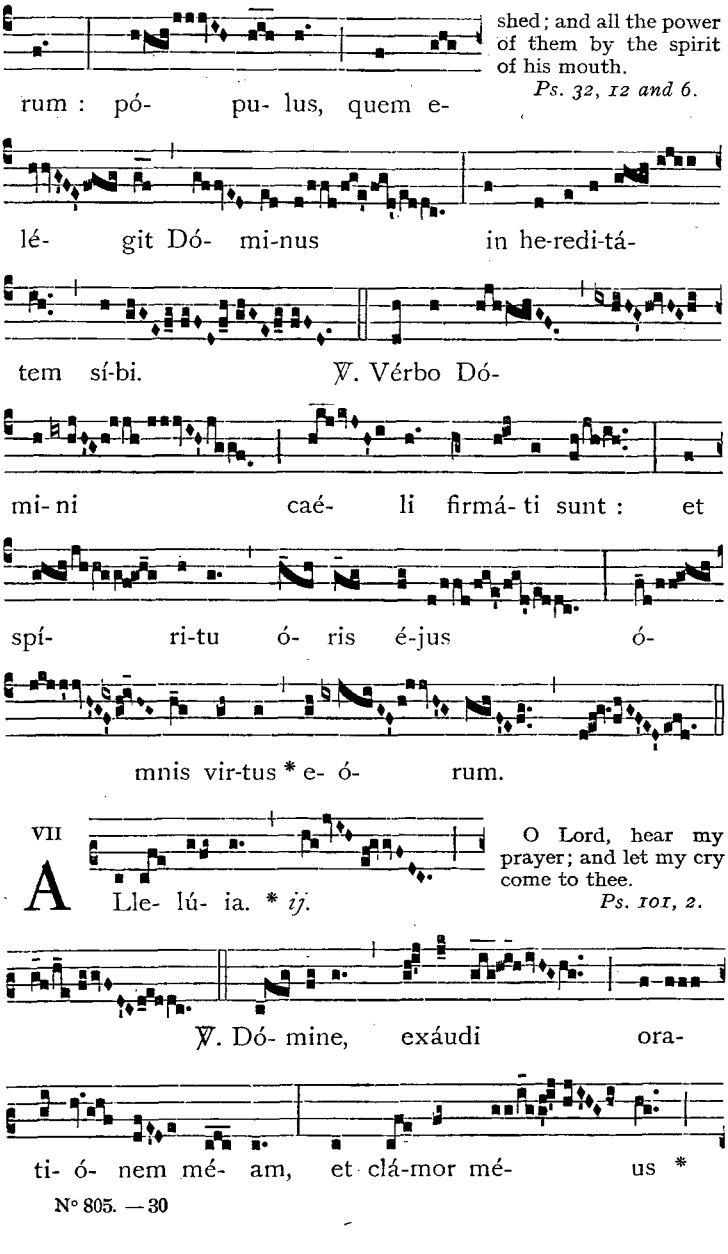
BRethren, I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

Grad. I



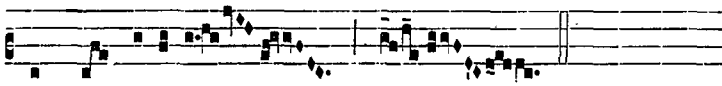
B E- á- ta gens, * cú-jus est Dó-minus Dé- us e- ó-

Blessed is the nation whose God is the Lord : the people whom he hath chosen for his inheritance. ℣. By the word of the Lord the heavens were establi-




shed; and all the power of them by the spirit of his mouth.
*Ps. 32, 12 and 6.*

O Lord, hear my prayer; and let my cry come to thee.
*Ps. 101, 2.*



ad te véni- at.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.
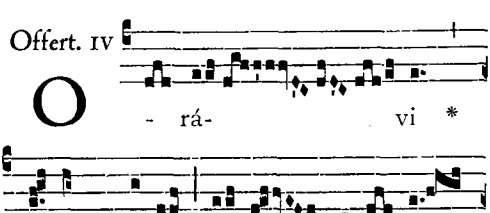
*The greatest commandment. Christ David's Lord. Matth. 22, 34-46.*

IN illo témpore : Accessérunt ad Jesum pharisaéi : et interrogávit eum unus ex eis legis doctor, tentans eum : Magíster, quod est mandátum magnum in lege? Ait illi Jesus : Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum et primum mandátum. Secúndum autem símile est huic : Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétae. Congregátis autem pharisaéis, interrogávit eos Jesus, dicens : Quid vobis vidétur de Christo? cujus fílius est? Dicunt ei : David. Ait illis : Quómodo ergo David in spíritu vocat eum Dóminum, dicens : Dixit Dóminus Dómino meo : Sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum : neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

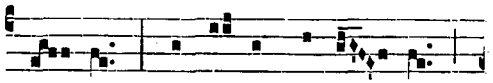
Credo.

AT that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.



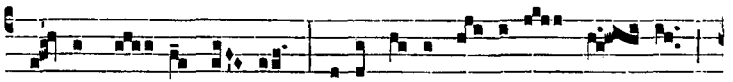

I, Daniel, prayed to my God, saying, Hear, O Lord, the prayers of thy servant; shew thy face upon thy sanctuary, and favourably look down upon this



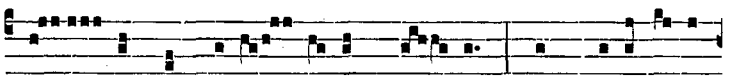
dí- cens : Exáu-di, Dómi- ne,

people upon whom thy name is invoked, O God.

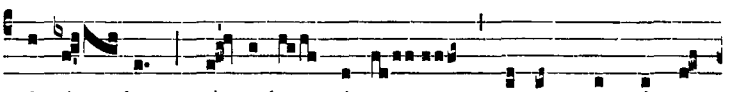
*Daniel 9, 17, 18 and 19.*



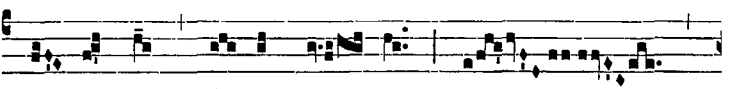
pré- ces sér- vi tú- i : illúmi-na fá- ci- em tú- am



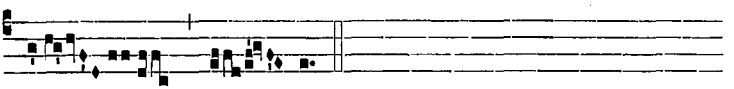
su- per sanctu-á- ri- um tú- um : et propí-ti- us



intén- de pó-pu-lum ístum, super quem invo-



cá- tum est nó-men tú- um, Dé-



us.

**Secret.**

MAjestátem tuam, Dómine, supplíciter deprecámur : ut haec sancta, quae gérimus, et a praetéritis nos delíctis éxuant, et futúris. Per Dóminum.

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...

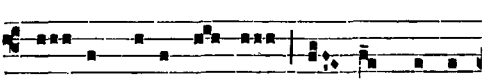
**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity*, *p.* 12.

Comm. II

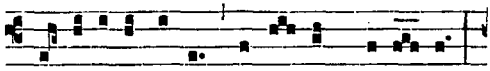


V Ovéte, * et réddi-te Dó-



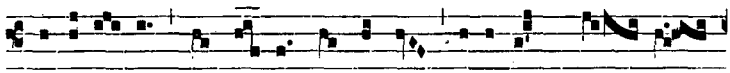
mi- no Dé- o véstro, ómnes qui in

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

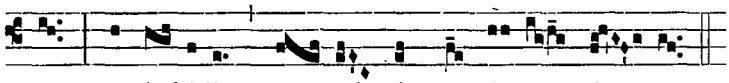


terrible with all the kings of the earth.
*Ps. 75, 12-13.*

circú-i-tu é-jus affér-tis múne-ra :



terrí-bi-li, et é- i qui áufert spí-ri-tum prín- ci-



pum : terrí- bi-li a- pud ómnes ré-ges tér- rae.

**Postcommunion.**

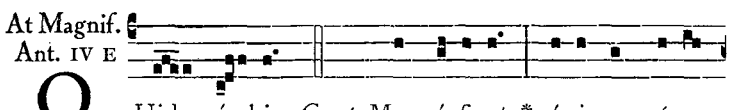
SAnctificatiónibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis aetérna provéniant. Per Dóminum.

BY the grace of thy sacraments, O Almighty God, may our passions be subdued and our eternal salvation assured. Through Jesus.,.

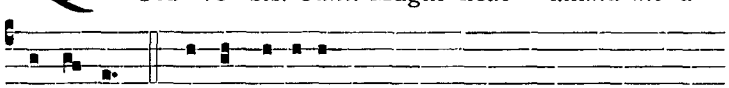
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. IV E

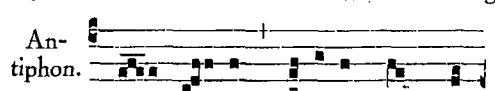


QUid vó- bis. *Cant.* Magní- ficat * ánima mé- a

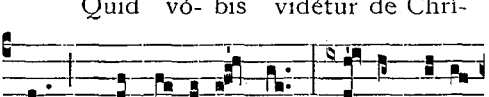


Dómi-num. 2. Et exsultávit... *Cant.* Magníficat. IV E. *p.* 215.

Antiphon.



Quid vó- bis* vidétur de Chrí-

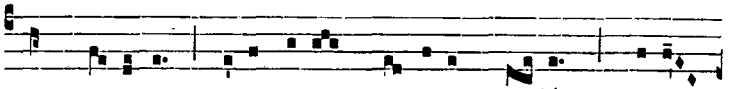


stó?† cújus fí- li- us est?* Dí-cunt é- i
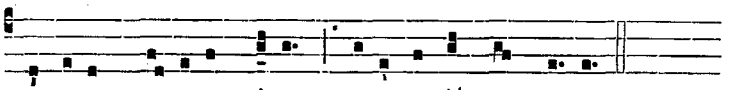
What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right.
*Gospel.*



ómnes :* Dá- vid. Dí-cit é- is Jé- sus : Quómodo Dávid



in spí- ri-tu ℣ vócat é- um Dóminum, dí- cens :℟Díxit



Dóminus Dómino mé- o :* Séde a déxtris mé- is?

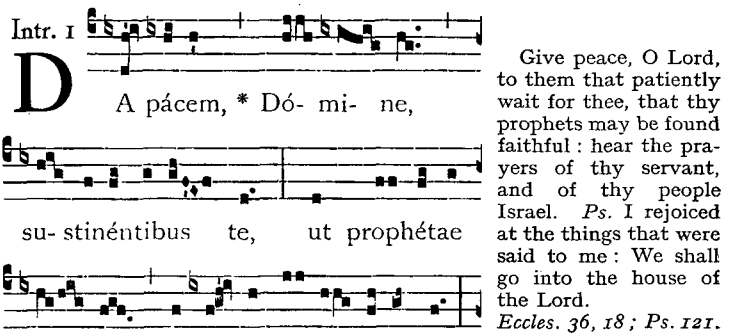
*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Da, quaésumus. *p.* 924.

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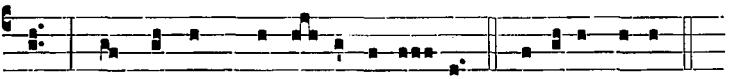
# Eighteenth Sunday after Pentecost.

Intr. I

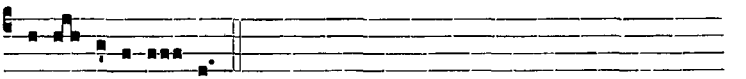


D A pácem, * Dó- mi- ne, su- stinéntibus te, ut prophétae tú- i, fi-dé- les inve- ni-ántur : exáu-di pré- ces sérvi tú- i, et plébis tú- ae Is- ra- el. *Ps.* Laetátus sum in his quae dícta sunt mí-

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.*



hi : * in dómum Dómi- ni í-bi- mus. Gló-ri- a Pátri.



E u o u a e. Glória Patri. 1st tone. *p.* 28.

## Collect.

DIrigat corda nostra, quaésumus Dómine, tuae miseratiónis operátio : * quia tibi sine te placére non póssumus. Per Dóminum nostrum.

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.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

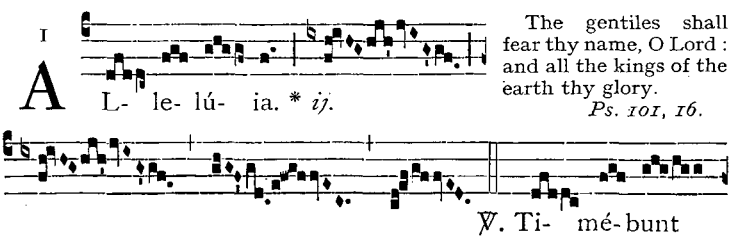
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The enrichment of Christians in Christ. 1 Cor. 1, 4-8.*

FRatres : Grátias ago Deo meo semper pro vobis in grátia Dei, quae data est vobis in Christo Jesu : quod in ómnibus dívites facti estis in illo, in omni verbo, et in omni sciéntia : sicut testimónium Christi confirmátum est in vobis : ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Jesu Christi.

BRethren, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation [1] of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

*Gradual.* Laetátus sum. *p.* 491.



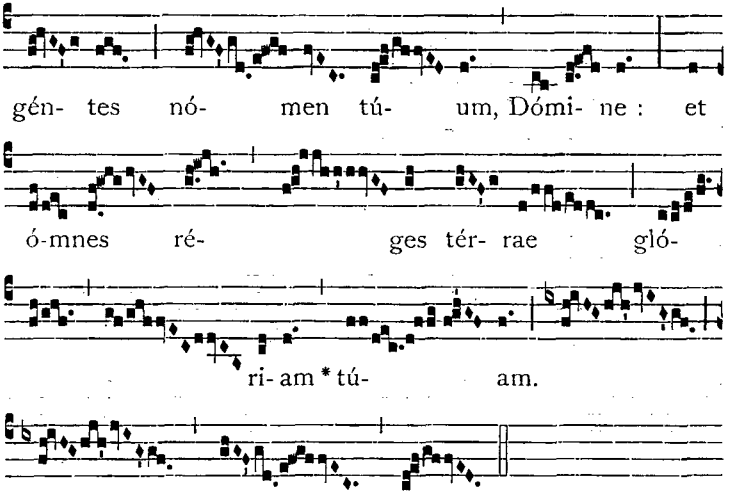
I

A L- le- lú- ia. * *ij.*

The gentiles shall fear thy name, O Lord : and all the kings of the earth thy glory. *Ps. 101, 16.*

℣. Ti- mé- bunt

[1] This expression refers to our Lord's glorious return at the end of time. The same return is signified just below by the word "day". (Osty).




## ✠ Sequentia sancti Evangelii secundum Matthaeum.

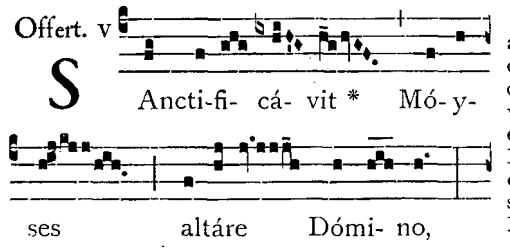
*Healing of a paralytic at Capharnaum, and discussion about power to forgive sins. Matth. 9, 1-8.*

IN illo témpore : Ascéndens Jesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralýticum jacéntem in lecto. Et videns Jesus fidem illórum, dixit paralýtico : Confíde, fili, remittúntur tibi peccáta tua. Et ecce quidam de scribis dixérunt intra se : Hic blasphémat. Et cum vidísset Jesus cogitatiónes eórum, dixit : Ut quid cogitátis mala in córdibus vestris? Quid est facílius dícere : Dimittúntur tibi peccáta tua; an dícere : Surge, et ámbula? Ut autem sciátis, quia Fílius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralýtico : Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam. Vidéntes autem turbae timuérunt, et glorificavérunt Deum, qui dedit potestátem talem homínibus. Credo.

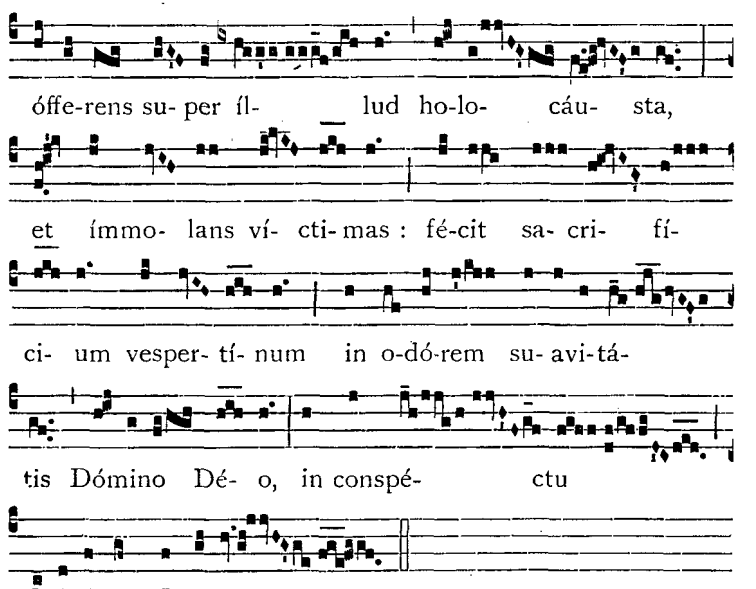
AT that time, Jesus entering into a ship, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee.

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

Offert. v



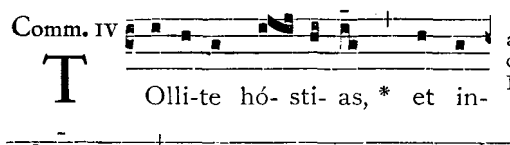

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel. *Ex., 24, 4 and 5.*
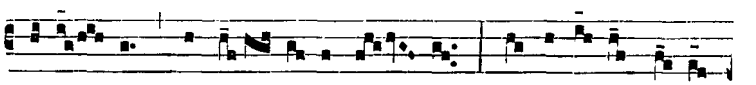



*Secret.* Deus, qui nos. *p.* 714.

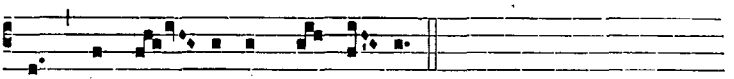
**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
*Preface of the Blessed Trinity, p.* 12.

Comm. IV




Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court. *Ps. 95, 8-9.*





num in áu- la sáncta é- jus.

### Postcommunion.

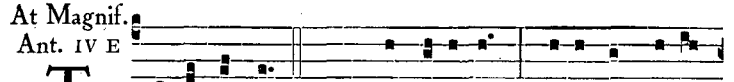
GRátias tibi referímus, Dómine, sacro múnere vegetáti : tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perfícias. Per Dóminum.

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.

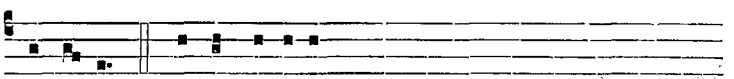
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. IV E

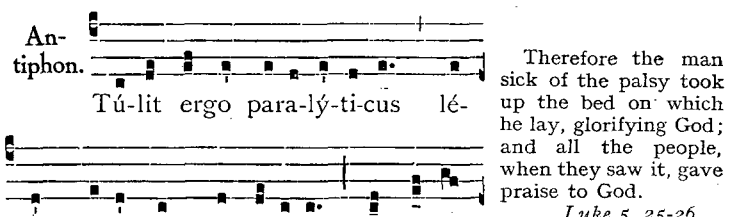


T U-lit ergo. *Cant.* Magní-fi-cat * ánima mé- a



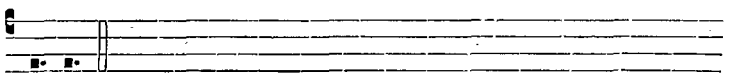
Dómi-num. 2. Et exsultávit... — *Cant.* Magníficat. IV E. *p.* 215.

Ant-tiphon.



Tú-lit ergo para-lý-ti-cus lé- ctum sú-um in quo jacébat, magní- fi- 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. *Luke 5, 25-26.*

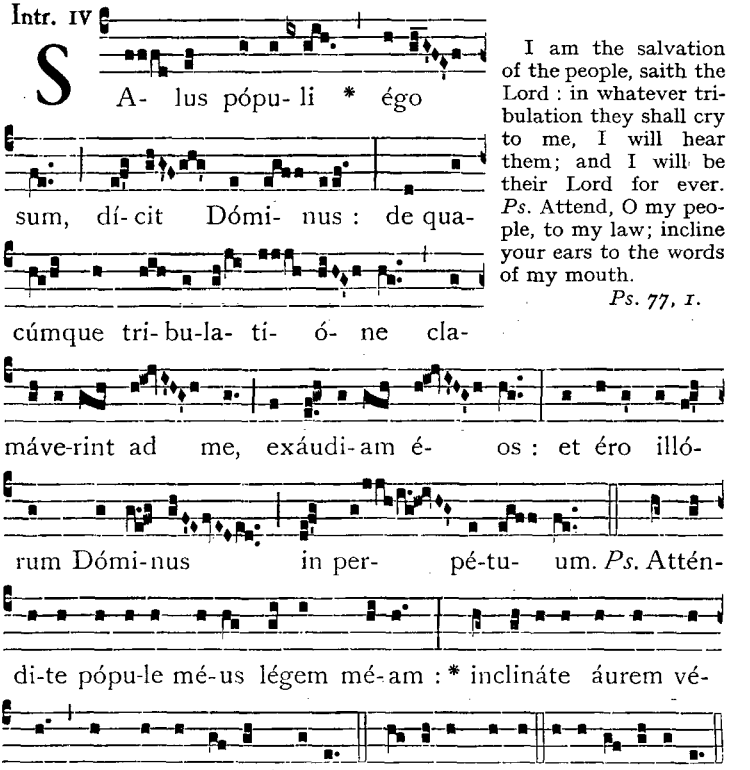


Dé- o. *If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Dírigat corda. *p.* 930.

# Nineteenth Sunday after Pentecost.

Intr. IV




I am the salvation of the people, saith the Lord : in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. *Ps.* Attend, O my people, to my law; incline your ears to the words of my mouth. *Ps. 77, 1.*

Glória Patri. 4th tone. *p.* 29.

**Collect.**

OMnípotens et miséricors Deus, univérsa nobis adversántia propitiátus exclúde : † ut mente et córpore páriter expediti, * quae tua sunt, líberis méntibus exsequámur. Per Dóminum.

ALmighty and merciful God, in thy goodness put far from us all that may work us harm : that alert alike in mind and body, we may readily devote ourselves to the doing of thy holy will. Through Jesus Christ our Lord.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

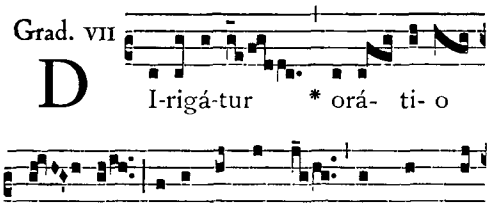
## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

*Conduct of the new man. Ephes. 4, 23-28.*

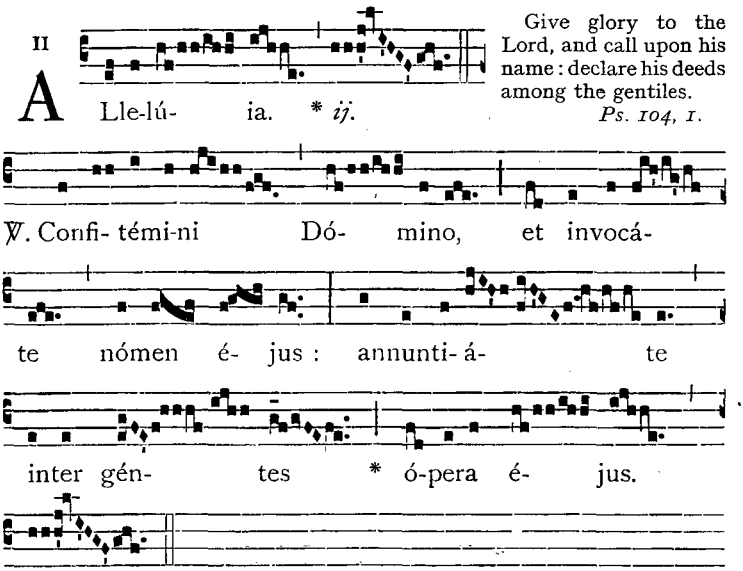
FRatres : Renovámini spíritu mentis vestrae, et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímini veritátem unusquísque cum próximo suo : quóniam sumus ínvicem membra. Irascímini, et nolíte peccáre : sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo : qui furabátur, jam non furétur; magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

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.

Grad. VII




Let my prayer be directed as incense in thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice. *Ps. 140, 2.*




Give glory to the Lord, and call upon his name : declare his deeds among the gentiles. *Ps. 104, 1.*

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Parable of the royal wedding. Matth. 22, 1-14.*

" 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.)

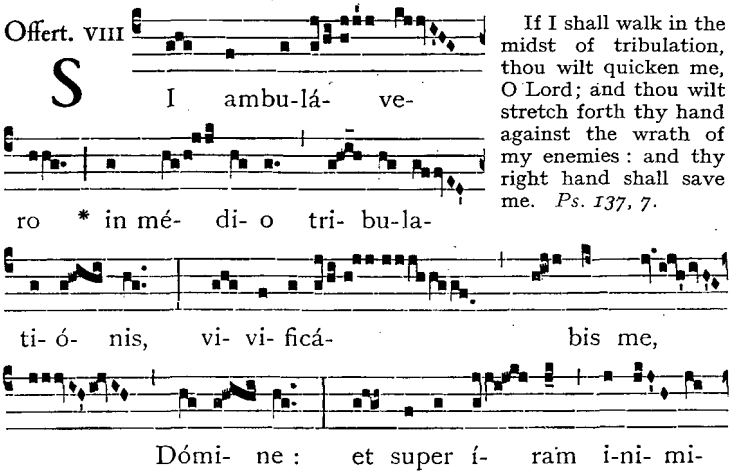
IN illo témpore : Loquebátur Jesus princípibus sacerdótum et pharisaéis in parábolis, dicens : Símile factum est regnum caelórum hómini regi, qui fecit núptias fílio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Itérum misit álios servos, dicens : Dícite invitátis : Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta : veníte ad núptias. Illi autem neglexérunt : et abiérunt, álius in villam suam, álius vero ad negotiatiónem suam; réliqui vero tenuérunt servos ejus, et contuméliis

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 mariage, 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 neglected : and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them

afféctos occidérunt. Rex autem cum audísset, irátus est : et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis : Núptiae quidem parátae sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos : et implétae sunt núptiae discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi : Amíce, quómodo huc intrásti, non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex minístris : Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres : ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti. Credo.

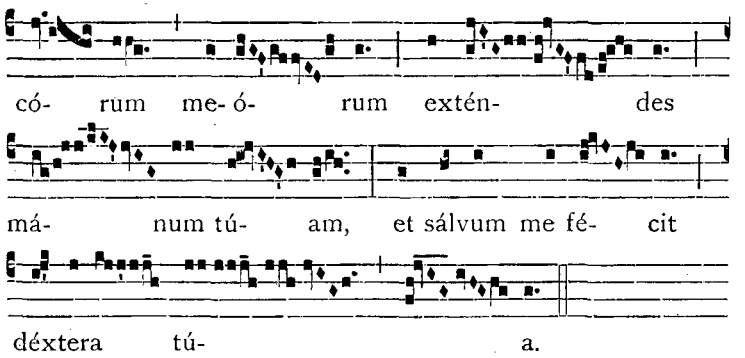
contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the high ways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests.

And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen [1].




If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; and thou wilt stretch forth thy hand against the wrath of my enemies : and thy right hand shall save me. *Ps. 137, 7.*

[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. Benoît, O. P.

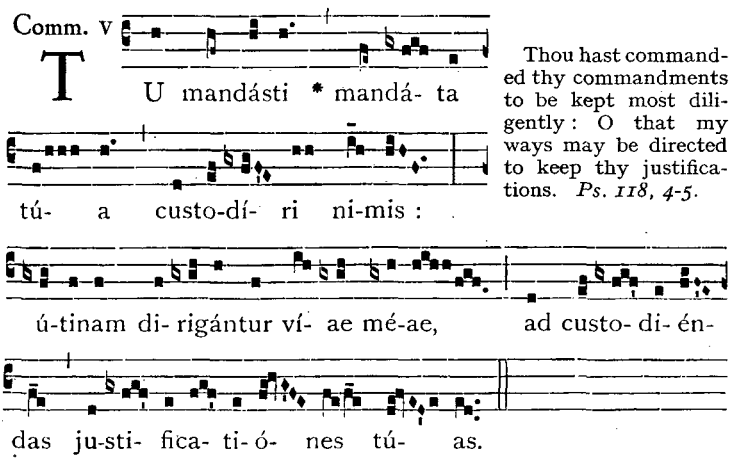



**Secret.**

HÆC múnera, quaésumus, Dómine, quae óculis tuae majestátis offérimus, salutária nobis esse concéde. Per Dóminum.

GRant, we beseech thee, O Lord, that the sacrifice which we offer up in the sight of thy divine majesty, may avail us to salvation. Through Jesus Christ...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
*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.**
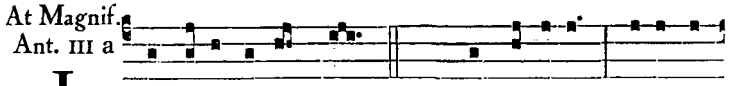
TUA nos, Dómine, medicinális operátio, et a nostris perversitátibus cleménter expédiat, et tuis semper fáciat inhaerére mandátis. Per Dóminum.

MAY the healing power of thy grace, O Lord, mercifully rid us of all perverseness of heart, and make us ever to cleave to the keeping of thy commandments. Through Jesus...

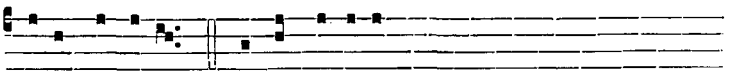
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. III a



I Ntrávit autem rex. *Cant.* Magní- ficat * ánima

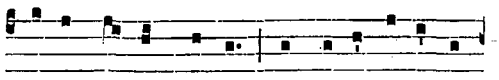


mé-*a* Dóminum. 2. Et exsultávit... *Cant.* Magníficat. III a. *p.* 214.

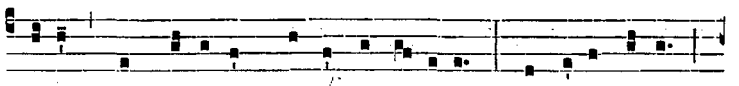


Antiphon.
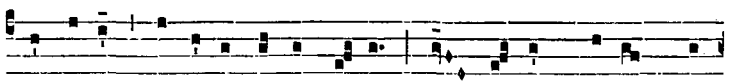
Intrávit autem rex, ut vi-



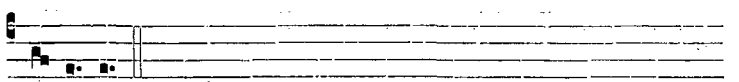
dé-ret discumbéntes, et ví-dit i-bi hó-



minem non vestí-tum véste nupti- á-li, et á- it íl-li :



Amí-ce, quómodo huc intrásti, non há-bens véstem nu-



pti- á-lem?

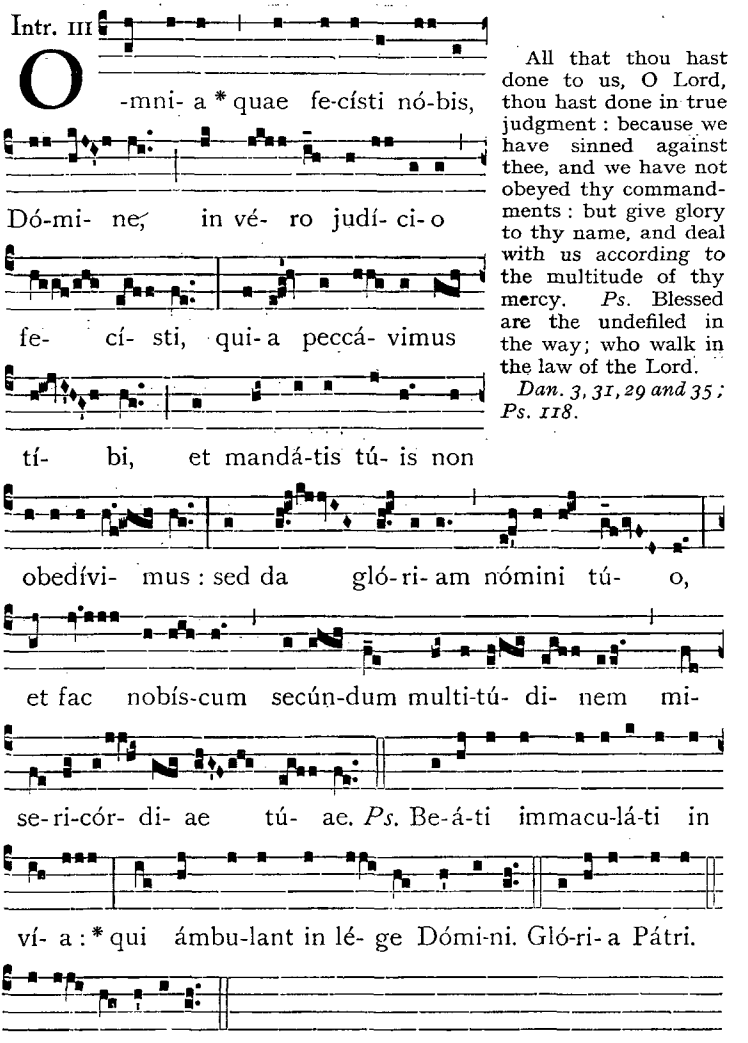
And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment?

*Gospel.*

*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Omnípotens. *p.* 934.

# Twentieth Sunday after Pentecost.




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. *Dan. 3, 31, 29 and 35 ; Ps. 118.*

Glória Patri. 3rd tone. *p.* 29.

## Collect.

LArgíre, quaésumus Dómine, fidélibus tuis indulgéntiam placátus et pacem : † ut páriter ab ómnibus mundéntur offénsis, * et secúra tibi mente desérviant. Per Dóminum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

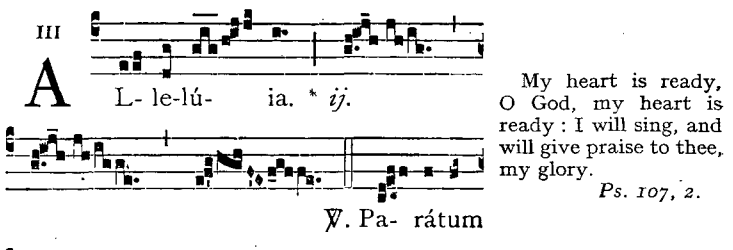
## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

*Prudence and sobriety. Singing and giving thanks. Ephes. 5, 15-21.*

FRatres : Vidéte quómodo caute ambulétis : non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fíeri imprudéntes, sed intelligéntes, quae sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria : sed implémini Spíritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino : grátias agéntes semper pro ómnibus, in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti ínvicem in timóre Christi.
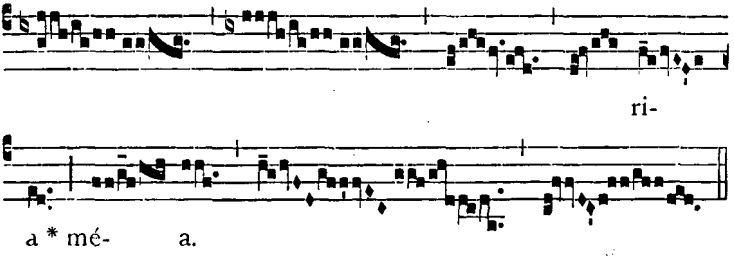
BRethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury : but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord : giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

*Gradual.* Oculi ómnium. *p.* 793.




My heart is ready, O God, my heart is ready : I will sing, and will give praise to thee, my glory.

*Ps. 107, 2.*



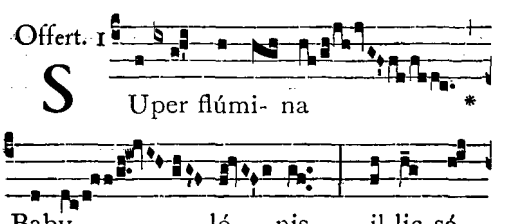

### ✠ Sequentia sancti Evangelii secundum Joannem.

*Healing of a royal official's son at Capharnaum. John 4, 46-53.*

IN illo témpore : Erat quidam régulus, cujus fílius infirmabátur Caphárnaum. Hic cum audísset, quia Jesus adveníret a Judaéa in Galilaéam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium ejus : incipiébat enim mori. Dixit ergo Jesus ad eum : Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus : Dómine, descénde priúsquam moriátur fílius meus. Dicit ei Jesus : Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus, et ibat. Jam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes, quia fílius ejus víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixérunt ei : Quia heri hora séptima relíquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Jesus : *Fílius tuus vivit* : et crédidit ipse, et domus ejus tota.

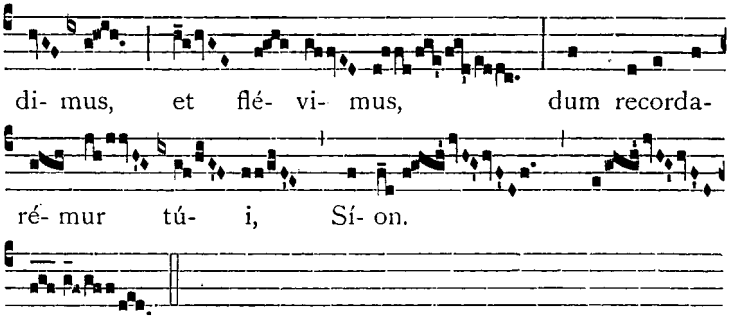
Credo.

AT that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judæa into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.




Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

*Ps. 136, 1.*



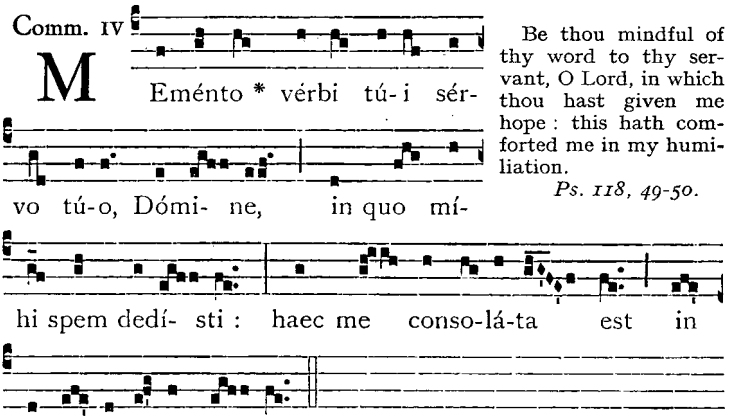

**Secret.**

CAeléstem nobis praébeant haec mystéria, quaésumus Dómine, medicínam : et vítia nostri cordis expúrgent. Per Dóminum.

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.

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*
*Preface of the Blessed Trinity, p.* 12.

Comm. IV




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.**

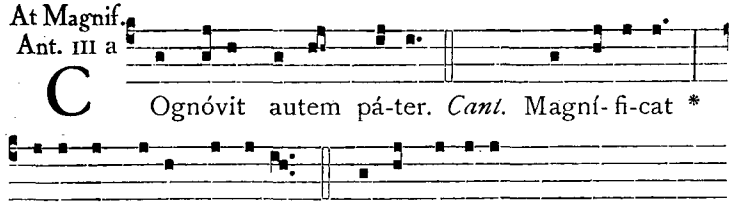
UT sacris, Dómine, reddámur digni munéribus : fac nos, quaésumus, tuis semper obedíre mandátis. Per Dóminum nostrum Jesum Christum.

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.

**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

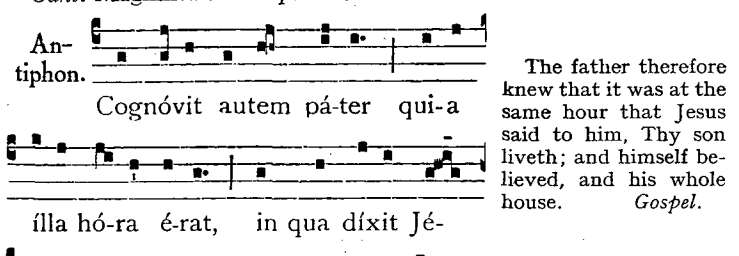
## AT VESPERS.

At Magnif. Ant. III a




*Cant.* Magníficat. III a. *p.* 214.

Ant-tiphon.




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.*

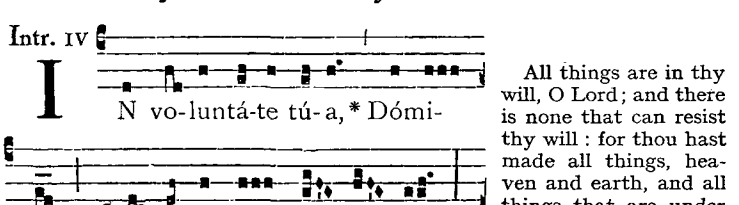
*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Largíre, quaésumus. *p.* 941.

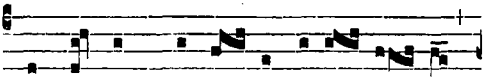
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# Twenty-first Sunday after Pentecost.

Intr. IV




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 pós- sit resí- ste- re

thou art Lord of all. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord.

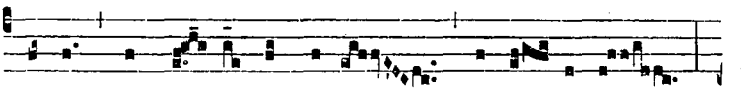
*Esther 13, 9 and 10-11; Ps. 118.*



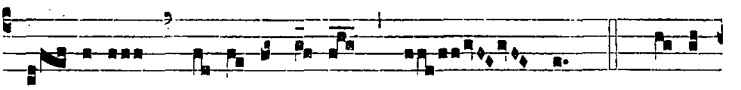
vo- luntá-ti tú- ae : tu e-nim fe-
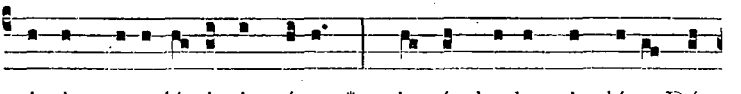


cí- sti ómni- a, caélum et térram, et u- ni-



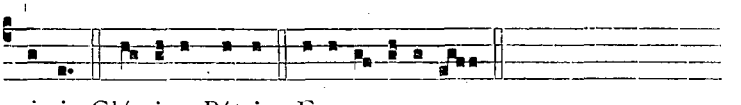
vérsa quae caé- li ámbi-tu conti- néntur :



Dó- minus u-ni-versó-rum tu es. *Ps.* Be- á-



ti immacu-lá-ti in ví- a : * qui ámbu-lant in lége Dó-



mi-ni. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 4th tone. *p.* 29.

## Collect.

FAmíliam tuam, quaésumus Dómine, contínua pietáte custódi : † ut a cunctis adversitátibus te protegénte sit líbera, * et in bonis áctibus tuo nómini sit devóta. Per Dóminum nostrum Jesum Christum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

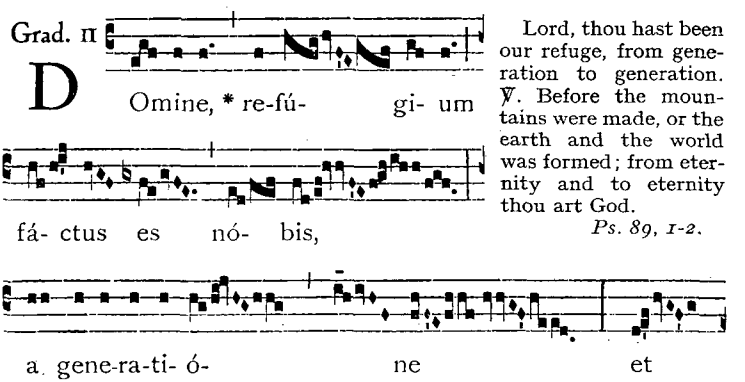
*In our times, when Christians think so little of the devil going about to destroy, the Church still employs the warlike words of St. Paul (Ephes. 6, 10-17), to give a timely reminder of the host of invisible foes of whom they must beware.*

FRatres : Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli. Quóniam non est nobis colluctátio advérsus carnem et sánguinem : sed advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in caeléstibus.

Proptérea accípite armatúram Dei, ut possítis resístere in die malo, et in ómnibus perfécti stare. State ergo succíncti lumbos vestros in veritáte, et indúti lorícam justítiae, et calceáti pedes in praeparatióne Evangélii pacis : in ómnibus suméntes scutum fídei, in quo possítis ómnia tela nequíssimi ígnea exstínguere : et gáleam salútis assúmite : et gládium spíritus, quod est verbum Dei.

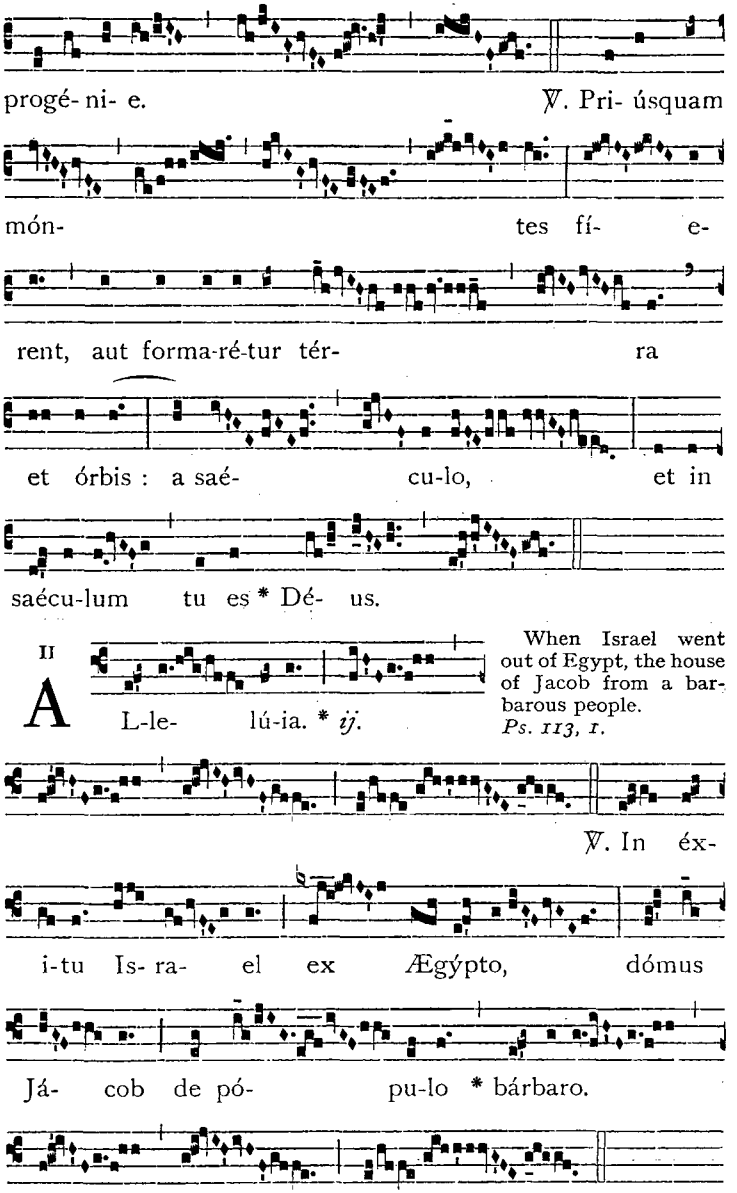
BRethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, 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 [1] one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.




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. *Ps. 89, 1-2.*

[1] "Allusion to darts tipped with pitch or resin, flaming as they flew, that the Roman legionary would stop with his stout shield". (Osty).


progé- ni- e. ℣. Pri- úsquam
món- tes fí- e-
rent, aut forma-ré-tur tér- ra
et órbis : a saé- cu-lo, et in
saécu-lum tu es * Dé- us.
II
A
L-le- lú-ia. * ij.
When Israel went out of Egypt, the house of Jacob from a barbarous people. Ps. 113, 1.
℣. In éx-
i-tu Is- ra- el ex Ægýpto, dómus
Já- cob de pó- pu-lo * bárbaro.

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Parable of the unmerciful debtor. Matth. 18, 23-35.*

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Assimilátum est regnum caelórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum coepísset ratiónem pónere, oblátus est ei unus, qui debébat ei decem míllia talénta. Cum autem non habéret unde rédderet, jussit eum dóminus ejus venúmdari, et uxórem ejus, et fílios, et ómnia quae habébat, et reddi. Prócidens autem servus ille, orábat eum, dicens : Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit unum de consérvis suis, qui debébat ei centum denários : et tenens suffocábat eum, dicens : Redde quod debes. Et prócidens consérvus ejus, rogábat eum, dicens : Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit : sed ábiit, et misit eum in cárcerem, donec rédderet débitum. Vidéntes autem consérvi ejus quae fiébant, contristáti sunt valde : et venérunt, et narravérunt dómino suo ómnia, quae facta fúerant. Tunc vocávit illum dóminus suus, et ait illi : Serve nequam, omne débitum dimísi tibi, quóniam rogásti me : nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus ejus, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus caeléstis fáciet vobis, si non remiséritis unusquísque fratri suo de córdibus vestris.

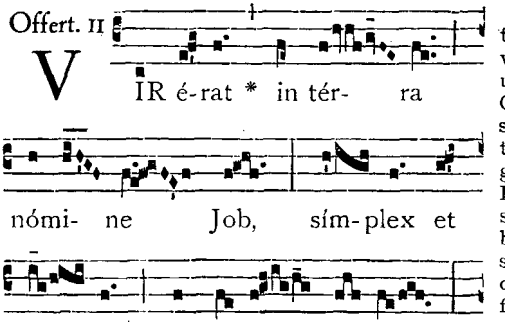
Credo.

AT that time Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents : and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt.

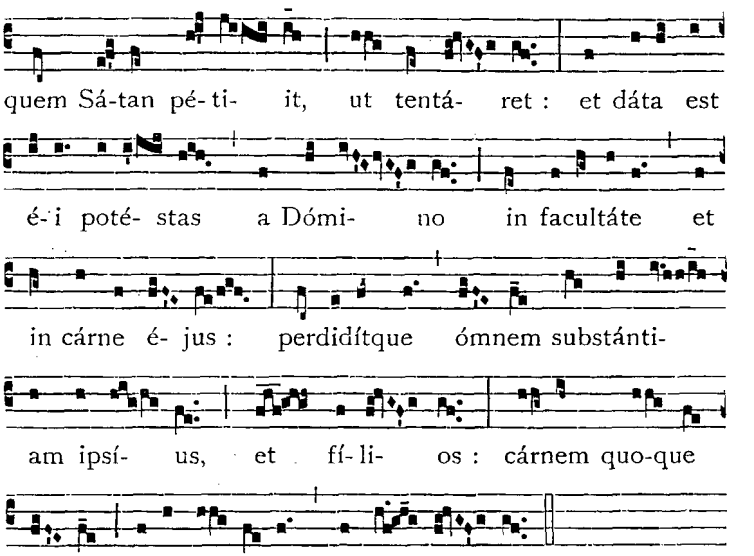
But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence : and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt.

Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Offert. II




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. *Job* I.




**Secret.**

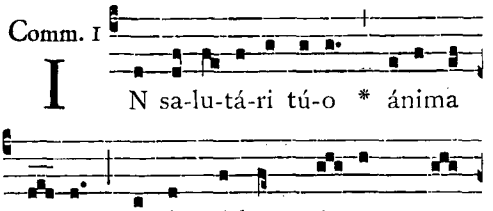
SUscipe, Dómine, propítius hóstias : quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum nostrum.

GRaciously 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...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

Comm. I




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.**

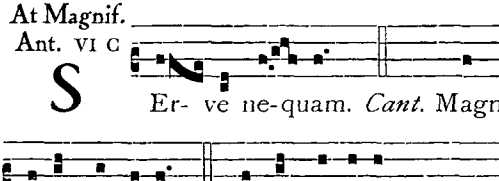
IMmortalitátis alimóniam consecúti, quaésumus Dómine : ut quod ore percépimus, pura mente sectémur. Per Dóminum nostrum.

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....

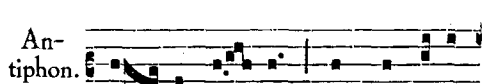
2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

## AT VESPERS.

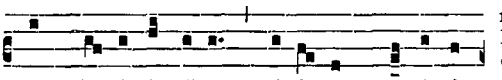
At Magnif. Ant. VI c




Antiphon.

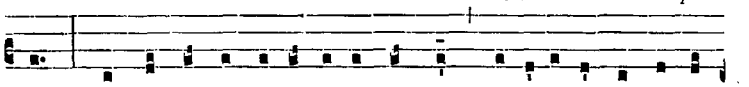



Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst

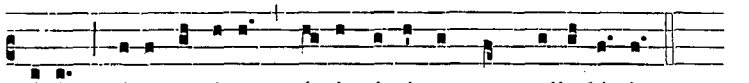


tum dimí-si tíbi, quóni- am rogásti

not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee. *Gospel.*



me : nonne ergo opórtu- it et te mi-seré-ri consérvi



tú- i, sicut et égo tú- i mi-sértus sum? alle-lú- ia.
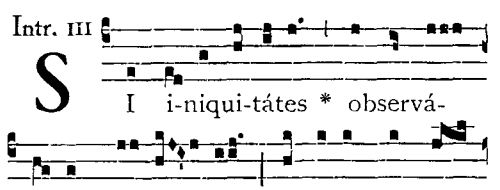
*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Famíliam túam. *p.* 945.

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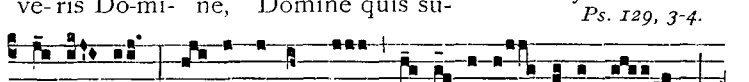
# Twenty-second Sunday after Pentecost.

Intr. III

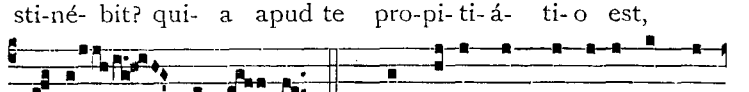


S I i-niqui-tátes * observá- ve-ris Dó-mi- ne, Dómine quis su-

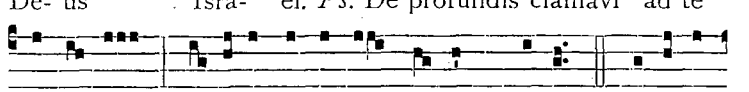
If thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with thee is propitiation, O God of Israel. *Ps.* From the depths I have cried to thee, O Lord : Lord, hear my voice. *Ps. 129, 3-4.*



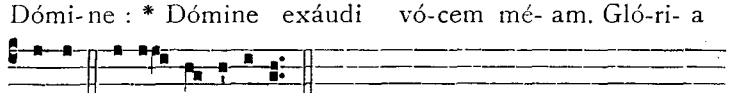
sti-né- bit? qui- a apud te pro-pi-ti-á- ti-o est,



Dé- us Isra- el. *Ps.* De profúndis clamávi ad te



Dómi-ne : * Dómine exáudi vó-cem mé- am. Gló-ri- a



Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

## Collect.

DEus, refúgium nostrum et virtus : † adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta : * ut quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## 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. 1, 6-11.*

FRatres : Confídimus in Dómino Jesu, quia qui coepit in vobis opus bonum, perfíciet usque in diem Christi Jesu. Sicut est mihi justum hoc sentíre pro ómnibus vobis : eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi.

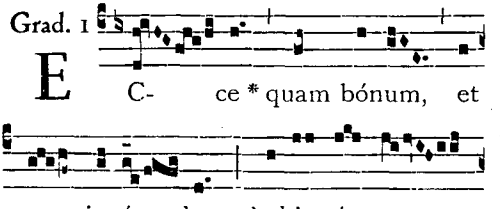
Et hoc oro, ut cáritas vestra magis ac magis abúndet in sciéntia, et in omni sensu : ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justítiae per Jesum Christum in glóriam et laudem Dei.

Credo.

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[1]. For God is my witness, how I long after you all in the bowels of Jesus Christ.

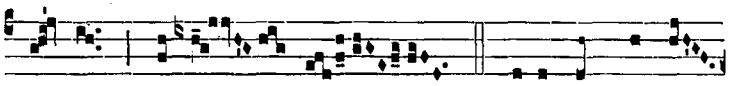
And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Grad. 1

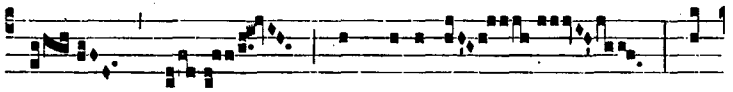



Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. *Ps. 132, 1-2.*
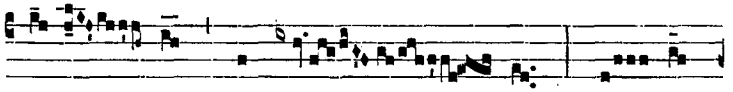
[1] "The Philippians share Paul's "grace" (as in the Greek) by the sympathy they show him, the prayers they offer on his behalf, the assistance they send him. The Vulgate reads "joy"." (Osty).



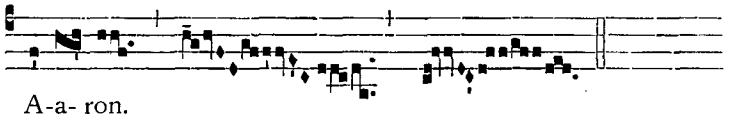
frá-tres in ú- num! ℣. Sicut unguéntum



in cápi-te, quod
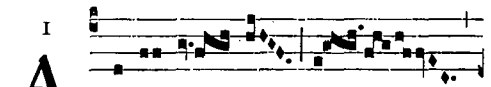


descén- dit in bár- bam, bár- bam *



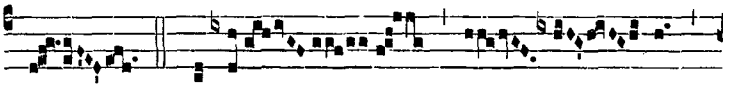
A-a- ron.

I



Lle- lú- ia. * *ij.*

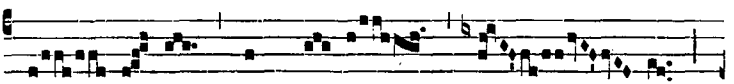
They that fear the Lord, let them hope in him : he is their helper and protector.
*Ps. 113, 11.*
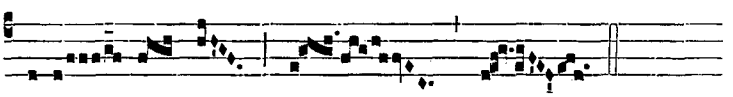


℣. Qui tí- ment



Dó- minum, spé- rent in é- o : ad-



jú- tor et pro- té- ctor *



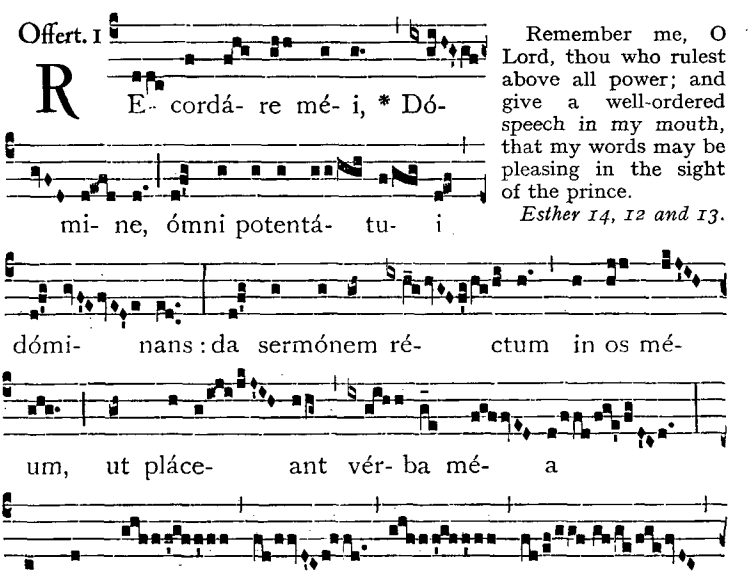
e-ó- rum est.

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Tribute to Caesar. Matth. 22, 15-21.*

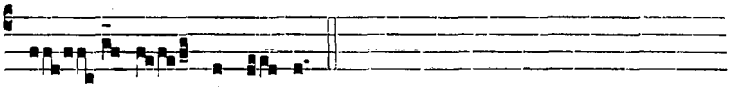
IN illo témpore : Abeúntes pharisaéi consílium iniérunt, ut cáperent Jesum in sermóne. Et mittunt ei discípulos suos cum Herodiánis, dicéntes : Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de áliquo : non enim réspicis persónam hóminum : dic ergo nobis quid tibi vidétur, licet censum dare Caésari, an non? Cógnita autem Jesu nequítia eórum, ait : Quid me tentátis, hypócritae? Osténdite mihi numísma census. At illi obtulérunt ei denárium. Et ait illis Jesus : Cujus est imágo haec, et superscríptio? Dicunt ei : Caésaris. Tunc ait illis : Réddite ergo quae sunt Caésaris, Caésari; et quae sunt Dei, Deo. Credo.

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.*
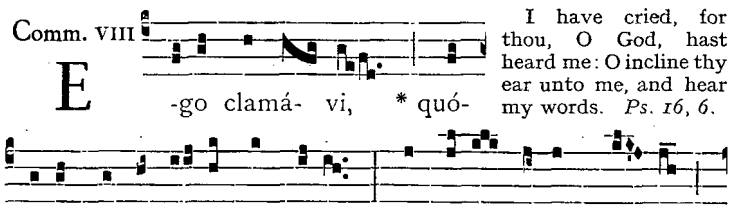



**Secret.**

DA, misércors Deus : ut haec salutáris oblátio, et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

GRant unto us, O merciful God, that this saving oblation may utterly free us from the evils we ourselves have wrought, and in all adversity be our shield. Through Jesus...

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

Comm. VIII




I have cried, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words. *Ps. 16, 6.*

**Postcommunion.**

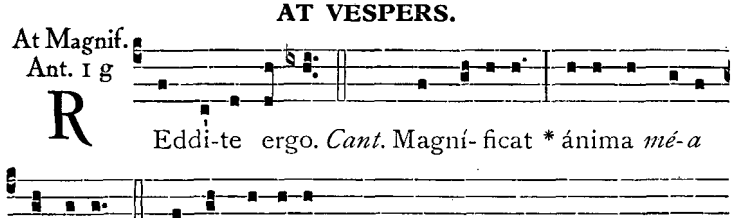
SUmpsimus, Dómine, sacri dona mystérii, humíliter deprecántes : ut quae in tui commemoratiónem nos fácere praecepísti, in nostrae profíciant infirmitátis auxílium : Qui vivis et regnas.

WE have received, O Lord, the adorable gift thou dost vouchsafe to us in these sacred mysteries; and most humbly entreat of thee, that what thou hast commanded us to do in memory of thyself, may be to us a help and a stay in our weakness. Who livest and reignest.
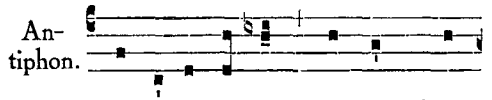
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

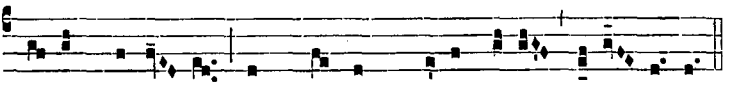
At Magnif. Ant. 1 g




Dóminum. 2. Et exsultávit... — *Cant.* Magníficat. 1 g. *p.* 212.




Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's. *Gospel.*



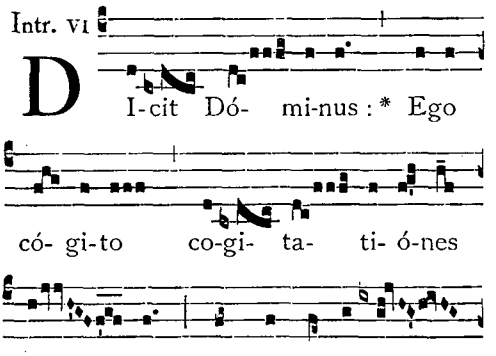

*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.

*Prayer.* Deus, refúgium. *p.* 952.

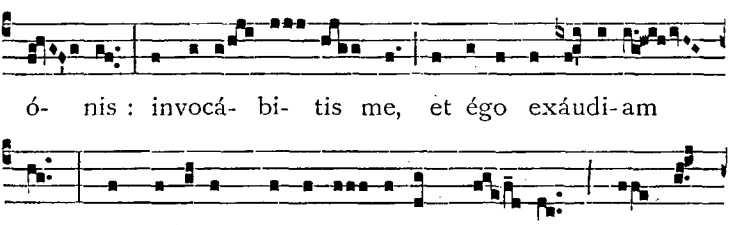
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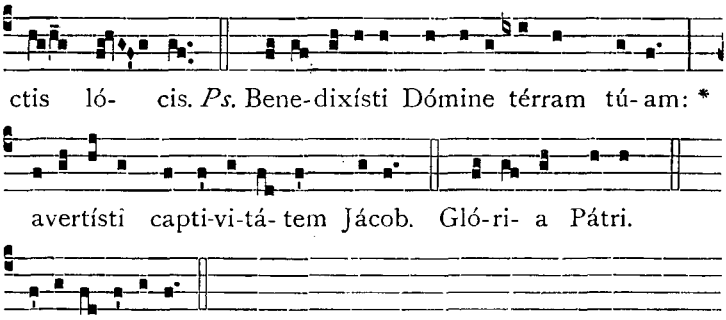
# Twenty-third Sunday after Pentecost.

*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.*






## Collect.

ABsólve, quaésumus Dómine, tuórum delícta populórum : † ut a peccatórum néxibus, quae pro nostra fragilitáte contráximus, * tua benignitáte liberémur. Per Dóminum nostrum.

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...

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

## Lectio Epistolae beati Pauli Apostoli ad Philippenses.

*Bad Christians and good. Philip. 3, 17-4, 3.*

FRatres : Imitatóres mei estóte et observáte eos, qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos saepe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi : quorum finis intéritus : quorum Deus venter est : et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversátio in caelis est : unde étiam Salvatórem exspectámus Dóminum nostrum Jesum Christum, qui reformábit corpus humilitátis nostrae, configurátum córpori claritátis suae, secúndum operatiónem, qua étiam possit subjícere sibi ómnia.

Itaque, fratres mei caríssimi et desideratíssimi, gáudium meum, et coróna mea : sic state in Dómino, caríssimi. Evódiam rogo,

BRethren, 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.
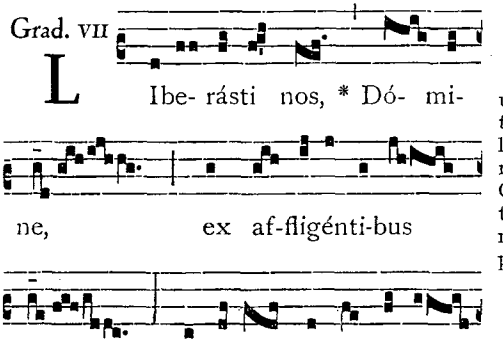
Therefore, my brethren, dearly beloved, and most desired, my joy and my crown : so stand fast in the Lord, my dearly beloved.

et Sýntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádjuva illas, quae mecum laboravérunt in Evangélio cum Cleménte, et céteris adjutóribus meis, quorum nómina sunt in libro vitae.

Credo.

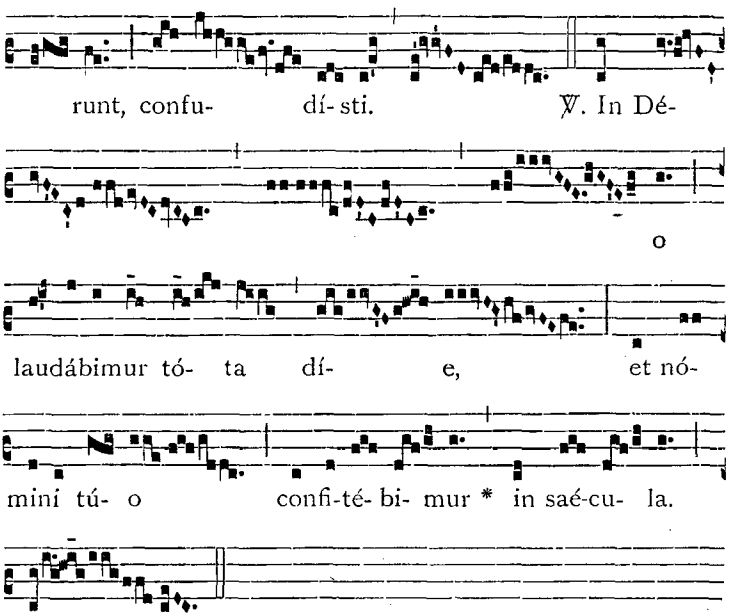
I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion; help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Grad. VII

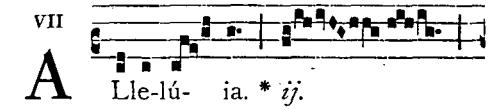



Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and to thy name we will give praise for ever.

*Ps. 43, 8-9.*
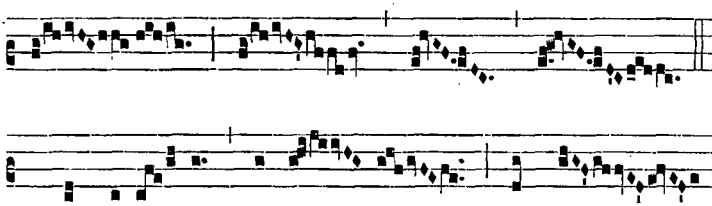


VII
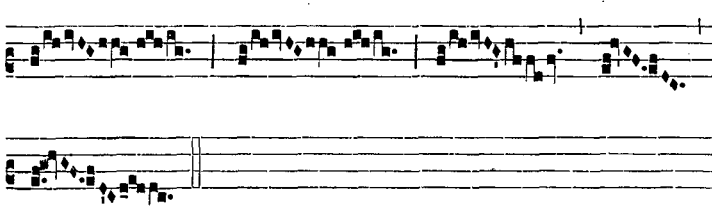


A Lle-lú- ia. * *ij.*

From the depths I have cried to thee, O Lord: Lord, hear my prayer. *Ps. 129, 1-2.*



℣. De profún- dis clamá- vi · ad te,

Dómi-ne : Dó- mine exáudi * vó- cem mé- am.



## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Cure of a woman with an issue of blood, and raising of Jairus's daughter. Matth. 9, 18-26.*

IN illo témpore : Loquénte Jesu ad turbas, ecce princeps unus accéssit, et adorábat eum, dicens : Dómine, fília mea modo defúncta est : sed veni, impóne manum tuam super eam, et vivet. Et surgens Jesus sequebátur eum, et discípuli ejus. Et ecce múlier, quae sánguinis fluxum patiebátur duódecim annis, accéssit retro, et tétigit fímbriam vestiménti ejus. Dicébat enim intra se : Si tetígero tantum vestiméntum ejus, salva ero. At Jesus convérsus, et

AT that time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples.

And behold a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her,

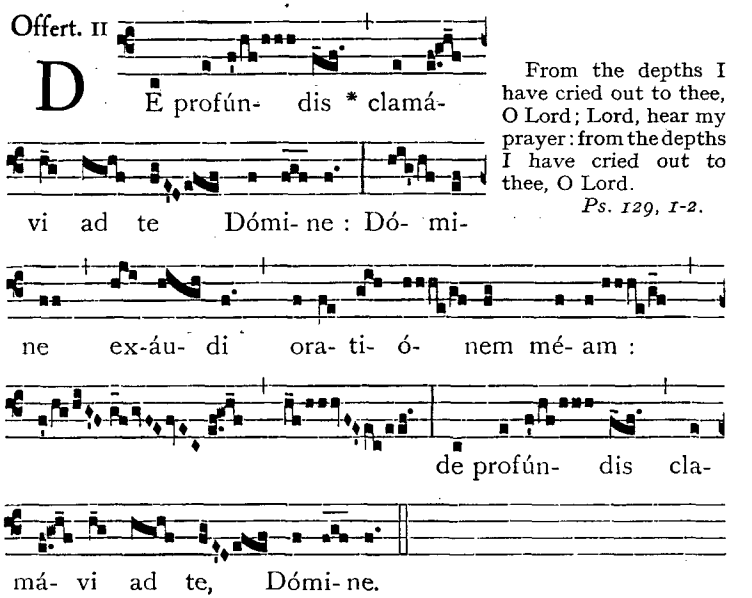
videns eam, dixit : Confíde fília, fides tua te salvam fecit. Et salva facta est múlier ex illa hora. Et cum venísset Jesus in domum príncipis, et vidísset tibícines, et turbam tumultuántem, dicébat : Recédite : non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum ejécta esset turba, intrávit, et ténuit manum ejus. Et surréxit puélla. Et éxiit fama haec in univérsam terram illam.

Credo.

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.

Offert. II




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.*

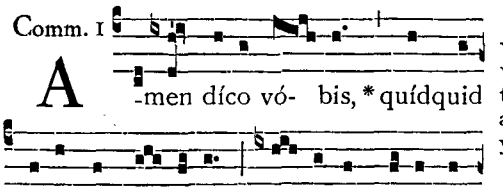
**Secret.**

PRO nostrae servitútis augménto sacrifícium tibi, Dómine, laudis offérimus : ut quod imméritis contulísti, propítius exsequáris. Per Dóminum nostrum.

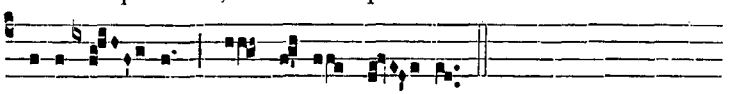
REndering ourselves yet more debtors to thee, we offer up unto thee, O Lord, the sacrifice of praise; begging of thee that what thou hast assured to us, though all unworthy, thou in thy mercy bring to pass. Through Jesus Christ our Lord.

**2.** Exáudi nos. *p.* 434. — **3.** *At the priest's choice.*

Comm. I




Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you. *Mark 11, 24.*




**Postcommunion.**

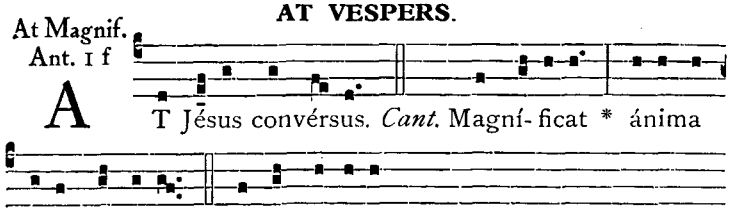
QUaésumus, omnípotens Deus : ut quos divína tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum nostrum.

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...

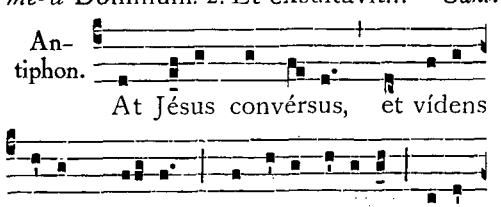
**2.** Mundet et múniat. *p.* 435. — **3.** *At the priest's choice.*

## AT VESPERS.

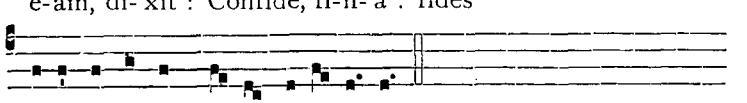
At Magnif. Ant. 1 f




An- tiphon.




But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. *Gospel.*




*If the antiphon is sung as a commemoration.* ℣. Dirigátur. *p.* 414.
*Prayer.* Absólve. *p.* 957.

# The last Sunday after Pentecost.

## AT MASS.

*Chants as at 23rd Sunday, p.* 956.

### Collect.

EXcita, quaésumus, Dómine, tuórum fidélium voluntátes : † ut divíni óperis fructum propénsius exsequéntes,* pietátis tuae remédia majóra percípiant. Per Dóminum.

STir up, we beseech thee, O Lord, the wills of thy faithful; that, more and more intent on the doing of good works, they may more and more plenteously share in thy mercies. Through Jesus Christ our Lord.

**2.** A cunctis. *p.* 429. — **3.** *At the priest's choice.*

### Lectio Epistolae beati Pauli Apostoli ad Colossenses.

*Prayer for spiritual gifts; thanksgiving for God's work. Colos. 1, 9-14.*

FRatres : Non cessámus pro vobis orántes, et postulántes ut impleámini agnitióne voluntátis Dei, in omni sapiéntia et intelléctu spirituáli : ut ambulétis digne Deo per ómnia placéntes : in omni ópere bono fructificántes, et crescéntes in sciéntia Dei : in omni virtúte confortáti secúndum poténtiam claritátis ejus, in omni patiéntia, et longanimitáte cum gáudio, grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine : qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suae; in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum.

BRethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and 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.

IN illo témpore : Dixit Jesus discípulis suis : Cum vidéritis abominatiónem desolatiónis, quae dicta est a Daniéle prophéta, stantem in loco sancto : qui legit, intélligat : tunc qui in Judaéa sunt, fúgiant ad montes : et qui in tecto, non descéndat tóllere áliquid de domo sua : et qui in agro, non revertátur tóllere túnicam suam. Vae autem praegnántibus, et nutriéntibus in illis diébus. Oráte autem, ut non fiat fuga vestra in híeme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab initio mundi usque modo, neque fiet. Et nisi breviáti fuíssent dies illi, non fíeret salva omnis caro : sed propter eléctos breviabúntur dies illi. Tunc si quis vobis díxerit : Ecce hic est Christus, aut illic : nolíte crédere. Surgent enim pseudochrísti et pseudoprophétae, et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fíeri potest) étiam elécti. Ecce praedíxi vobis. Si ergo díxerint vobis : Ecce in desérto est, nolíte exíre : ecce in penetrálibus, nolíte crédere. Sicut enim fulgur exit ab Oriénte, et paret usque in Occidéntem : ita erit et advéntus Fílii hóminis. Ubicúmque fúerit corpus, illic congregabúntur et áquilae. Statim autem post tribulatiónem diérum illórum sol obscurábitur,

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[1] (he that readeth, let him understand); then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath : for there shall be then great tribulation, such as 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".

et luna non dabit lumen suum, et stellae cadent de caelo, et virtútes caelórum commovebúntur : et tunc parébit signum Fílii hóminis in caelo : et tunc plangent omnes tribus terrae : et vidébunt Fílium hóminis veniéntem in núbibus caeli cum virtúte multa, et majestáte. Et mittet Angelos suos cum tuba, et voce magna : et congregábunt eléctos ejus a quátuor ventis, a summis caelórum usque ad términos eórum.

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 fici díscite parábolam : cum jam ramus ejus tener fúerit, et fólia nata, scitis quia prope est aestas : ita et vos, cum vidéritis haec ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non praeteríbit generátio haec, donec ómnia haec fiant. Caelum et terra transíbunt, verba autem mea non praeteríbunt. Credo.

And from the fig-tree learn a parable, when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

## Secret.

PRopítius esto, Dómine, supplicatiónibus nostris : et pópuli tui oblatiónibus precibúsque suscéptis, ómnium nostrum ad te corda convérte; ut a terrénis cupiditátibus liberáti, *ad caeléstia desidéria* transeámus. Per Dóminum nostrum.

IN pity, O Lord, give ear to our supplications, and graciously accept the offerings and prayers of thy people : turn to thyself the hearts of all; that ceasing to covet the things of earth, we may long rather for the enjoyment of those of heaven. Through Jesus Christ our Lord.

2. Exáudi nos. *p.* 434. — 3. *At the priest's choice.*

*Preface of the Blessed Trinity, p.* 12.

## Postcommunion.

COncéde nobis, quaésumus, Dómine : ut per haec sacraménta quae súmpsimus, quidquid in nostra mente vitiósum est, ipsórum medicatiónis 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.

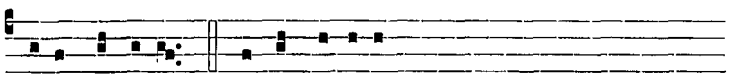
2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

## AT VESPERS.

At Magnif. Ant. 1 f



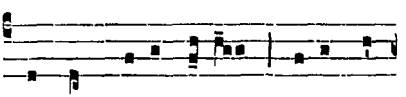
A -men díco vóbis. *Cant.* Magní-ficat * ánima



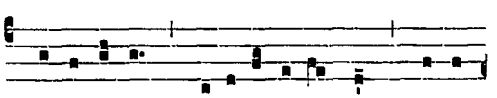
*mé-a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. 1 f. *p.* 212.

Antiphon.

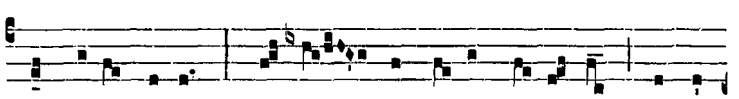


Amen díco vóbis : qui-a non

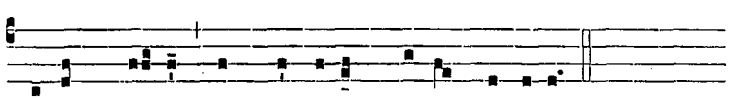


praeter-í-bit generá-ti-o haec, donec

Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away, saith the Lord. *Gospel.*



ómni-a fí- ant : caé-lum et térra transí-bunt, vérba



autem mé- a non transíbunt, dí-cit Dóminus.

*If the antiphon is sung as a commemoration.* ℣. 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.

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) OBlátis munéribus, quaésumus, Dómine, Ecclésiam tuam benígnus illúmina : ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum nostrum Jesum Christum.

(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) Hóstias tibi, Dómine,

*a)* beáti *N.* Mártyris tui (atque Pontíficis)

*b)* beátae *N.* (Vírginis et) Mártyris tuae

*c)* beatórum Mártyrum tuórum *N.* et *N.*

dicátas méritis, benígnus assúme : et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

(2) GRaciously receive, O Lord, the offerings we, by the merits

*a)* of thy blessed Martyr (and Bishop) *N.*,

*b)* of thy blessed (Virgin and) Martyr *N.*,

*c)* 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) MUnera tibi, Dómine, dicáta sanctífica : et,

*a)* intercedénte beáto *N.* Mártyre tuo (atque Pontífice),

*b)* intercedéntibus sanctis Martýribus tuis *N.* et *N.*,

per éadem nos placátus inténde. Per Dóminum.

(3) SAnctify, O Lord, the gifts we offer to thee; and at the intercession

*a)* of thy blessed Martyr (and Bishop) *N.*

*b)* of thy holy Martyrs *N.* and *N.*

graciously look down upon us. Through Jesus Christ our Lord.

(4) ACcépta sit in conspéctu tuo, Dómine, nostra devótio : et ejus (eórum) nobis fiat supplicatióne salutáris, pro cujus (quorum) solemnitáte defértur. Per Dóminum nostrum.

(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) ADésto, Dómine, supplicatiónibus nostris, quas in Sanctórum tuórum commemoratióne deférimus : ut qui nostrae justítiae fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum nostrum.

(5) GIve 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) MUnera tibi, Dómine, nostrae devotiónis offérimus : quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum nostrum Jesum Christum.

(6) WE 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) OBlátis, quaésumus Dómine, placáre munéribus : et

*a)* intercedénte beáto *N.* Mártyre tuo,

*b)* intercedéntibus sanctis Martýribus tuis *N.* et *N.*,

a cunctis nos defénde perículis. Per Dóminum.

(7) MAY 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) SAncti tui, quaésumus, Dómine, nos ubíque laetíficent : ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum nostrum Jesum Christum.

(8) IN 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) SAncti *N.* Confessóris tui atque Pontíficis, quaésumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos : ut per haec piae placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum nostrum

(9) MAY 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) SAncti *N.* Pontíficis (*or* Confessóris) tui atque Doctóris nobis, Dómine, pia non desit orátio : quae et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum nostrum.

(10) MAY the holy prayer for us, O Lord, of *N.*, thy Bishop (*or* Confessor) and Doctor be unceasing; by it may our offerings be rendered pleasing to thee and our pardon assured. Through Jesus Christ our Lord.

(11) LAudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum : quibus nos et praeséntibus éxui malis confídimus, et futúris. Per Dóminum nostrum.

(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) PRaesta nobis, quaésumus, omnípotens Deus : ut nostrae humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente purificet. Per Dóminum nostrum.

(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) SAcris altáribus, Dómine, hóstias superpósitas sanctus *N.* Abbas, quaésumus, in salútem nobis provenire depóscat. Per Dóminum nostrum.

(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) SUscipe Dómine múnera, quae in beátae *N.* (Vírginis et) Mártyris tuae solemnitáte deférimus : cujus nos confídimus patrocínio liberári. Per Dóminum nostrum.

(14) GRaciously 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) INténde, quaésumus, Dómine, múnera altáribus tuis pro sanctárum (Vírginum et) Mártyrum tuárum *N.* et *N.* festivitáte propósita : ut, sicut per haec beáta mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum nostrum.

(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) ACcépta tibi sit, Dómine, sacrátae plebis oblátio, pro tuórum honóre Sanctórum : quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum nostrum.

(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) HAec hóstia, quaésumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recensántes offérimus : et víncula nostrae pravitátis absólvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.

(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) ECclésiae tuae, quaésumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio : ut, quod pro illíus glória celebrámus, nobis prosit ad véniam. (Per Dóminum nostrum.)

(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) APóstoli tui Pauli précibus, Dómine, plebis tuae dona sanctífica : ut quae tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. (Per Dóminum nostrum Jesum Christum Fílium tuum.)

(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) SAcrifícium nostrum tibi, Dómine, quaésumus,

*a)* beáti Andréae Apóstoli

*b)* beáti Laurentii

*c)* sanctae Terésiae Vírginis tuae

precátio sancta concíliet : ut in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

(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...

## II. Postcommunions.

(1) REfectióne sancta enutrítam gubérna, quaésumus, Dómine, tuam placátus Ecclésiam : ut poténti moderatióne dirécta, et increménta libertátis accípiat, et in religiónis integritáte persístat. Per Dóminum.

(1) BE pleased, O Lord, to govern thy Church which is nourished by thy holy food : so that under thy powerful guidance it may enjoy greater freedom and continue to pay thee due honour and worship. Through Jesus Christ our Lord.

(2) REfécti participatióne múneris sacri, quaésumus, 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 Fílium tuum.

(2) OUR strength renewed from having shared in thy sacred gift, we beseech thee, O Lord our God, that, by the intercession

*a)* of thy blessed Martyr (and Bishop) *N.*

*b)* of thy holy Martyrs *N.* and *N.*,

we may ever feel the mighty power of the Sacrament we worship. Through Jesus Christ our Lord.

(3) HAec nos commúnio, Dómine, purget a crímine : et

*a)* intercedénte beáto *N.* Mártyre tuo (atque Pontífice),

*b)* intercedéntibus sanctis Martýribus tuis *N.* et *N.*,

caeléstis remédii fáciat esse consórtes. Per Dóminum nostrum.

(3) MAY this communion, O Lord, cleanse us from guilt, and by the intercession

*a)* of blessed *N.*, thy Martyr (and Bishop),

*b)* of thy holy Martyrs *N.* and *N.*

unite us in him who is the heavenly medicine of our souls. Through Jesus.

(4) DA, quaésumus Dómine Deus noster : ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur offício, ita perpétuo laetémur aspéctu. Per Dóminum nostrum.

(4) GRant, we beseech thee, O Lord, that we who on earth discharge with joy the duty of honouring thy Saints may be gladdened by their company for ever in heaven. Through Jesus Christ our Lord.

(5) QUaésumus, Dómine, salutáribus repléti mystériis : ut quorum (cujus) solémnia celebrámus, eórum (ejus) oratiónibus adjuvémur. Per Dóminum.

(5) SAtisfied by these saving mysteries, we beseech thee, O Lord, that their (his, her) prayers may help us whose festival we celebrate. Through Jesus Christ our Lord.

(6) PRaesta nobis, quaésumus Dómine : intercedéntibus sanctis (Virgínibus et) Martýribus tuis *N.* et *N.* : ut quod ore contíngimus, pura mente capiámus. Per Dóminum nostrum Jesum Christum.

(6) GRant us, we beseech thee, O Lord, by the intercession of thy holy (Virgins and) Martyrs *NN.*, to receive into a pure heart the divine Sacrament which has passed our lips. Through Jesus Christ our Lord.

(7) PRaesta, quaésumus omnípotens Deus : ut de percéptis munéribus grátias exhibéntes, intercedénte beáto *N.* Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum nostrum.

(7) GRant, we beseech thee, Almighty God, that we who return thanks to thee for the graces thou hast bestowed upon us, may through the prayers of blessed *N.*, thy Confessor and Bishop, receive blessings yet more abundant from thy hand. Through Jesus Christ...

(8) DEus, fidélium remunerátor animárum : praesta; ut beáti *N.* Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

(8) O God, the rewarder of faithful souls, grant that through the prayers of blessed *N.*, thy Confessor and Bishop, whose venerable feast-day we are celebrating, we may receive the pardon of our sins. Through Jesus Christ our Lord.

(9) UT nobis, Dómine, tua sacrifícia dent salútem : beátus *N.* Póntifex (*or* Conféssor) tuus, et Doctor egrégius, quaésumus, precátor accédat. Per Dóminum nostrum.

(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) REfécti cibo potúque caelésti, Deus noster, te súpplices exorámus : ut in cujus haec commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum nostrum.

(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) QUaésumus, omnípotens Deus : ut, qui caeléstia alimenta percépimus,

*a)* intercedénte beáto *N.* Confessóre (*or* Mártyre) tuo,

*b)* intercedéntibus beátis (*or* sanctis) Martýribus tuis, *N.* et *N.*

per haec contra ómnia advérsa muniámur. Per Dóminum.

(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) PRótegat nos, Dómine, cum tui perceptióne sacraménti beátus *N.* Abbas, pro nobis intercedéndo : ut et conversatiónis ejus experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum nostrum.

(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) AUxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáta *N.* (Vírgine et) Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum nostrum.

(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) DIvíni múneris largitáte satiáti, quaésumus, Dómine Deus noster : ut, intercedénte beáta

*a)* *N.* Vírgine et Mártyre tua,

*b)* *N.* Mártyre tua,

in ejus semper participatióne vivámus. Per Dóminum.

(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) SAtiásti, Dómine, famíliam tuam munéribus sacris : ejus, quaésumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum nostrum.

(15) WIth the gift of thy holy Sacrament, O Lord, thou hast bestowed on thy children the fulness of thy grace : be moved by the prayers of the Saint whose feast we celebrate, to render ever bright the lives of thy children. Through Jesus...

(16) LAetíficet nos, Dómine, munus oblátum : ut, sicut in Apóstolo tuo Petro te mirábilem praedicámus; sic per illum tuae sumámus indulgéntiae largitátem. (Per Dóminum nostrum.)

(16) MAY, O Lord, the holy sacrifice we have offered up, fill our hearts with joy : and may we, who praise and magnify thee in Peter, thine Apostle, through his intercession, enjoy the fulness of thy mercy. Through Jesus Christ our Lord.

(17) SAnctificáti, Dómine, salutári mystério : quaésumus; ut nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. (Per Dóminum nostrum.)

(17) THou hast sanctified us, O Lord, in these sacred mysteries : vouchsafe that his prayer fail us not who, by thy favour, is our especial advocate. Through Jesus Christ our Lord.

(18) PErcéptis Dómine sacraméntis, beáto

*a)* Paulo, Apóstolo tuo,

*b)* Matthaéo, Apóstolo tuo et Evangelísta,

interveniénte, deprecámur : ut quae pro illíus celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum nostrum.

(18) HAving partaken of thy sacraments, O Lord, and relying on the prayers of blessed

*a)* Paul, thine Apostle,

*b)* Matthew, thine Apostle and Evangelist,

we very humbly ask of thee, that the mysteries we have celebrated in thanksgiving for the glory thou hast bestowed upon him, may profit us to the healing of our souls. Through Jesus Christ our Lord.

(19) MYsticis, Dómine, repléti sumus votis et gáudiis : praesta, quaésumus; ut intercessiónibus sanctórum (sanctárum) Mártyrum tuórum (tuárum) *N.* et *N.*, quae temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

(19) THou hast filled us, O Lord, with mystic graces and joys : grant, we beseech thee, that through the prayers of thy holy Martyrs Perpetua and Felicity, we may profit eternally from having in this our time ministered to thee. Through Jesus Christ our Lord.

(20) SAcro múnere satiáti, súpplices te, Dómine, deprecámur : ut, quod débitae servitútis celebrámus offício, salvatiónis tuae sentiámus augméntum. Per Dóminum nostrum Jesum Christum.

(20) FIlled with thy sacred gifts, we beseech thee, O Lord, to suffer us to look upon our having thus been permitted dutifully to minister to thee, as an assurance of our growth in thy grace. Through Jesus Christ our Lord.

# *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.

DEus, a quo sancta desidéria, recta consília, et justa sunt ópera : da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Dóminum nostrum.

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...

### Secret.

DEus, qui credéntes in te pópulos nullis sinis cóncuti terróribus : dignáre preces et hóstias dicátae tibi plebis suscípere; ut pax a tua pietáte concéssa, Christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum nostrum.

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.

### Postcommunion.

DEus, auctor pacis et amátor, quem nosse, vívere, cui servíre, regnáre est : prótege ab ómnibus impugnatiónibus

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 defensióne tua confídimus [1], nullíus hostilitátis arma timeámus. Per Dóminum nostrum.

we who put our trust in thy succour [1], 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.

DEus, qui omnes hómines vis salvos fíeri, et ad agnitiónem veritátis veníre : mitte, quaésumus, operários in messem tuam, et da eis cum omni fidúcia loqui verbum tuum; ut sermo tuus currat et clarificétur, et omnes gentes cognóscant te solum Deum verum, et quem misísti Jesum Christum Fílium tuum, Dóminum nostrum. Qui tecum vivit.

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.

PRotéctor noster, áspice, Deus, et réspice in fáciem Christi tui, qui dedit redemptiónem semetípsum pro ómnibus : et fac; ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur et offerátur nómini tuo oblátio munda. Per eúmdem Dóminum.

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.

REdemptiónis nostrae múnere vegetáti : quaésumus, Dómine; ut hoc perpétuae salútis auxílio, fides semper vera proficiat. Per Dóminum nostrum.

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...

[1] *On 28 June is added here :*

beáti Irenaéi Mártyris tui atque Pontíficis intercessióne,

through the intercession of blessed Irenaeus, thy Martyr and Bishop,

## To beg for rain.

### Collect.

DEus, in quo vívimus, movémur, et sumus : plúviam nobis tríbue congruéntem; ut praeséntibus subsídiis sufficiénter adjúti, sempitérna fiduciálius appetámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

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.

OBlátis, quaésumus, Dómine, placáre munéribus : et opportúnum nobis tríbue plúviae sufficiéntis auxílium. Per Dóminum nostrum.

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.

DA nobis, quaésumus, Dómine, plúviam salutárem : et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde. Per Dóminum nostrum.

GRant 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.

AD te nos, Dómine, clamántes exáudi : et áëris serenitátem nobis tríbue supplicántibus; ut qui juste pro peccátis nostris afflígimur, misericórdia tua praeveniénte, cleméntiam sentiámus. Per Dóminum nostrum.

GRaciously 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.

PRaevéniat nos, quaésumus, Dómine, grátia tua semper et subsequátur : et has oblatiónes, quas pro peccátis nostris

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 deférimus, benígnus assúme; ut per intercessiónem Sanctórum tuórum, cunctis nobis proficiant 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.

QUaésumus,omnípotensDeus, cleméntiam tuam; ut inundántiam coércas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. 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.*).

*28 Nov.* Iste sánctus. *p.* 126.

**Collect.**

DEus, qui nos beáti Saturníni Mártyris tui concédis natalítio pérfrui : * ejus nos tríbue méritis adjuvári. Per Dóminum.

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.

*Secret nº 3 (a) p.* 967.

**Postcommunion.**

SAnctíficet nos, quaésumus Dómine, tui percéptio sacraménti : et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum.

MAY our partaking of thy divine sacrament, O Lord, make us holy : and may the intercession of thy saints render us well-pleasing in thy sight. Through Jesus Christ...

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## 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.*

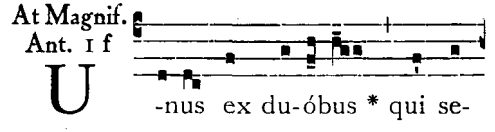
### AT FIRST VESPERS.

*All as at II Vespers, p.* 983, *except the following :*
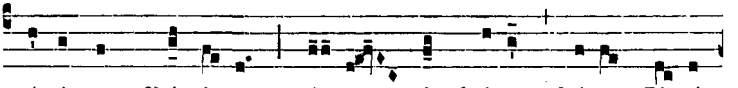
℣. In ómnem térram exívit sónus eórum.
℟. Et in fines órbis térrae vérba eórum.

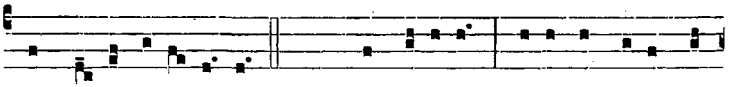
℣. Their sound has gone forth into all the world.
℟. And their words unto the ends of the world.

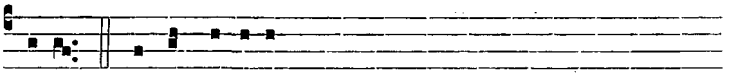
At Magnif. Ant. 1 f




And Andrew, the brother of Simon Peter, was one of the two who followed the Lord. *John 1, 40.*



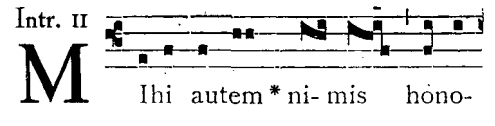

*Prayer.* Majestátem túam. *p.* 980.

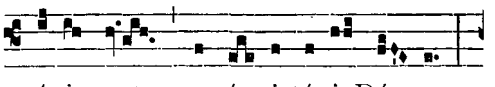
*On the 1st Sunday of Advent, Commemoration of the Sunday. Ant.* Ne tímeas María. *p.* 273. ℣. Roráte. *p.* 272. *Prayer.* Excita. *p.* 261.

Benedicámus Dómino II. *p.* 139. — *Ant.* Alma. *p.* 238.

## AT MASS.

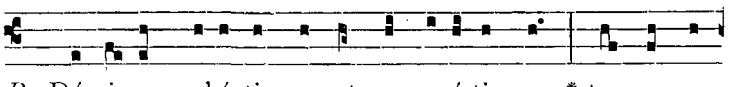
Intr. II




To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *Ps.* Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up[1]. *Ps. 138, 17 and 1-2.*

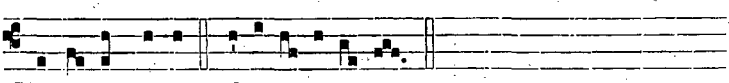



[1] That is to say: You know all my ways, all my actions.



vísti sessi-ónem mé-am, et resurrecti-ó-nem mé- am.



Gló-ri- a Pátri. E u o u a e. Glória Patri. 2nd tone. *p.* 28.

**Collect.**

MAjestátem tuam Dómine supplíciter exorámus : † ut sicut Ecclésiae tuae beátus Andréas Apóstolus éxstitit praedicátor et rector; * ita apud te sit pro nobis perpétuus intercéssor. Per Dóminum nostrum.

MOst 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.**

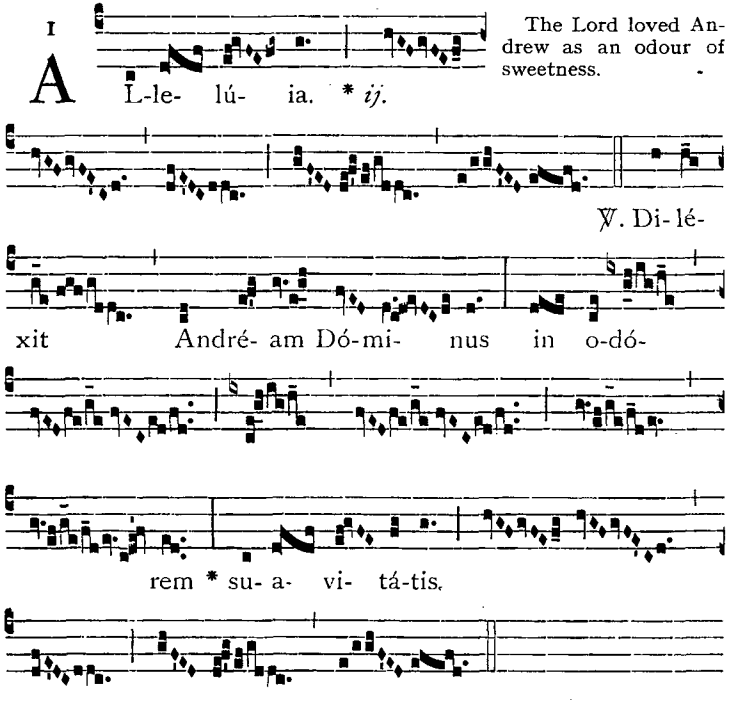
*It is faith that saves; and faith presupposes the Apostles' preaching. Rom. 10, 10-18.*

FRatres : Corde enim créditur ad justítiam : ore autem conféssio fit ad salútem. Dicit enim Scriptúra : Omnis qui credit in illum, non confundétur. Non enim est distínctio Judaéi et Graeci : nam idem Dóminus ómnium, dives in omnes qui ínvocant illum. Omnis enim quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudient sine praedicánte? Quómodo vero praedicábunt, nisi mittántur? sicut scriptum est : Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit : Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi. Sed dico : Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terrae verba eórum.

BRethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad 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.

*Gradual.* Constítues éos. *p.* 1240.




### ✠ Sequentia sancti Evangelii secundum Matthaeum.
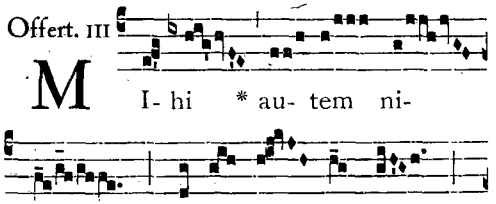
*St. Andrew was one of the first four disciples. Matth. 4, 18-22.*

IN illo témpore : Ambulans Jesus juxta mare Galilaéae, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes rete in mare (erant enim piscatóres), et ait illis : Veníte post me, et fáciam vos fieri piscatóres hóminum. At illi contínuo, relíctis rétibus, secúti sunt eum. Et procédens inde, vidit álios duos fratres, Jacóbum Zebedaéi, et Joánnem fratrem ejus, in navi cum Zebedaéo patre eórum, reficiéntes rétia sua : et vocávit eos. Illi autem statim, relíctis rétibus et patre, secúti sunt eum. Credo.

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.

Offert. III
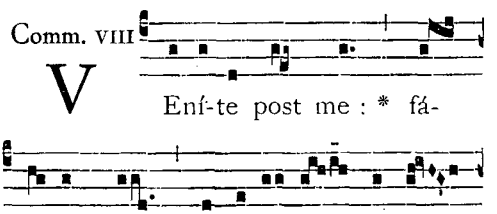



To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Introit.*

*Secret nº 20 (a) p.* 970.

*Preface of the Apostles, p.* 13.

Comm. VIII




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.

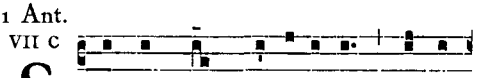
SUmpsimus Dómine, divína mystéria, beáti Andréae Apóstoli festivitáte laetántes; quae, sicut tuis Sanctis ad glóriam, ita nobis, quaésumus, ad véniam prodésse perfícias. Per Dóminum nostrum.

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.

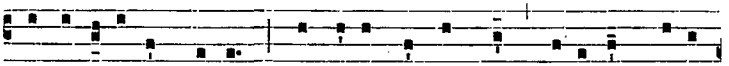
The Antiphons are based on the Acts of his martyrdom.

1 Ant.

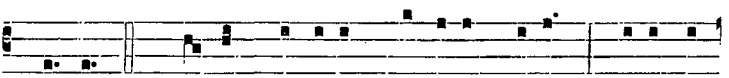


Hail, Cross of great price; receive the disciple of him who hung on thee, my Master, Christ.

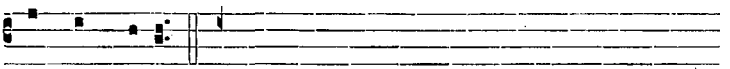
Alve Crux pre-ti-ó-sa, * súsci-



pe discípu-lum é-jus qui pepéndit in te, magíster mé-us

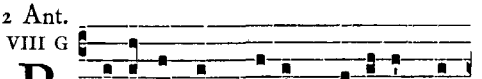


Chrí-stus. *Ps.* Dí-xit Dóminus **Dómino mé**-o : * Séde a



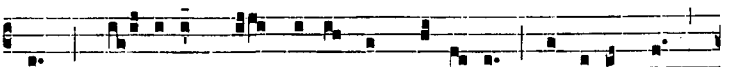
**déx**tris mé- is. *Ps.* Díxit Dóminus. VII c. *p.* 151.

2 Ant.



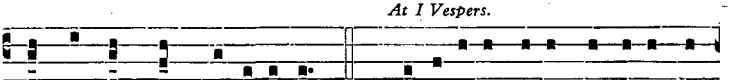
Blessed Andrew prayed and said: Lord, King of glory eternal, receive me as I hang gibetted here.

E-á-tus André-as * orábat dí-

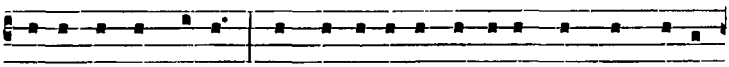


cens : Dó-mine, Rex aetérnae gló-ri- ae, súscipe me

*At I Vespers.*

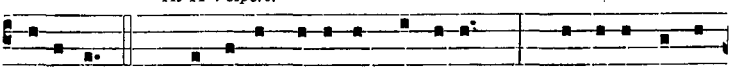


pendéntem in pa-tíbu-lo. *Ps.* Confitébor tíbi Dómine in

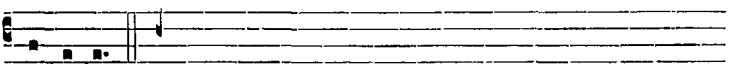


tó-to córde **mé**- o : * in consí-li- o justórum et congrega-

*At II Vespers.*



*ti*- óne. *Ps.* Laudá-te pú-e-ri **Dó**minum : * laudáte *nómen*

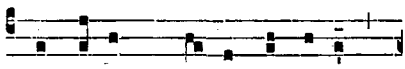


**Dó**mi-ni.

*At I Vespers. Ps.* Confitébor. VIII G. *p.* 158.

*At II Vespers. Ps.* Laudáte púeri. VIII G. *p.* 170.

3 Ant. VIII G



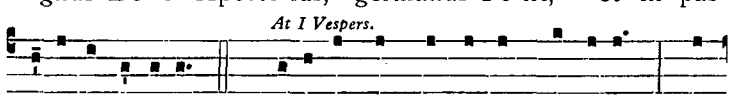
A Ndré- as Chrí-sti fámu-lus, *

Andrew, servant of Christ, God's worthy Apostle, brother of Peter and sharer in his passion.



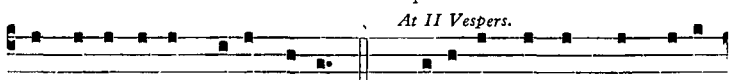
dígnus Dé- i Apósto-lus, germánus Pé-tri, et in pas-

*At I Vespers.*

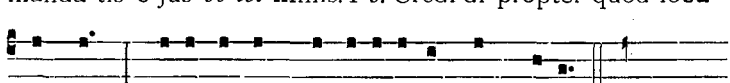


si- óne só-ci-us. *Ps.* Be-á-tus vir qui tímet **Dó**minum : * in

*At II Vespers.*



mandá-tis é-jus *vó-let* **ní**mis. *Ps.* Crédi-di propter quod locú-

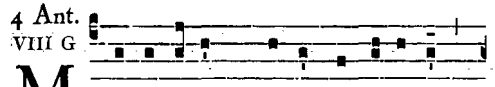


tus sum : * égo autem humi-li- á-*tus sum* **ní**mis.

*At I Vespers. Ps.* Beátus vir. VIII G. *p.* 165.

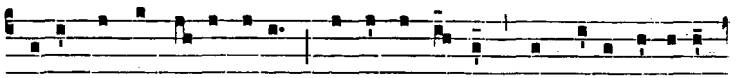
*At II Vespers. Ps.* Crédidi. VIII G. *p.* 182.

4 Ant. VIII G



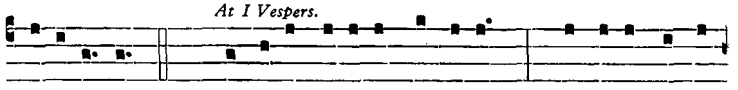
M Aximílla Chrísto amábi-lis, *

Maximilla, the beloved of Christ, took the Apostle's body; she buried it with spices in a most worthy place.



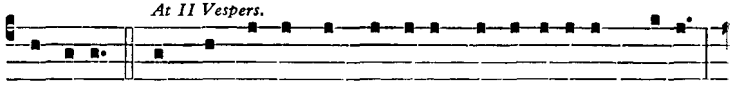
tú-lit córpus Apósto-li : óptimo ló-co cum aromá-tibus

*At I Vespers.*
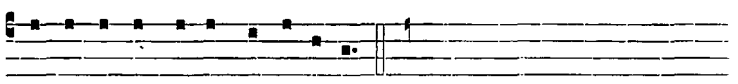


sepe-lí-vit. *Ps.* Laudáte pú-e-ri **Dó**minum : * laudáte *nómen*

*At II Vespers.*



**Dó**mi-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.

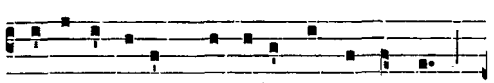
*At II Vespers. Ps.* In converténdo. VIII G. *p.* 192.

5 Ant. VII a
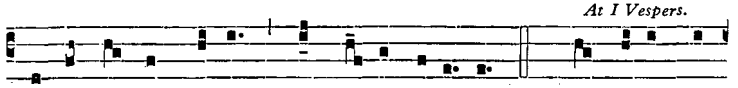


Q UI persequebántur jústum, * de-

Those who persecuted the just one thou didst plunge, Lord, into hell; and on the wood of the Cross thou wast his leader.

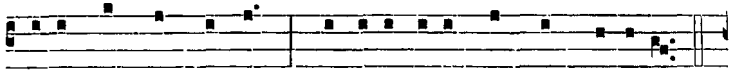


mersísti é-os Dómine in inférno :

*At I Vespers.*

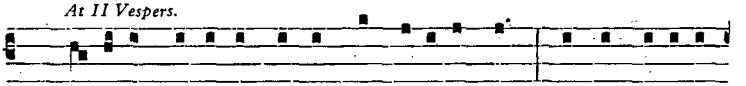


et in lígno crú-cis dux jústi fu-í-sti. *Ps.* Lau-dáte Dó-

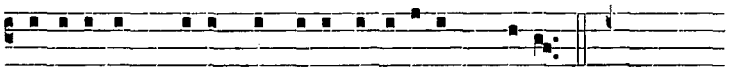


minum ómnes **gén**tes : * laudáte é-um ómnes **pó**pu-li.

*At II Vespers.*



*Ps.* Dómine probásti me et cognovísti me : * tu cognovísti



sessi-ónem mé-am et resurrecti-ónem mé-am.

*At I Vespers. Ps.* Laudáte Dóminum. VII a. *p.* 185.

*At II Vespers. Ps.* Dómine probásti. VII a. *p.* 205.

**Chapter.**

FRatres : Corde enim créditur ad justítiam, † ore autem conféssio fit *ad salútem.* * Dicit enim Scriptúra : Omnis qui credit in illum, non confundétur.

BRethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded.

*Hymn.* Exsúltet órbis. *p.* 1599 *or* 1601.

℣. Annuntiavérunt ópera Déi.

℟. Et fácta éjus intellexérunt.

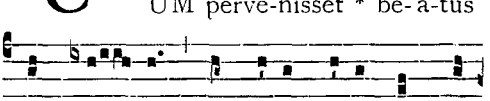
℣. They declared the works of God.

℟. And understood his doings.

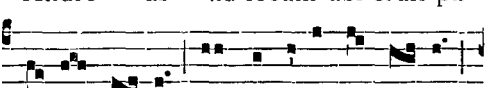
At Magnif. Ant. I D



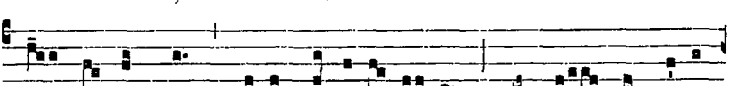
CUM perve-nísset * be-á-tus



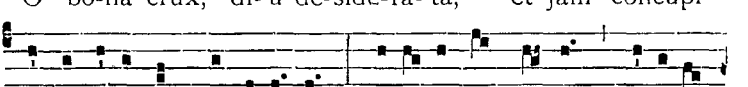
André- as ad lócum ubi crux pa-



rá-ta é- rat, exclamávit et dí- xit :
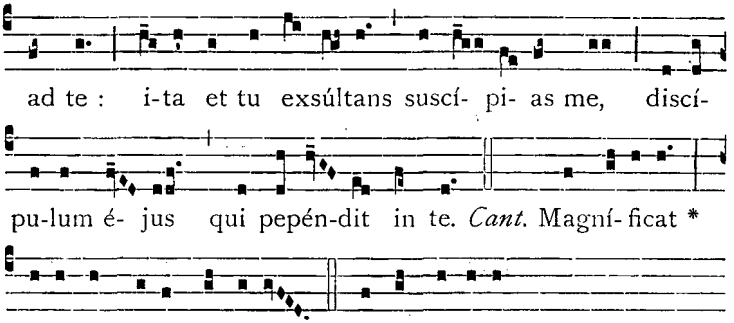


O bó-na crux, di- u de-side-rá- ta, et jam concupi-



scénti ánimo praepará- ta : secú-rus et gáudens véni- o

When blessed Andrew come to the place where the cross was prepared, he cried out and said: "O good Cross, long desired, and now made ready for the longing soul; securely and gladly I come to thee; that thou also exulting may receive me, disciple of him who hung upon thee.




*Cant.* Magníficat. 1 D. *p.* 212 *or* 218. — *Prayer.* Majestátem. *p.* 980.

# FEASTS OF DECEMBER.

## 2. St. Bibiana Virgin and Martyr. († 363)

*Semi-double.*

*1 Dec.* Véni spónsa. *p.* 134. — *2 Dec.* Véni spónsa. *p.* 135.

**Collect.**

DEus ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore martýrii palmam conjunxísti : † mentes nostras ejus intercessióne tibi caritáte conjúnge; * ut amótis perículis, praémia consequámur aetérna. Per Dóminum.

O God, the giver of all good gifts, who, to the flower of virginity borne by thy servant Bibiana, didst join the palm of martyrdom : moved by her prayers, vouchsafe, by charity to unite our hearts to thee, to free us from all dangers, and to bestow upon us the rewards of eternity. Through Jesus Christ our Lord.

*Secret nº 2 (b), p.* 967 *and Postcommunion nº 14 (a), p.* 972.

## 3. St. Francis Xavier Confessor. († 1552)

*Double major.*

*2 Dec.* Similábo. *p.* 133. — *3 Dec.* Hic vir. *p.* 133.

**Collect.**

DEus, qui Indiárum gentes beáti Francísci praedicatióne et miráculis Ecclésiae tuae aggregáre voluísti : † concéde propí-

O God, who, by the preaching and miracles of blessed Francis, wast pleased to call into thy Church the peoples of the Indies : grant, we

tius; ut cujus gloriósa mérita venerámur, * virtútum quoque imitémur exémpla. Per Dóminum 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 11 (a), p.* 972.

¶ *In places where the feast is solemnly kept:*

*Introit.* Loquébar. *with Ps. 116.* Laudáte, *p.* 1392.

*Epistle as for St. Andrew, p.* 980.

*Gradual.* Justus. *p.* 1394. Allelúia, allelúia. ℣. Beátus vir. *p.* 1666.

*Gospel of Whit Sunday, p.* 739, *from* * *to* **.

*Offertory.* Véritas. *p.* 992. — *Communion.* Beátus servus. *p.* 1562.

## 4. St. Peter Chrysologus Bp., Conf. and Doct. († 450)

*Double.*

*3 and 4 Dec.* O Dóctor... beáte Pétre Chrysólogе. *p.* 131.

**Collect.**

DEus, qui beátum Petrum Chrysólogum Doctórem egrégium, divínitus praemonstrátum, ad regéndam et instruéndam Ecclésiam tuam éligi voluísti : † praesta, quaésumus; ut quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum 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.

*3 Dec.* Véni spónsa. *p.* 134.

**Collect.**

DEus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius; ut qui beátae Bárbarae Vírginis et Mártyris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. 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.

*Secrets nos 10 and 14, p.* 968 *and fol.* — *Postcom. nos 9 and 13, p.* 972.

**Mass** *of St. Barbara.* Loquébar. *p.* 1677.

## 5. St Sabbas Abbot. († 532)

*Simple.*

*4 Dec.* Similábo. *p.* 133.

**Collect.**

INtercéssio nos, quaésumus, Dómine, beáti Sabbae Abbátis comméndet : * ut quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum nostrum.

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.

## 6. St. Nicholas Bishop of Myra and Confessor. († 342)

*Double.*

*5 Dec.* Sacérdos. *p.* 129. — *6 Dec.* Amávit eum. *p.* 130.

**Collect.**

DEus, qui beátum Nicoláum Pontíficem innúmeris decorásti miráculis : † tríbue, quaésumus; ut ejus méritis et précibus * a gehénnae incéndiis liberémur. Per Dóminum.

O 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.* Sanctífica. *p.* 1562 (*Substitute* "Nicholas" *for* "Martin").

**Postcommunion.**

SAcrifícia, quae súmpsimus, Dómine, pro solemnitáte sancti Pontíficis tui Nicolái, sempitérna nos protectióne consérvent. Per Dóminum.

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.

¶ *In places where the feast is solemnly kept:*
*Introit.* Státuit. *p.* 1559. — *Collect as above.*

**Lesson from the Epistle of B. Apostle Paul to the Hebrews**

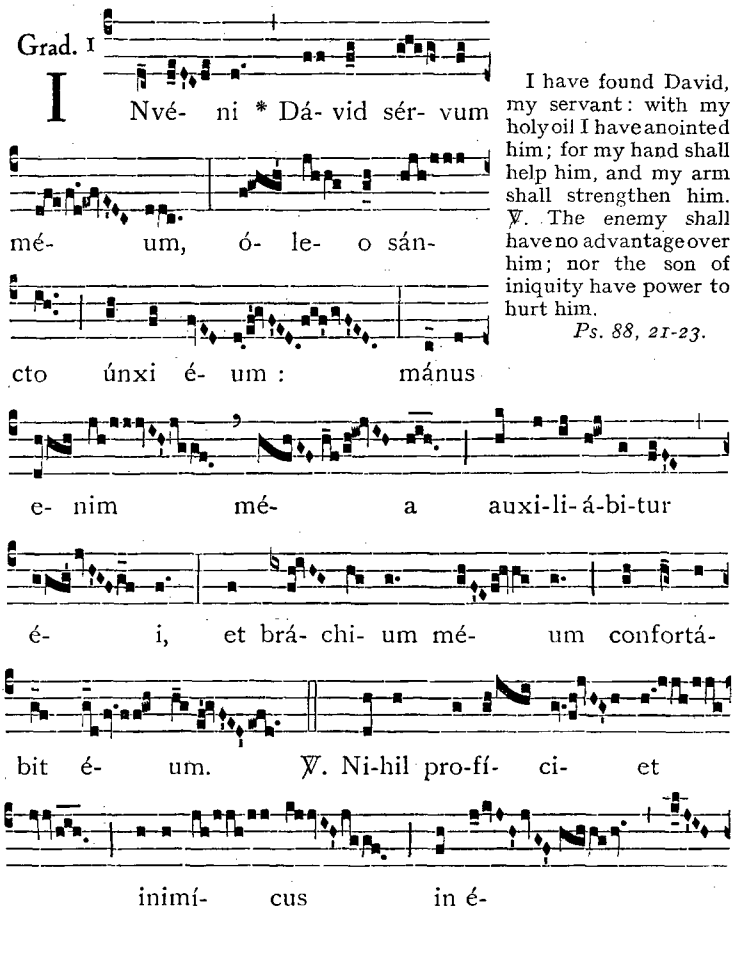
*The authority of Bishops is that of Jesus Christ himself. Hebr. 13, 7-17.*

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.

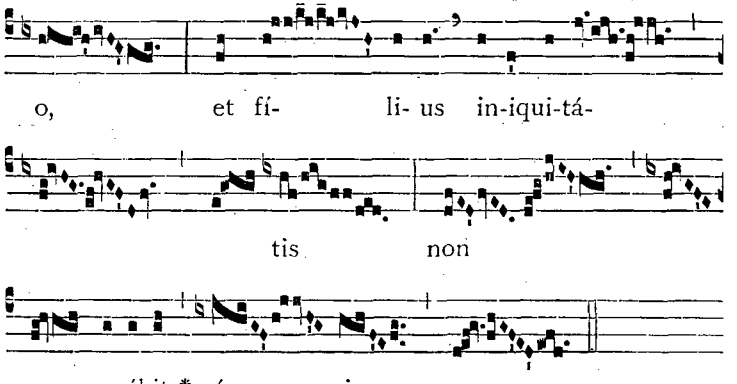
And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

Grad. I

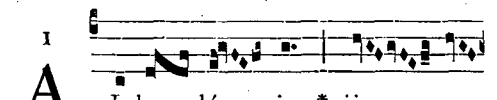



I have found David, my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. ℣. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

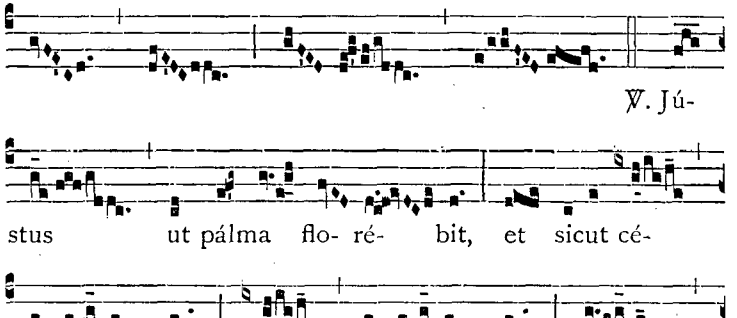
*Ps. 88, 21-23.*




I




The just man shall flourish like the palm-tree: he shall grow up like the cedar. *Ps. 91, 13.*



## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The parable of the talents exhorts us to make profit of God's gifts. Matth. 25, 14-23.*

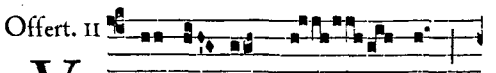
IN illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo péregre proficíscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álii autem duo, álii vero unum, unicuíque secúndum própriam virtútem, et profétus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis; et lucrátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscóndit pecúniam dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, óbtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus ejus: Euge serve bone et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus ejus: Euge serve bone et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Credo.

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.

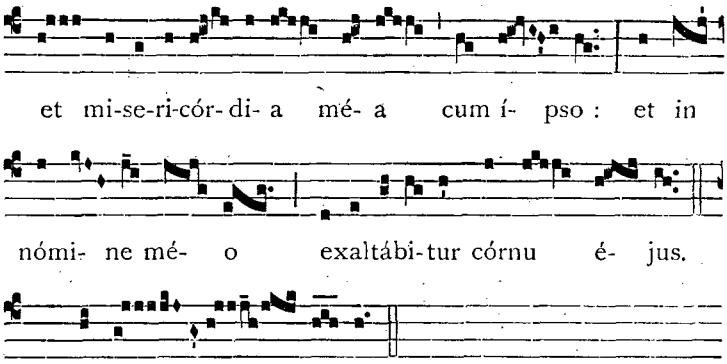
But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents, coming, brought other five talents saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful 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.

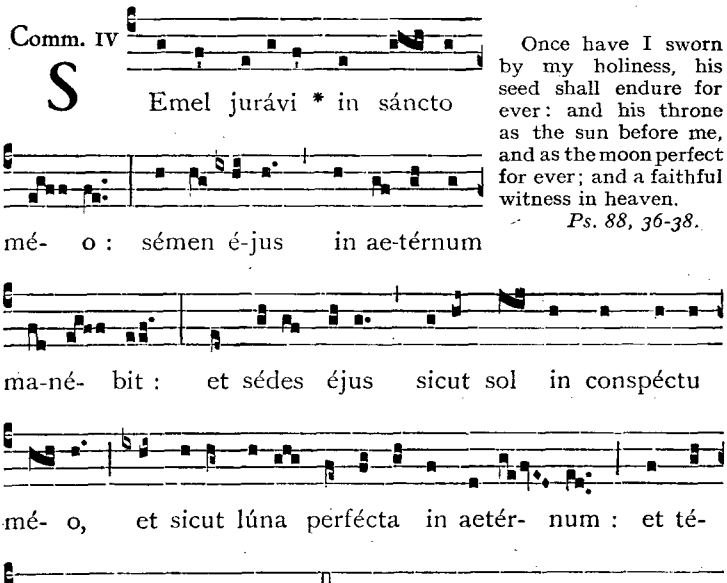
Offert. II




My truth and my mercy shall be with him: and in my name shall his horn be exalted. *Ps. 88, 25.*




Comm. IV




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.*

*6 and 7 Dec. Ant.* O Dóctor óptime... beáte Ambrósi. *p.* 131.

## Collect.

DEus, qui pópulo tuo aetérnae salútis beátum Ambrósium minístrum tribuísti : † praesta, quaésumus; ut quem Doctórem vitae habúimus 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.

OMnípotens sempitérne Deus, múnera tuae majestáti obláta, per intercessiónem beáti Ambrósii, Confessóris tui atque Pontíficis, ad perpétuam nobis fac provenire salútem. Per Dóminum nostrum.

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, omnípotens Deus : ut beáti Ambrósii Confessóris tui atque Pontíficis, nos ubíque orátio ádjuvet, in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

TO 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...

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*Introit.* In médio. *p.* 337. — *Epistle.* Testificor. *p.* 1660.

*Gradual.* Ecce sacérdos. *p.* 1560. — Allelúia, allel. ℣. Jurávit. *p.* 1658.

*Gospel.* Vos estis. *p.* 1661. Credo.

*Offertory.* Véritas méa. *p.* 992. — *Communion.* Sémel jurávi. *p.* 993.

**Vespers** *as Common of a Confessor Bishop, p.* 1648, *except Antiphon at Magnificat :* O Doctor óptime. *p.* 131.

*Prayer.* Deus, qui pópulo. *as above.*

# IMMACULATE CONCEPTION OF THE B. V. M.

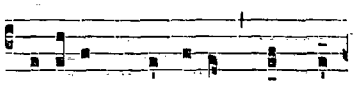
*Double of I Class with common Octave.*

*If Sunday falls on Dec. 7, I Vespers are sung as follows: if on Dec. 8, Mass and II Vespers.*

## AT FIRST VESPERS.

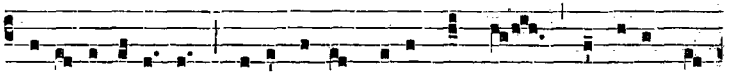
*As at II Vespers, p. 1100 except:*

At Magnif. Ant. VIII G
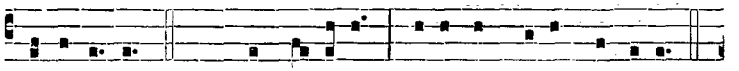


B E-átam me dícent * ómnes

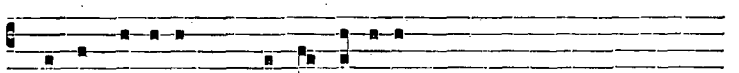
Behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me.



gene-ra-ti-ó-nes, qui-a fé-cit míhi mágna qui pótens est,



alle-lú- ia. *Cant.* Magní- ficat * ánima *mé- a* Dóminum.



2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

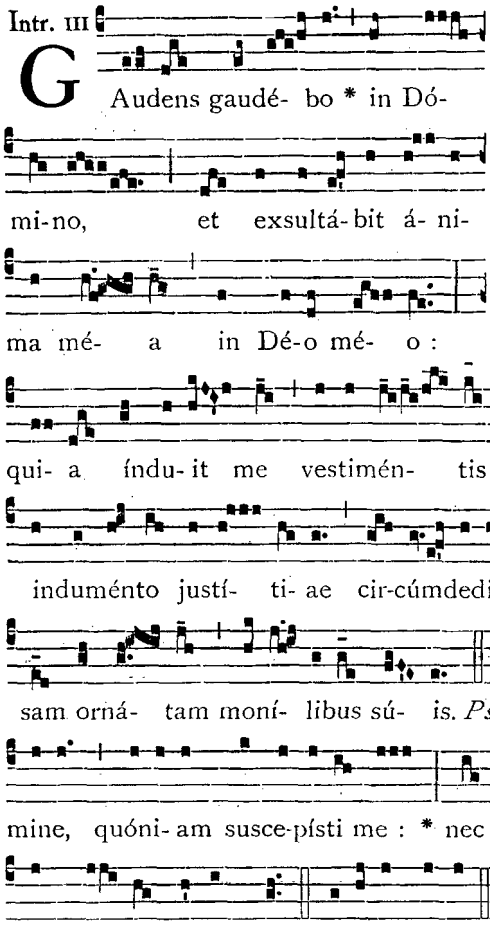
*Commemoration of Advent, p.* 1004 *and fol.* (*The Sunday, p.* 281).

Benedicámus Dómino I. *p.* 138. — *Ant.* Alma. *p.* 238.

**At Compline,** *Hymn. n° 2, p.* 247. *See the note p.* 248.

## AT MASS.

Intr. III




Glória Patri. 3rd tone. *p.* 29.

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.*

### Collect.

DEus, qui per Immaculátam Vírginis Conceptiónem dignum Fílio tuo habitáculum praeparásti:† quaésumus; ut qui

OGod who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for thy Son: grant, we beseech thee,

ex morte ejúsdem Fílii tui praevísa, eam ab omni labe praeservásti, * nos quoque mundos ejus intercessióne ad te pervenire concédas. Per eúmdem Dóminum nostrum Jesum Christum.

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.

DOminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abýssi, et ego jam concépta eram.

Necdum fontes aquárum erúperant : necdum montes gravi mole constíterant : ante colles ego parturiébar : adhuc terram non fécerat, et flúmina, et cárdines orbis terrae. Quando praeparábat caelos, áderam : quando certa lege et gyro vallábat abýssos : quando aéthera firmábat sursum, et librábat fontes aquárum : quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos; quando appendébat fundaménta terrae. Cum eo eram cuncta compónens : et delectábar per síngulos dies, ludens coram eo omni témpore : ludens in orbe terrárum : et delíciae meae esse cum fíliis hóminum.

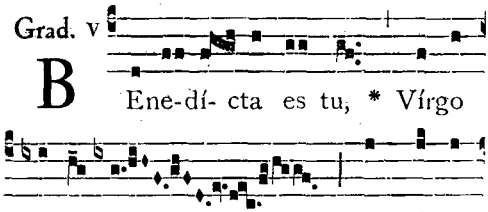
Nunc ergo fílii, audíte me : Beáti qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

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.

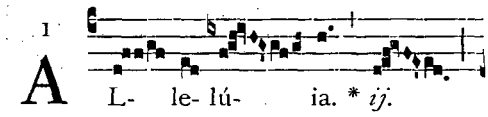
Now, therefore, ye children, hear me : blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Grad. v
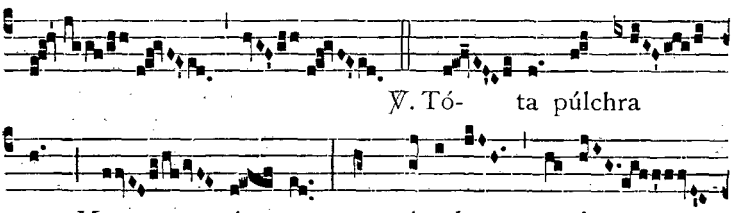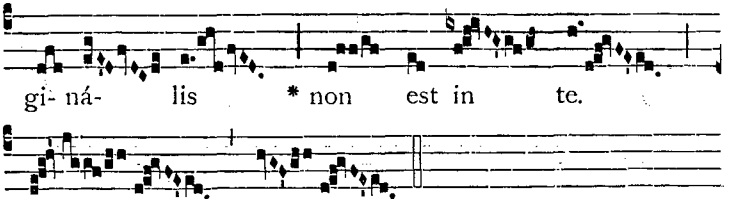



Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. ℣. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. *Judith 13, 23 and 15, 10.*

1
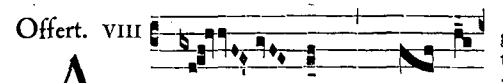



Thou art all fair, O Mary, and there is in thee no stain of original sin. *Cant. 4, 7.*





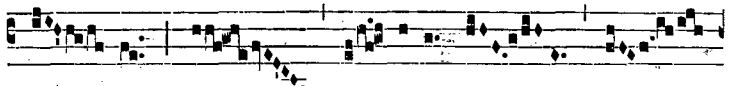

*Gospel, p.* 1117 *to* *. — Credo.

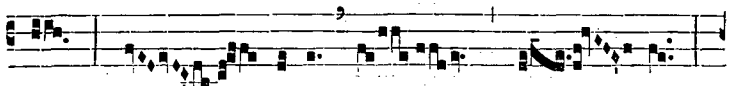
Offert. VIII

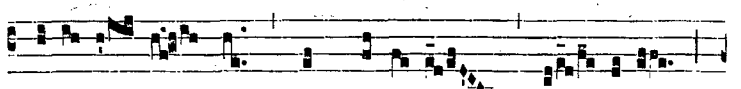


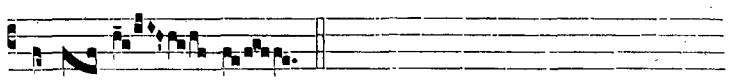

Hail Mary, full of grace : the Lord is with thee : blessed art thou among women.

*Gospel.*




**Secret.**

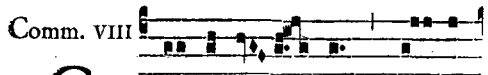
SAlutárem hóstiam, quam in solemnitáte Immaculátae Conceptiónis beátae Vírginis Maríae tibi, Dómine, offérimus, súscipe et praesta : ut sicut illam, tua grátia praeveniénte, ab omni labe immúnem profitémur; ita ejus intercessióne a culpis ómnibus liberémur. Per Dóminum.

ACcept, O Lord, the saving victim which we offer up unto thee, on this the solemnity of the Immaculate Conception of the blessed Virgin Mary : and grant that we, who confess her to have been by thy prevenient grace preserved from all taint of evil, may, by her intercession, be freed from all sin. Through Jesus...

*2nd Secret :* Haec sacra. *p.* 265 *or* Placáre. *p.* 277.

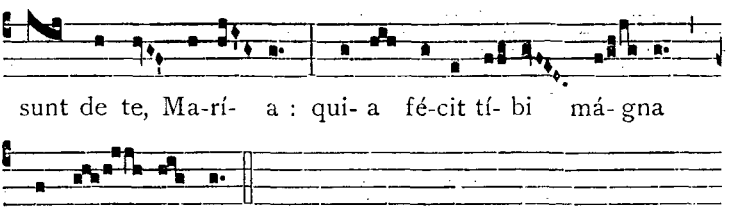
*Preface of the Blessed Virgin.* Et te in Conceptióne Immaculáta. *p.* 13.

Comm. VIII



Glorious things are told of thee, O Mary, for he who is mighty hath done great things unto thee. *Magnificat.*

Lo- ri- ó- sa * dí- cta sunt de te, Ma-rí- a : qui- a fé-cit tí- bi má- gna qui pót- ens est.



## Postcommunion.

SAcraménta quae súmpsimus, Dómine Deus noster, illíus in nobis culpae vúlnera réparent; a qua Immaculátam beátae Maríae Conceptiónem singuláriter praeservásti. Per Dóminum nostrum.

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.

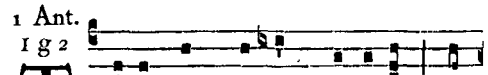
*2nd Postcom.* Suscipiámus. *p.* 267 *or* Repléti. *p.* 278.

*On Sunday, last Gospel of that Sunday.*

## AT SECOND VESPERS.

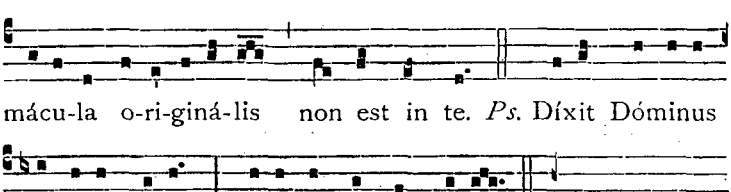
*For the Psalms on feasts of our Lady, see p.* 1710.

1 Ant. 1 g 2



Thou art all fair, O Mary, and there is in thee no stain of original sin.

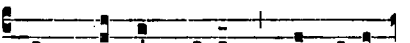
Ota púlchra es Ma-rí- a, * et mácu-la o-ri-giná-lis non est in te. *Ps.* Díxit Dóminus



Dómino mé- o : * Séde a *déxtris* mé- is.

*Ps.* Díxit Dóminus. 1 g 2. *p.* 147.

2 Ant. VIII G



Thy garments are white as snow, and thy face as the sun. *Matth. 17, 2.*

V Estiméntum tú-um * cándidum



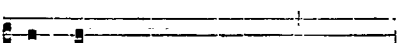
qua-si nix, et fáci- es tú- a sicut sol. *Ps.* Laudáte pú-e-ri



Dóminum : * laudáte *nómen* Dómini.

*Ps.* Laudáte púeri. VIII G. *p. p.* 170.

3 Ant. VIII c

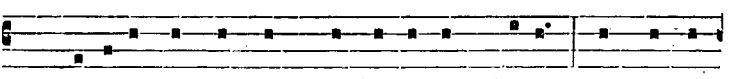


Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. *Gradual.*

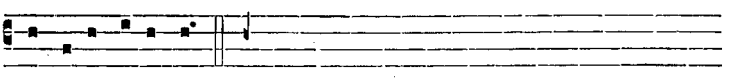
T U gló-ri- a Je-rúsa-lem, * tu lae-



tí-ti- a Isra-el, tu hono-ri-ficénti- a pópu-li nóstri.

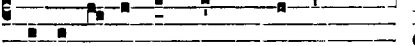


*Ps.* Laetátus sum in his quae dícta sunt míhi : * In dómum



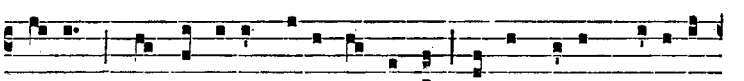
Dó*mini* íbimus. *Ps.* Laetátus sum. VIII c. *p.* 191.

4 Ant. VII a



Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. *Gradual.*

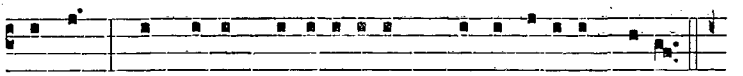
B Ene-dícta es tu, * Vírgo Ma-



rí- a, a Dómino Dé-o excélso prae ómnibus mu-li-é-



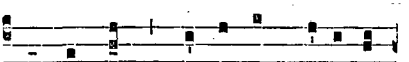
ribus super térram. *Ps.* Ni- si Dóminus aedi- ficáve-rit



dómum, * in vánum laboravérunt qui aedí- ficant é- am:

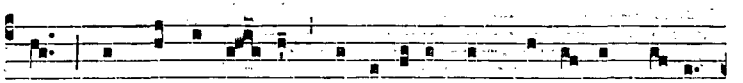
*Ps.* Nisi Dóminus. VII a. *p.* 195.

℣ Ant. III a 2

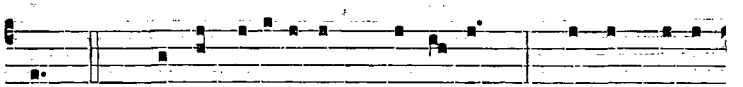


TRá-he nos * Vírgo immacu-lá-

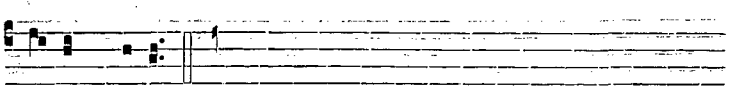
Draw us, spotless Virgin; we will run after thee to the odour of thy ointments. *Cant.* I, 3.



ta, post te curré- mus in odórem unguentó-rum tu- ó-



rum. *Ps.* Láuda Jerúsa-lem Dómi-num : * láuda Dé- um



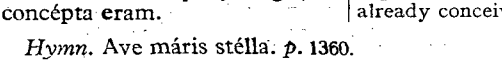
*tú- um* Sí- on. *Ps.* Láuda Jerúsalem. III a 2. *p.* 209.

**Chapter.**

DOminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. † Ab aetérno ordináta sum, et ex antíquis ántequam *terra* fíeret : * nondum erant abýssi, et ego jam concépta eram.

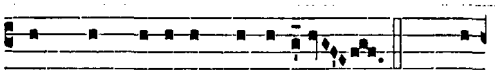
THE Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as-yet, and I was already conceived.

*Hymn.* Ave máris stélla. *p.* 1360.



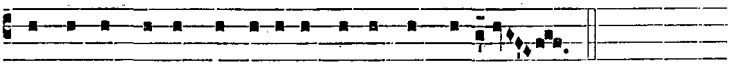
℣. Immacu-láta Concépti- o est hódi- e

℣. To-day is the Immaculate Conception of the blessed Virgin Mary.



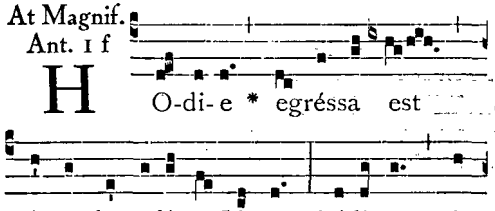
℟. Who has crushed the serpent's head with a virgin's foot.

sánctae Marí-ae Vírginis. ℟. Quae



serpéntis cáput virgíne-o péde contrívit.

At Magnif. Ant. 1 f
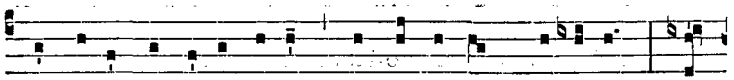


H O-di-e * egréssa est

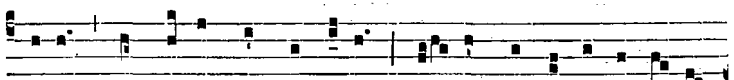
vírga de radí-ce Jésse : hódi-e si-

To-day has come forth a rod out of the root of Jesse [1]; to-day is Mary conceived without any stain of sin; to-day by her is crushed the head of the ancient serpent, alleluia.

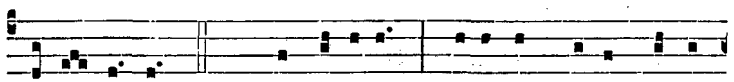
*Is. 11, 1 ; Gen. 3, 15.*



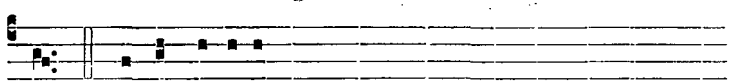
ne úlla peccá-ti labe concépta est Ma-rí-a : hó-



di-e contrí-tum est ab é-a cá-put serpéntis antíqui,



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.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Alma. *p.* 238.

**At Compline,** *Hymn. nº 2, p.* 247.

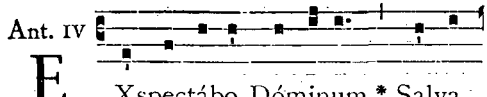
[1] Jesse was David's father and an ancestor of Christ. The stem of Jesse is the line of kings of Judah sprung from David. Mary's immaculate conception is in view of the birth of the Messiah, last and most illustrious of David's descendants.

# COMMEMORATION OF ADVENT AT VESPERS OF THE IMMACULATE CONCEPTION OF THE B. V. M.

## First week of Advent.

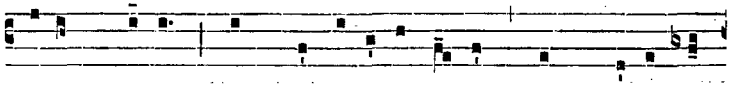
### Thursday.

Ant. IV

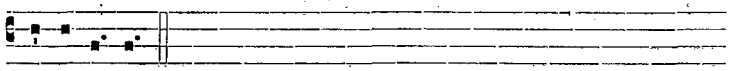


EXspectábo Dóminum * Salva-

I will look for the Lord my Saviour, and await him, while he is near, alleluia.



tórem mé- um, et praesto-lábor é- um, dum prope est,



alle-lú- ia.

℣. Roráte caéli désuper, et núbes plúant jústum.

℟. Aperiátur térra et gérminet Salvatórem.

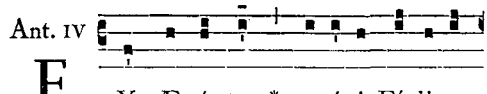
℣. Drop down dew, ye heavens, from above, and let the clouds rain the Just.

℟. Let the earth be opened, and bud forth a Saviour.

*Prayer of the preceding Sunday.*

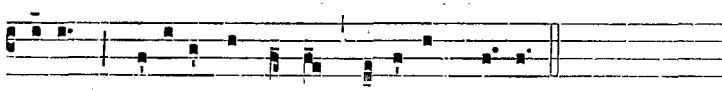
### Friday.

Ant. IV



EX Ægýpto * vocávi Fí- li- um

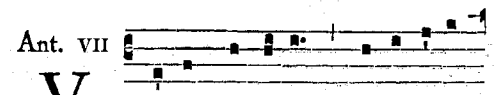
Out of Egypt I have called my Son; he shall come to save his people. *Os. 11, 1; Matth. 2, 15.*



mé- um : véni- et, ut sálvet pópu-lum sú- um.

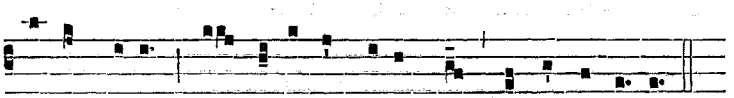
### Saturday.

Ant. VII



V Eni Dómine * vi-si-táre

Come, Lord, to visit us in peace, that we may rejoice before thee with a perfect heart.



nos in páce, ut laetémur coram te córde perfécto.

## Second week of Advent.

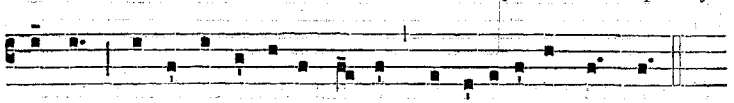
### Monday.

Ant. IV



E Cce Rex véni- et * Dóminus

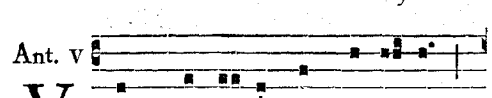
Behold, the King shall come, the Lord of the land; and he shall take away the yoke of our captivity.



térrae, et ípse áufe-ret jú-gum captivi-tá-tis nóstrae.

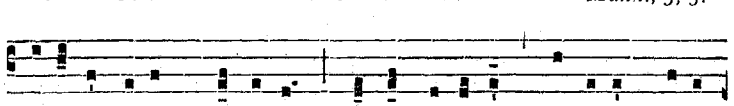
### Tuesday.

Ant. V

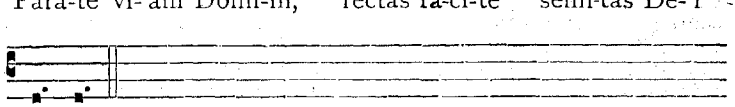


V OX clamántis * in de-sér-to :

A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths. *Matth., 3, 3.*



Pará-te ví- am Dómi-ni, réctas fá-ci-te sémi-tas Dé- i



nóstri.

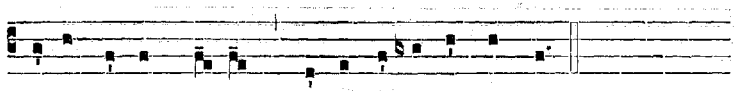
### Wednesday.

Ant. IV



S I- on * reno-vábe-ris, et vi-

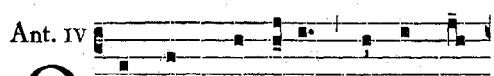
Sion, thou shalt be restored, and shalt see the Just One who shall appear in thee.



dé-bis jústum tú- um, qui ventú-rus est in te.

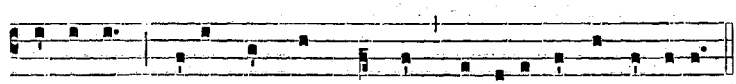
### Thursday.

Ant. IV



Q UI post me vénit, * ante me

He that shall come after me is preferred before me; whose shoes I am not worthy to loose. *John 1, 27, 30.*



fáctus est : cújus non sum dígnus calce- aménta sólvere.

---

## 10. St. Melchiades Pope and Martyr. († 314)

*Simple.*

*Dec. 9. Ant.* Iste sánctus. *p.* 126.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Melchíadem Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal 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.*

*Dec. 10.* Sacérdos. *p.* 129. — *Dec. 11.* Dum ésset. *p.* 130.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

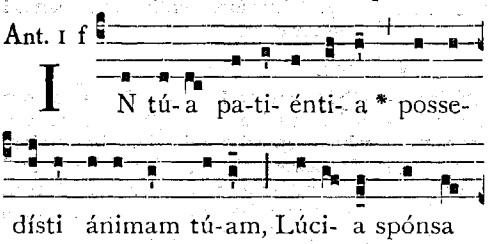
ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Damasus Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

*Secret nº 1, p.* 967 *and Postcommunion no 1, p.* 970.

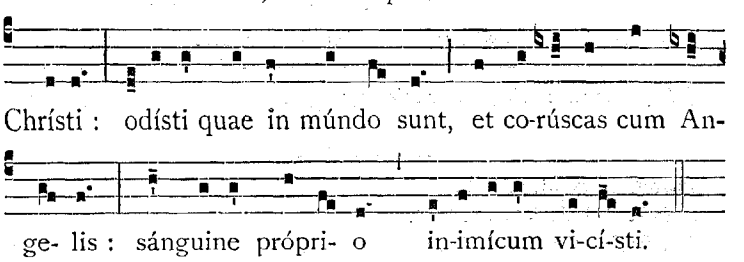
## 13. St. Lucy Virgin and Martyr of Sicily. († 304)

*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.

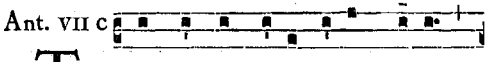


℣. Spécie túa et pulchritúdine túa.
℟. Inténde, próspere procéde et régna.

℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

## Commemoration at Vespers of December 13.

Ant. VII c



Anto póndere é-am fíxit *

The Holy Ghost held her so firmly fixed, that the Lord's Virgin remained immovable.



Spí-ri-tus Sánctus, ut Vírgo Dómi-ni immó-bi-lis



permané-ret. E u o u a e.

℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

℣. Grace is poured abroad in thy lips.
℟. Therefore hath God blessed thee for ever.

### Collect.

EXáudi nos, Deus salutáris noster : † ut sicut de beátae Lúciae Vírginis et Mártyris tuae festivitáte gaudémus; * ita piae devotiónis erudiámur affféctu. Per Dóminum.

GRaciously 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.

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¶ *In places where the feast is solemnly kept :*

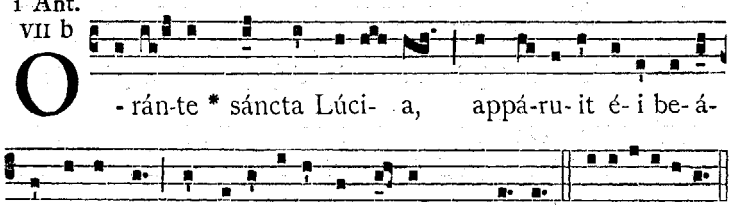
### AT MASS.

*Introit.* Dilexísti, *p.* 1683.
*Epistle.* Qui gloriátur. *p.* 1684.
*Gradual.* Dilexísti. *p.* 1301.
Allelúia, allelúia. ℣. Diffúsa est. *p.* 1302.
*Gospel, p.* 1302. Credo.
*Offertory.* Afferéntur. *p.* 1580.
*Communion.* Príncipes. *p.* 1691.

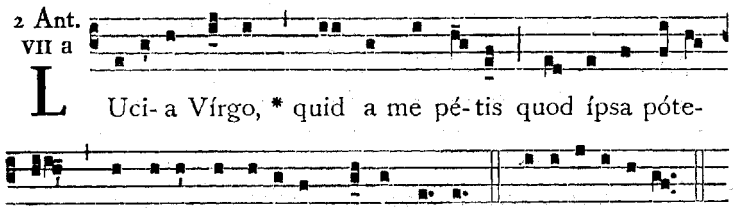
## AT VESPERS.

*Psalms.* 1. Díxit Dóminus. VII b. *p.* 151. — 2. Laudáte púeri. VII a. *p.* 169. — 3. Laetátus sum. VIII G. *p.* 191. — 4. Nisi Dóminus. VIII G. *p.* 195. — 5. Láuda Jerúsalem. VIII G. *p.* 211.

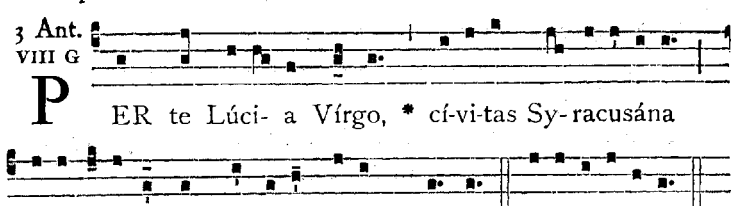
1 Ant.
VII b



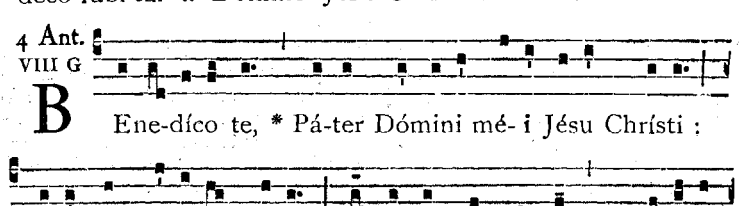

2 Ant.
VII a
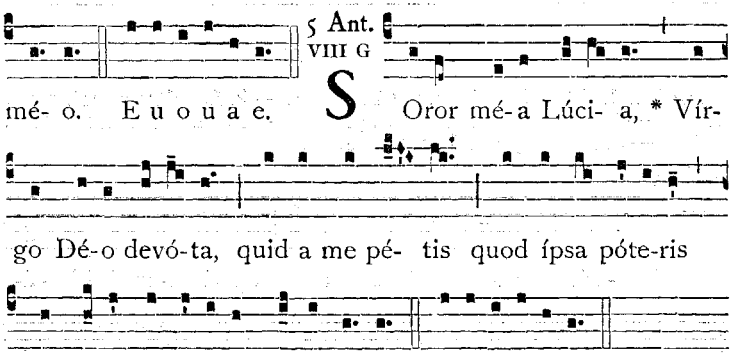



3 Ant.
VIII G




4 Ant.
VIII G






*Chapter and Hymn from the Common, p.* 1583.

℣. *and Ant. at* Magníficat *at I and at II Vespers as above, p.* 1007.

*Cant.* Magníficat. *At I Vespers :* I f. *p.* 212 *or* 218.
*At II Vespers :* VII c. *p.* 217 *or* 222.

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## 15. Octave day of the Immaculate Conception.

*Double major.*

*The three prayers, as on the Feast, p.* 996.

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## 16. St. Eusebius Bishop of Vercelli and Martyr. († 371)

*Semi-double.*

*15 Dec.* Iste sánctus. *p.* 126. — *16 Dec.* Qui vult veníre. *p.* 127.

**Collect.**

DEus, qui nos beáti Eusébii Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas : † concéde propítius; ut cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. 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.

**Mass.** Sacerdótes Déi. *p.* 1615.

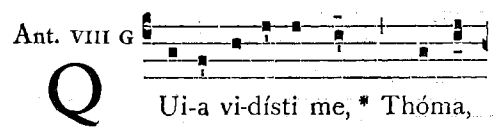
# 21. Saint Thomas Apostle.

*Double of II Class.*

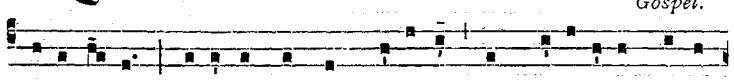
*If Dec. 20 or 21 falls on Sunday, the feast of St. Thomas is kept on the Monday. In either case, on Sunday the I Vespers of St. Thomas are sung.*

**At Vespers,** *all as for the Common of the Apostles, p.* 1593, *except :*

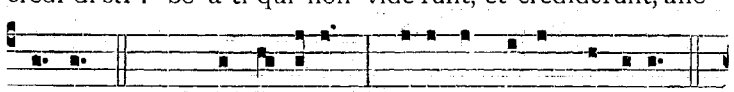
### At I and II Vespers, at Magnificat.



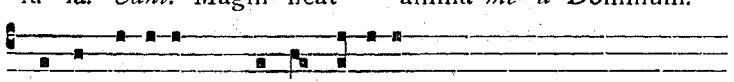

Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. *Gospel.*



credi-dísti : be-á-ti qui non vidé-runt, et credidérunt, alle-



lú- ia. *Cant.* Magní- ficat * ánima *mé- a* Dóminum.



2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223. — *Prayer.* Da nobis. *as below.* *Commemoration of Advent, Ant.* O. *p.* 292. ℣. Roráte. *p.* 290. Benedicámus Dómino II. *p.* 139. — *Ant.* Alma. *p.* 238.

## AT MASS.

*Introit.* Mihi autem. *p.* 979.

### Collect.

DA nobis, quaésumus Dómine, beáti Apóstoli tui Thomae solemnitátibus gloriári : † ut ejus semper et patrocíniis sublevémur, * et fidem cóngrua devotióne sectémur. Per Dóminum.

GRant, O Lord, that it may be our glory to keep the feast-day of thy blessed Apostle Thomas; may his patronage ever help us, and may we at all times, with fitting fervour, imitate his faith. Through Jesus...

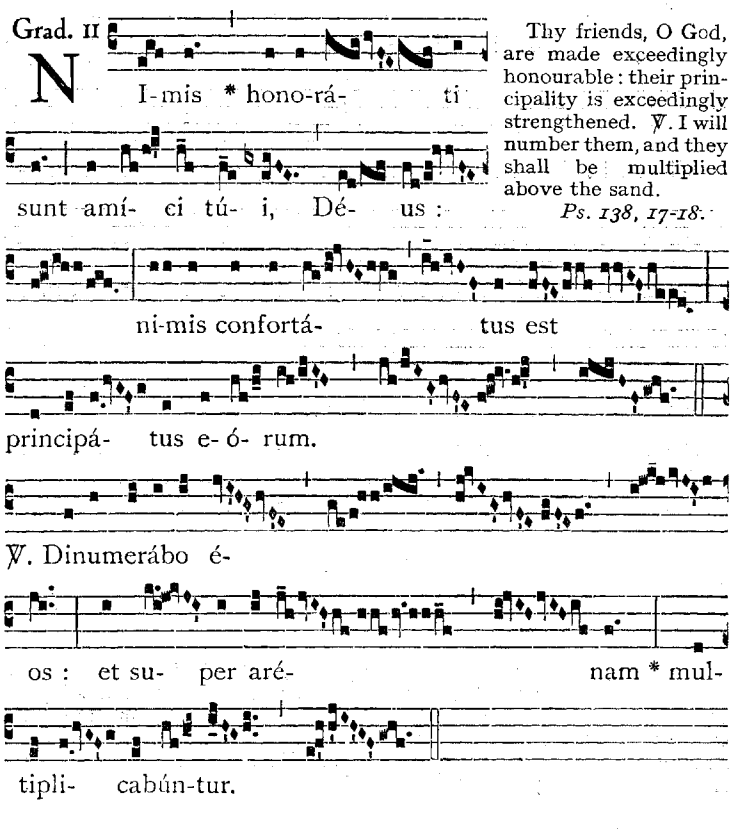
## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

*The Apostles, with our Lord Jesus Christ, are the foundation of the Church. Ephes. 2, 19-22.*

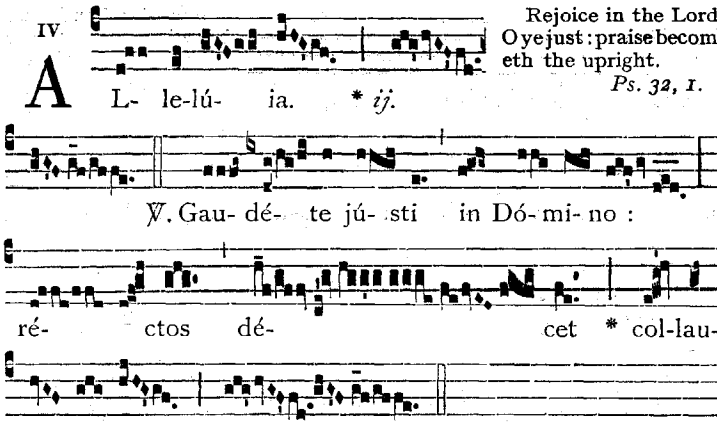
FRatres : Jam non estis hóspites et ádvenae; sed estis cives sanctórum, et doméstici Dei : superaedificáti super fundaméntum Apostolórum et Prophetárum, ipso summo angulári lápide Christo Jesu : in quo omnis ædificátio constrúcta créscit in templum sanctum in Dómino, in quo et vos coaedificámini in habitáculum Dei in Spíritu.

BRethren, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God : built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building being framed together, 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

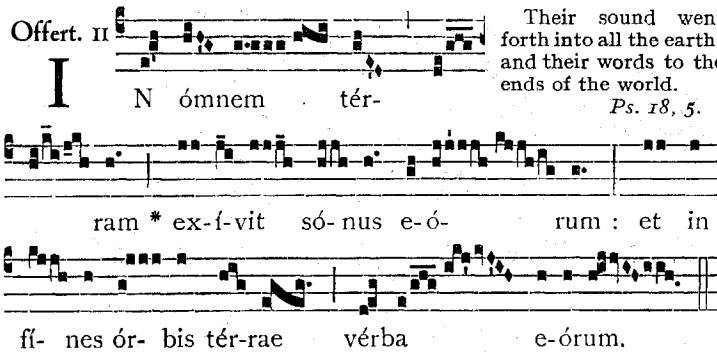



Thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand. *Ps. 138, 17-18.*




Rejoice in the Lord, O ye just: praise becometh the upright. *Ps. 32, 1.*

*Gospel:* Thomas, unus ex duódecim... 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.
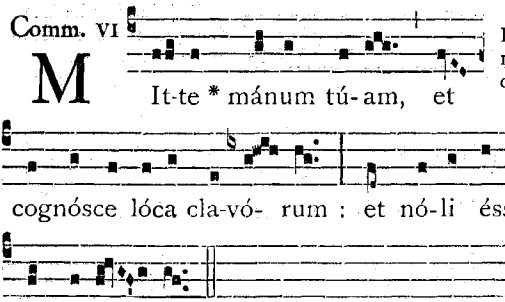
DEbitum tibi, Dómine, nostrae réddimus servitútis, supplíciter exorántes : ut suffrágiis beáti Thomae Apóstoli, in nobis tua múnera tueáris, cujus honoránda confessióne laudis tibi hóstias immolámus. Per Dóminum nostrum.

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 [1] 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...

*2nd Secret :* Devotiónis nostrae. *p.* 285 *or* Sacrifíciis. *p.* 298.
*Preface of the Apostles, p.* 13.

[1] The witness borne to God by martyrdom.

Comm. VI




Put thy hand and know the place of the nails, and be not incredulous, but believing. *Gospel.*

**Postcommunion.**

ADésto nóbis, miséricors Deus: et, intercedénte pro nobis beáto Thoma Apóstolo; tua circa nos propitiátus dona custódi. Per Dóminum nostrum.

O 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.

*2nd Postc.* Implorámus. *p.* 286 *or* Sumptis. *p.* 298.

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**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.*

*Jan. 13 and 14. Ant.* O Doctor... beáte Hilári. *p.* 131.
**Mass.** In médio. *p.* 1660.

**Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Hilárium minístrum tribuísti: † praesta quaésumus; ut quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum nostrum.

O 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...

## *The same day.* St. Felix Priest and Martyr. († 260)

*Jan. 13.* Iste sánctus. *p.* 126.
**Mass.** Laetábitur. *p.* 1620.

**Collect.**

CONcéde, quaésumus, omnípotens Deus : † ut ad meliórem vitam Sanctórum tuórum exémpla nos próvocent; * quátenus quorum solémnia ágimus, étiam actus imitémur. Per Dóminum nostrum.

STir us up, we beseech thee, O Almighty God, to the leading of a better life by the example thy Saints have set us: so that while keeping their feast days, we may strive to imitate their good deeds. Through Jesus Christ our Lord.

*Secrets nº 10, p.* 968 *and nº 2 (a).*

*Postcommunion nº 9, p.* 972, *after the following :*

QUaésumus, Dómine, salutáribus repléti mystériis : ut beáti Felícis Mártyris tui, cujus solémnia celebrámus, oratiónibus 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)

*Double.*

*Jan. 14.* Similábo. *p.* 133. — *Jan. 15* Hic vir. *p.* 133.

**Collect.**

DEus, qui nos beáti Pauli Confessóris tui ánnua solemnitáte laetíficas : † concéde propítius : ut cujus natalítia cólimus, * étiam actiónes imitémur. Per Dóminum nostrum Jesum Christum Fílium tuum.

OGod, 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.

*Jan. 14.* Euge sérve. *p.* 134.

**Mass.** Os jústi. *p.* 1669.

**Collect.**

INtercéssio nos, quaésumus, Dómine, beáti Mauri Abbátis comméndet : * ut quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum 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 nos 11 and 13, p.* 969.

*Postcommunions nos 10 and 12, p.* 972.

## 16. St. Marcellus I Pope and Martyr. († 309)

*Semidouble.*

*Jan. 15.* Iste sánctus. *p.* 126. — *Jan. 16.* Qui vult. *p.* 127.

**Mass.** Si díligis me. *p.* 1604.

**Collect.**

PReces pópuli tui, quaésumus, Dómine, cleménter exáudi : † ut beáti Marcélli, Mártyris tui atque Pontíficis, méritis adjuvémur, * cujus passióne laetámur. Per Dóminum nostrum Jesum Christum Fílium tuum.

GRaciously hear, we beseech thee, O Lord, the prayers of thy people; and grant that we, who rejoice in the triumph of blessed Marcellus thy Martyr and Bishop, may be admitted to share in his merits. Through Jesus Christ...

*Secret nº 1, p.* 967 *and Postcommunion nº 1, p.* 970.

## 17. St. Anthony Abbot. († 356)

*Double.*

*Jan. 16.* Similábo. *p.* 133. — *Jan. 17.* Hic vir. *p.* 133.

**Mass.** Os jústi. 1669, *except the Gospel* Sint lumbi. *p.* 1666.

**Collect.**

INtercéssio nos, quaésumus, Dómine, beáti Antónii Abbátis comméndet : † ut quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.

MAY the prayers of the holy Abbot Anthony 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 our Lord.

*Secret nº 13, p.* 969 *and Postcommunion nº 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.

℣. Tu es Pétrus.
℟. Et super hanc pétram aedificábo Ecclésiam méam.

℣. Thou art Peter.
℟. And upon this rock I will build my church.

*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.*

*Commemoration of St. Paul Ap. Ant.* Sáncte Páule. *p.* 1248. ℣. Tu es vas. *Prayer.* Deus, qui multitúdinem. *as below.*

*Commemoration of St. Prisca, Virgin and Mart. Ant.* Véni spónsa. *p.* 134. *Prayer.* Da, quaésumus. *as below.*

## Collect.

(1) DEus, qui beáto Petro Apóstolo tuo, collátis clávibus regni caeléstis, ligándi atque solvéndi pontifícium tradidísti: † concéde; ut intercessiónis ejus auxílio, * a peccatórum nostrórum néxibus liberémur. Qui vivis et regnas.

(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...

## Commemoration of St. Paul.

(2) DEus, qui multitúdinem géntium beáti Pauli Apóstoli praedicatióne docuísti: † da nobis, quaésumus; ut cujus commemoratiónem (*June 30*: natalítia) cólimus, * ejus apud te patrocínia sentiámus. (Per Dóminum).

(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)

DA, quaésumus, omnípotens Deus: * ut qui beátae Priscae Vírginis et Mártyris tuae natalítia cólimus, et ánnua solemnitáte laetémur, et tantae fídei proficiámus exémplo. Per Dóminum.

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 ésset súmmus Póntifex. *p.* 130.

℣. Elégit te Dóminus sacerdótem sibi.
℟. Ad sacrificándum éi hóstiam láudis.

℣. The Lord chose thee for his priest.
℟. To offer him the sacrifice of praise.

*Commemoration of St. Paul Apostle, as above.*

¶ *In places where the feast is solemnly kept.*

*Introit.* Státuit. *p.* 1559. — *Gradual.* Exáltent eum. *p.* 1605. — Allelúia, allelúia. ℣. Tu es Petrus. *p.* 1240.

*Gospel of the feast of St. Peter, p.* 1241.

*Communion.* Tu es Pétrus. *p.* 1242.

## 19. St. Marius and his fellow-sufferers Martyrs. († 270)

*Jan. 18.* Istórum est. *p.* 128.

### Collect.

EXáudi, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem : † ut et temporális vitae nos tríbuas pace gaudére, * et aetérnae reperíre subsídium. Per Dóminum.

GRaciously hear, O Lord, the prayers of thy people who, relying on the advocacy of thy Saints, plead with thee for peace in the time of this passing life, and for everlasting happiness in that which is to come. Through Jesus Christ...

### Secret.

PReces, Dómine, tuórum réspice oblationésque fidélium: ut et tibi gratae sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuae propitiatiónis auxílium. Per Dóminum.

LOok down with favour, O Lord, upon the prayers and offerings of thy faithful people : and may what we do to honour the feast day of thy Saints ensure to us mercy and succour from thee. Through Jesus...

### Postcommunion.

SAnctórum tuórum, Dómine, intercessióne placátus : praesta, quaésumus; ut, quae temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum nostrum.

MAY the prayer of thy Saints appease thee, O Lord : and do thou grant that the sacred rites we perform in these days of our pilgrimage upon earth, avail to secure our happiness in the life to come. Through Jesus Christ our Lord...

## *The same day.* St. Canute King of Denmark Mart. (†1086)

*Jan. 18.* Iste Sánctus. *p.* 126.

### Collect.

DEus, qui ad illustrándam Ecclésiam tuam, beátum Canútum regem martýrii palma et gloriósis miráculis decoráre dignátus es : † concéde propítius; ut sicut ipse Domínicae passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, * ad gáudia sempitérna pervenire mereámur. Per eúmdem Dóminum.

OGod, who for the glory of thy Church didst vouchsafe to honour the blessed king Canute, by bestowing upon him the crown of martyrdom, and by the working of mighty miracles : grant, we beseech thee, that walking in his footsteps, we may ever follow our suffering Lord, and thereby deserve to enter into everlasting joy. Through the same our Lord.

*Secret nº 4, p.* 967 *and Postcommunion nº 2 (a), p.* 970.

## 20. Sts. Fabian Pope († 250) and Sebastian Mart. († 288)

*Double.*

*Jan. 19.* Istórum est. *p.* 128. — *Jan. 20.* Gáudent. *p.* 128.

**Collect.**

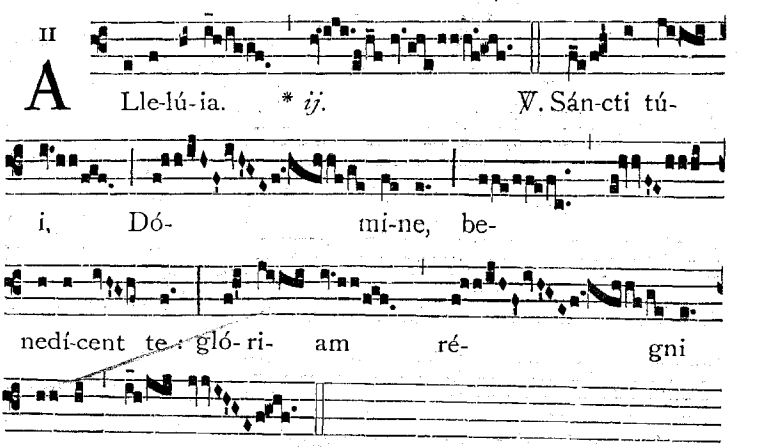
INfirmitátem nostram réspice, omnípotens Deus : † et quia pondus própriae actiónis gravat, * beatórum Mártyrum tuórum Fabiáni et Sebastiáni intercéssio gloriósa nos prótegat. Per Dóminum.

HAve 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.

¶ *In places where the feast is solemnly kept.*

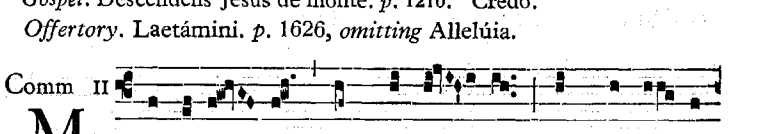
*Introit.* Intret. *p.* 1637. — *Gradual. p.* 1638.

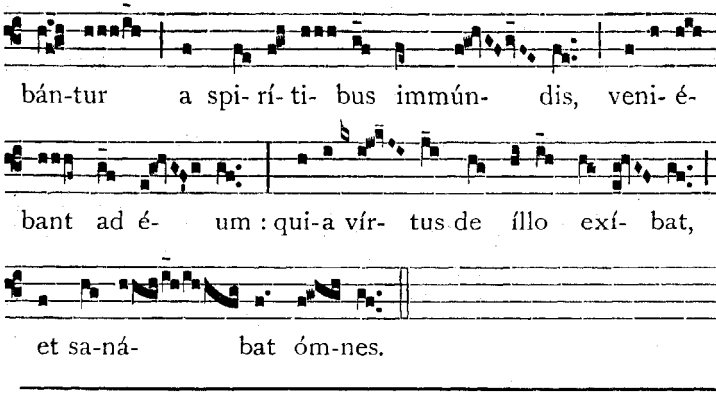



*After Septuagesima, the* Allelúia *and its ℣. are omitted, and the Tract* Qui séminant. *p.* 1639 *is sung.*

*Gospel.* Descéndens Jesus de monte. *p.* 1216. Credo.

*Offertory.* Laetámini. *p.* 1626, *omitting* Allelúia.

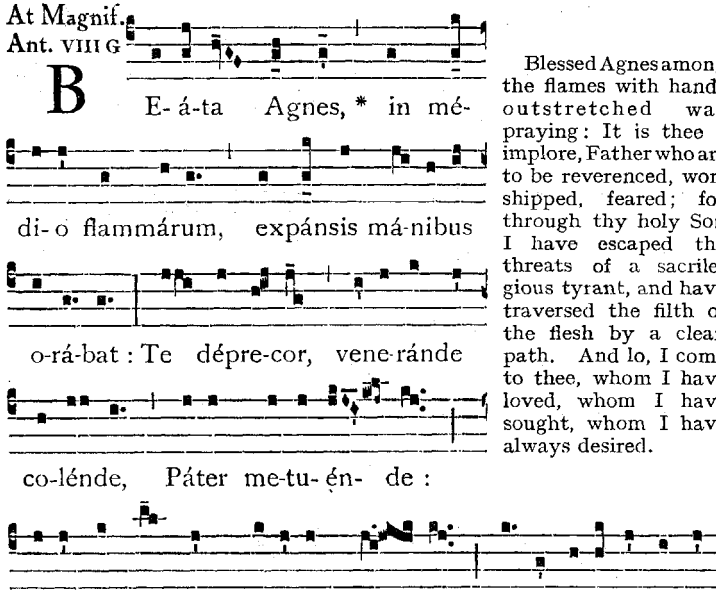





## 21. St. Agnes Virgin of Rome and Martyr. († 304)

*Double.*

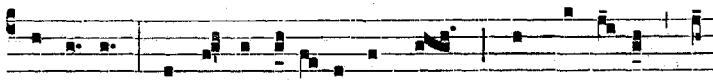
Commemoration at Vespers of January 20.




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.



legi tyránni, et cárnis spurcí-ti-as immacu-lá-to cálle



transí-vi : et ecce véni- o ad te, quem amá-vi, quem



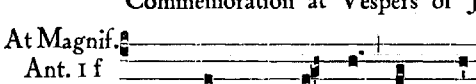
quaesí-vi, quem semper optá-vi. E u o u a e.

℣. Spécie túa et pulchritúdine túa.
℟. Inténde, próspere procéde, et régna.

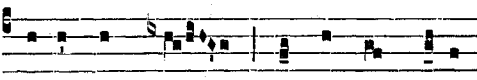
℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously and reign.

## Commemoration at Vespers of January 21.

At Magnif. Ant. 1 f

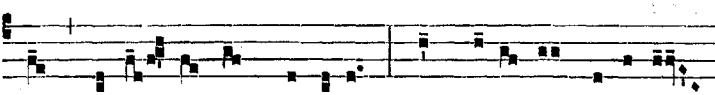


S Tans be-á-ta Agnes * in mé-

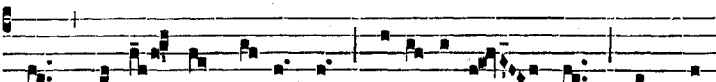


di- o flámmae, expánsis máni-

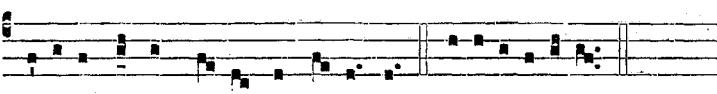
Blessed Agnes, standing among the flames with hands outstretched, prayed to the Lord : I bless thee, the almighty, adorable, worshipful, terrible, and I glorify thy name for ever.



bus, ō-rá- bat ad Dóminum : Omnípot- ens, ado-rán-



de, cō-lén- de, treménde : bene-dí-co te, et glo-



rí-fico nómen tú- um in aetérnum. E u o u a e.

℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

℣. Grace is poured abroad in thy lips.
℟. Therefore God has blessed thee for ever and ever.

## Collect.

OMnípotens sempitérne Deus, qui infírma mundi éligis, ut fórtia quaeque confúndas : † concéde propítius; ut qui beátae Agnétis Vírginis et Mártyris tuae solémnia cólimus, * ejus apud te patrocínia sentiámus. Per Dóminum.

ALmighty 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, Dómine, quas tibi offérimus, propítius súscipe : et intercedénte beáta Agnéte Vírgine et Mártyre tua, víncula peccatórum nostrórum absólve. Per Dóminum.

GRaciously look down, O Lord, upon the offerings we lay upon thine altar : and moved by the prayers of blessed Agnes, thy Virgin-Martyr, loose us from the thraldom of sin. Through Jesus Christ...

*Postcommunion nº 10, p.* 972.

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¶ *In places where the feast is solemnly kept :*

*Introit.* Me exspectavérunt, *p.* 1289.

*Epistle.* Confitébor tibi. *p.* 1677.

*Gradual.* Diffúsa est. *p.* 1113. Allel. ℣. Quinque prudéntes. *p.* 1578.

*After Septuagesima, the* Allelúia *and its* ℣. *are omitted, and the Tract* Véni spónsa Christi. *p.* 1678 *is sung.*

*Gospel.* Símile erit regnum. *p.* 1579. Credo.

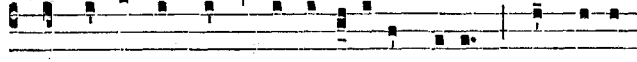
*Offertory.* Afferéntur. *p.* 1580.

*Communion.* Quinque prudéntes. *p.* 1685.

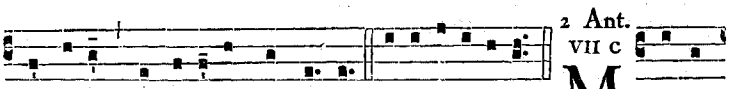
## AT VESPERS.

*Psalms.* 1. Díxit Dóminus. VII c. *p.* 151. — 2. Confitébor tibi. VII c. *p.* 157. — 3. Beátus vir. VII c. *p.* 164. — 4. Laudáte púeri. VIII G. *p.* 170. — 5. Láuda Jerúsalem. VIII G. *p.* 211. — *At I. Vespers, the 5th Ps. is* Laudáte Dóminum. VIII G. *p.* 186.

1 Ant. VII c



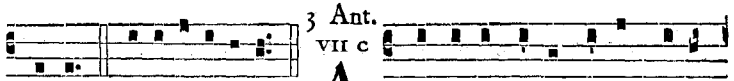
INgréssa Agnes * turpi-túdinis lócum, Ange-lum



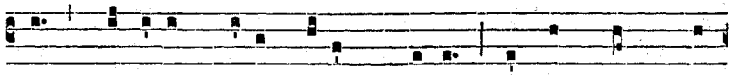

Dómini praeparátum invé-nit. E u o u a e. M Ecum
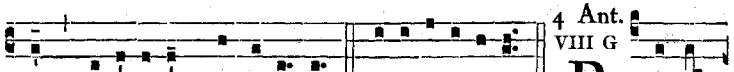


enim hábe-o * custódem córpo-ris mé- i, Ange-lum Dó-



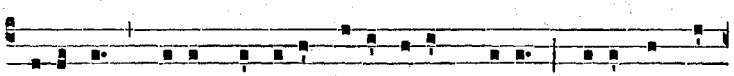

mi-ni. E u o u a e. A Nnu-lo sú- o subarrhávit



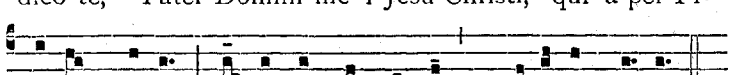
me * Dóminus mé-us Jésus Chrístus, et tamquam spón-



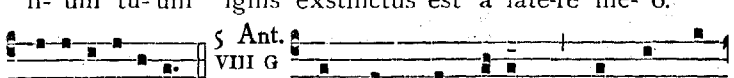

sam decorávit me coró-na. E u o u a e. B Ene-



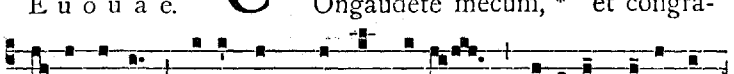
díco te, * Páter Dómini mé- i Jésu Chrísti, qui- a per Fí-



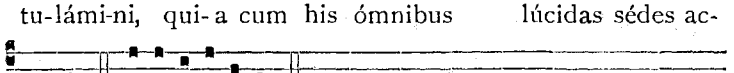
li- um tú- um ígnis exstínctus est a láte-re mé- o.




E u o u a e. C Ongaudéte mécum, * et congra-



tu-lámi-ni, qui- a cum his ómnibus lúcidas sédes ac-



cé-pi. E u o u a e.

*Chapter.* Confitébor. *p.* 1066.
*Hymn.* Jésu coróna Vírginum. *p.* 1583.
*The ℣℣. and Antiphons at* Magníficat *as indicated above, p.* 1020.
*Cant.* Magníficat. *At I. Vespers.* VIII G. *p.* 217 *or* 223.
*At II. Vespers.* I f. *p.* 212 *or* 218.

## 22. Sts. Vincent († 304) and Anastasius († 628) Martyrs.

*Semidouble.*

*Jan. 21.* Istórum. *p.* 128. — *Jan. 22.* Gaudent. *p.* 128.

**Collect.**

ADésto, Dómine, supplicatiónibus nostris : † ut qui ex iniquitáte nostra reos nos esse cognóscimus, * beatórum Mártyrum tuórum Vincéntii et Anastásii intercessióne liberémur. Per Dóminum nostrum.

LIsten, O Lord, to the humble prayers of those who, knowing full well how guilty their many transgressions have made them, entreat to be freed therefrom by the intercession of thy blessed Martyrs Vincent and Anastasius. Through Jesus Christ...

*Secret nº 6, p.* 968 *and Postcommunion nº 11 (b), p.* 972.

## 23. St. Raymund of Pennafort, Confessor. († 1275)

*Semidouble.*

*Jan. 22.* Similábo. *p.* 133. — *Jan. 23.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Raymúndum paeniténtiae sacraménti insígnem minístrum elegísti, et per maris undas mirabíliter traduxísti : † concéde, ut ejus intercessióne dignos paeniténtiae fructus fácere, * et ad aetérnae salútis portum pervenire valeámus. Per Dóminum.

OGod 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)

*Jan. 22.* Veni sponsa. *(I. Vespers) p.* 134.

**Collect.**

INdulgéntiam nobis, quaésumus, Dómine, beáta Emerentiána Virgo et Martyr implóret; * INasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage

quae tibi grata semper éxstitit et mérito castitátis, et tuae professióne virtútis. Per Dóminum.

in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Emerentiana implores for us thy loving-kindness. 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.*

*Jan. 23.* Iste sánctus, *p.* 126. — *Jan. 24.* Qui vult veníre. *p.* 127.

### Collect.

INfirmitátem nostram réspice, omnípotens Deus : † et quia pondus própriae actiónis gravat, * beáti Timóthei Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum 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...

*Secret nº 2 (a), p.* 967 *and Postcommunion nº 2 (a), p.* 970.

**Mass.** Státuit. *p.* 1614.

## 25. The Conversion of St. Paul Apostle. (31)

*Double major.*

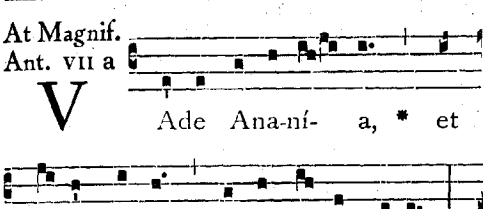
### AT FIRST VESPERS *(Jan. 24)*

*As at II. Vespers, p.* 1030, *except :*

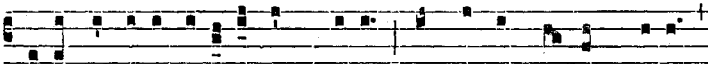
℣. Tu es vas electiónis, sáncte Páule Apóstole.
℟. Praedicátor veritátis in univérso múndo.

℣. Thou art a vessel of election, holy Paul the Apostle.
℟. Thou art the preacher of truth in all the world.

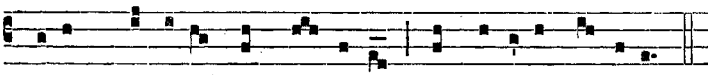
At Magnif. Ant. VII a




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, 11, 15.*



qui-a vas e-lecti- ónis est mí-hi, ut pórtet nómen mé- um



coram géntibus, et ré- gi-bus, et fí- li- is Isra- el.



*Cant.* Magní- ficat * ánima mé-a Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VII a. *p.* 217 *or* 222.

*Prayer.* Deus, qui univérsum. *as below.*

*Commemoration of St. Peter. Ant.* Tu es pástor. *p.* 1237. ℣. Tu es Pétrus.

*Prayer.* Deus, qui beáto Petro. *p.* 1017.

**At II. Vespers.** *Ant.* Sáncte Páule. *p.* 1248. ℣. Tu es vas.

### Collect.

DEus, qui univérsum mundum beáti Pauli Apóstoli praedicatióne docuísti : † da nobis, quaésumus; ut, qui ejus hódie Conversiónem cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.

O God, who didst set up blessed Paul, the Apostle, to be the teacher of all mankind: vouchsafe that we, who this day celebrate his conversion, may be drawn to thee by the example he has left us. Through Jesus Ghrist our Lord.

*Commemoration of St. Peter, Collect nº 1, p.* 1017.

*Secrets nos 19 after 18, p.* 970. — *Postcommunions nos 17 after 16, p.* 973.

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¶ *In places where the feast is solemnly kept.*

*Introit.* Scio cúi crédidi. *p.* 1249.

### Lectio Actuum Apostolorum.

*The Conversion of St. Paul. Acts 9, 1-22.*

IN diébus illis : Saulus adhuc spirans minárum et caedis in discípulos Dómini, accéssit ad príncipem sacerdótum, et pétiit ab eo epístolas in Damáscum ad synagógas, ut si quos invenísset hujus viae viros ac mulíeres, vinctos perdúceret in Jerúsalem. Et cum iter fáceret cóntigit ut appropinquáret Damásco : et súbito circumfúlsit eum lux de caelo. Et cadens in terram, audí-

IN those days, Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem.

And as he went on his journey, it came to pass that he drew nigh to Damascus : and suddenly a light from heaven shined round about

vit vocem dicéntem sibi : Saule, Saule, quid me perséqueris ? Qui dixit : Quis es, Dómine ? Et ille : Ego sum Jesus, quem tu perséqueris. Durum est tibi contra stímulum calcitráre. Et tremens ac stupens, dixit : Dómine, quid me vis fácere ? Et Dóminus ad eum : Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefácti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertísque óculis nihil vidébat. Ad manus autem illum traheńtes, introduxérunt Damáscum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidam discípulus Damásci, nómine Ananías : et dixit ad illum in visu Dóminus : Ananía. At ille ait : Ecce ego, Dómine. Et Dóminus ad eum : Surge, et vade in vicum qui vocátur Rectus : et quaere in domo Judae Saulum nómine Tarsénsem : ecce enim orat. (Et vidit virum, Ananíam nómine, introeúntem et imponéntem sibi manus, ut visum recípiat). Respóndit autem Ananías : Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem; et hic habet potestátem a princípibus sacerdótum alligándi omnes qui ínvocant nomen tuum. Dixit autem ad eum Dóminus : Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israel. Ego enim osténdam illi, quanta opórteat eum pro nómine meo pati. Et ábiit Ananías, et introívit in domum : et impónens ei manus, dixit : Saule frater, Dóminus misit me Jesus, qui appáruit tibi in via, qua veniébas, ut vídeas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis ejus tamhim. 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.

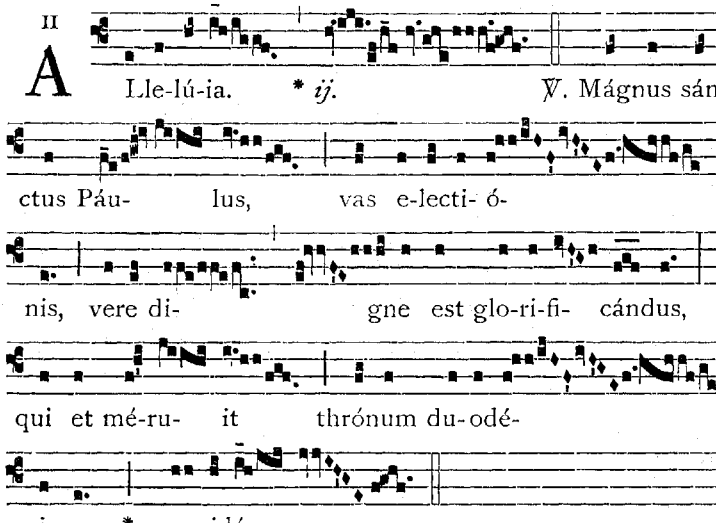
And Ananias went his way, and entered into the house, and laying his hands upon him, he said, Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest

quam squamae, et visum recépit : et surgens baptizátus est. Et cum accepísset cibum, confortátus est. Fuit autem cum discípulis qui erant Damásci, per dies áliquot. Et contínuo in synagógis praedicábat Jesum, quóniam hic est Fílius Dei. Stupébant autem omnes qui audiébant, et dicébant : Nonne hic est, qui expugnábat in Jerúsalem eos qui invocábant nomen istud : et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdótum? Saulus autem multo magis convalescébat, et confundébat Judaéos qui habitábant Damásci, affírmans quóniam hic est Christus.
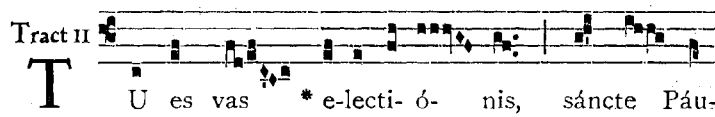
receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened.

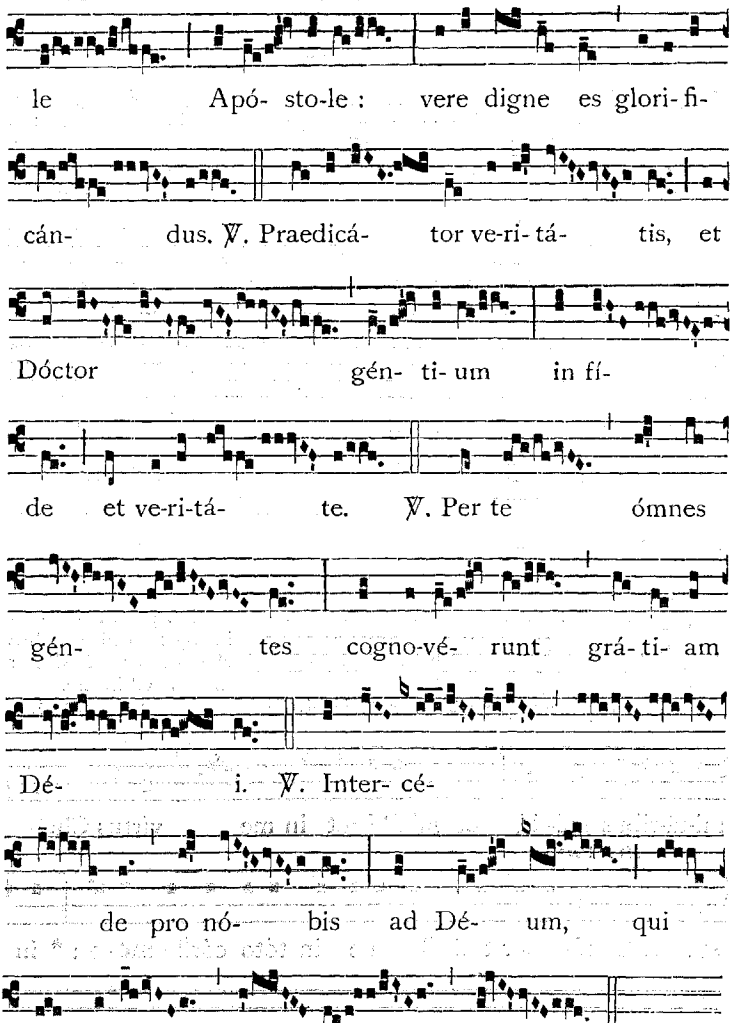
And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, 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.

*Gradual.* Qui operátus est. *p.* 1250.




*After Septuagesima, the* Allelúia *and its* ℣. *being omitted, there is said instead :*





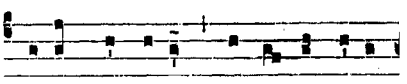

*Gospel.* Dixit Petrus. *p.* 1669. Credo.

*Offertory.* Míhi autem. *p.* 982. *Preface of the Apostles, p.* 13.

*Communion.* Amen díco vóbis. *p.* 1252.

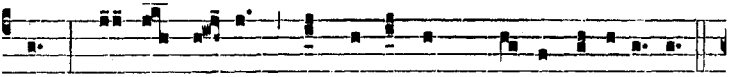
## AT SECOND VESPERS.

1 Ant. VIII G

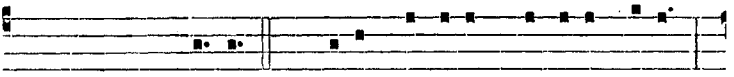


I have planted, Apollo watered, but God gave the increase, alleluia. *1 Cor. 3, 6.*

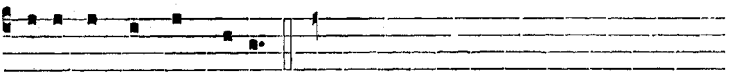
E -go plantávi, * Apól-lo rigá-



vit : Dé- us au-tem increméntum † dé-dit, alle-lú- ia.



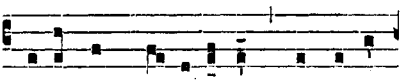
*After Septuag.* dé-dit. *Ps.* Díxit Dóminus Dómino **mé**-o : *



Séde a *déxtris* **mé**-is.

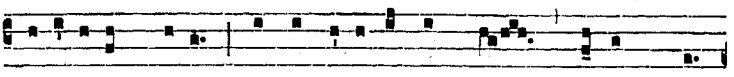
*Ps.* Dixit Dóminus. VIII G. *p.* 151.

2 Ant. VIII G



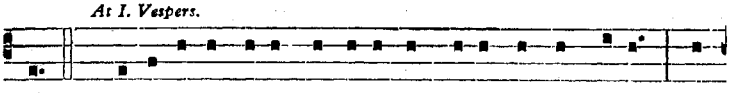
Gladly will I glory in my infirmities, that the power of Christ may dwell in me. *2 Cor. 12, 9.*

L Ibénter glo-ri-ábor * in infir-

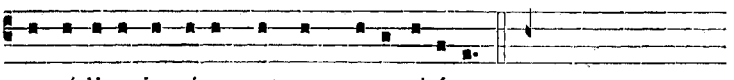


mi-tá-tibus mé-is, ut inhábi-tet in me vírtus Chrí-

*At I. Vespers.*

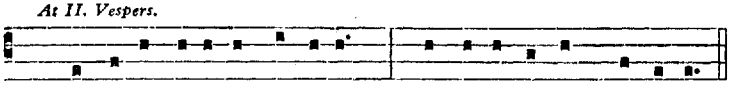


sti. *Ps.* Confi-tébor tíbi Dómine in tóto córde **mé**-o : * in



consí-li-o justórum et congre*ga-ti*-óne.

*At II. Vespers.*

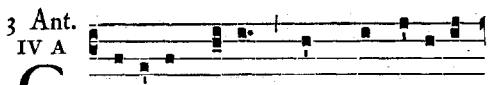


*Ps.* Laudá-te pú-e-ri **Dóminum** : * laudá-te *nómen* **Dómi**-ni.

*At I. Vespers. Ps.* Confitébor. VIII G. *p.* 158.

*At II. Vespers. Ps.* Laudáte púeri. VIII G. *p.* 170.

3 Ant.
IV A



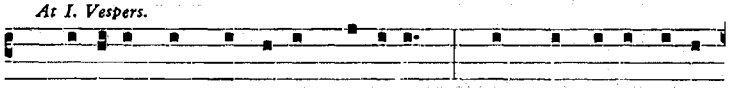
G Rá-ti-a Dé-i * in me vácu-a

The grace of God in me has not been void; but his grace remains always in me.
*1 Cor. 15, 10.*



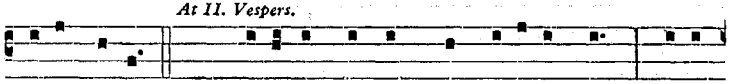
non fú-it : sed grá-ti-a é-jus semper in me má-net.

*At I. Vespers.*



*Ps.* Be-átus vir qui *tímet* Dóminum : * in mandá-tis é-*jus*

*At II. Vespers.*



*vó-let* nímis. *Ps.* Crédi-di propter *quod lo*cútus sum : * égo

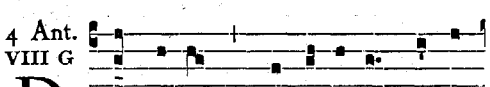


autem humi-li-*á-tus sum* nímis.

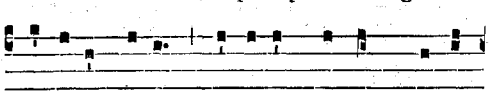
*At I. Vespers. Ps.* Beátus vir. IV A. *p.* 162.

*At II. Vespers. Ps.* Crédidi. IV A. *p.* 181.

4 Ant.
VIII G

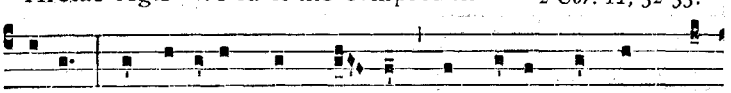


D Amásci, * praepó-si-tus géntis



Arétae régis vó-lu-it me comprehén-

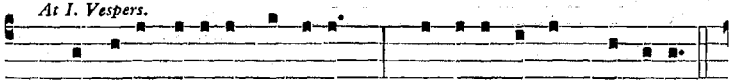
At Damascus, the governer of the nation of Aretas the king wished to apprehend me; by the brethren I was let down by the wall in a basket, and so escaped his hands in the name of the Lord.
*2 Cor. 11, 32-33.*



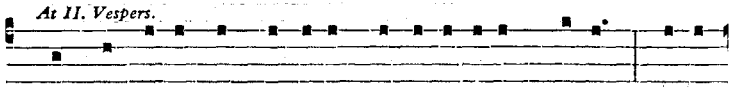
de-re : a frátribus per mú-rum submíssus sum in spór-



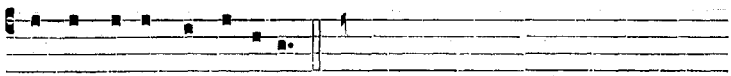
ta : et sic evá-si mánus é-jus in nómine Dómi-ni.




*Ps.* Laudáte pú-e-ri **Dó**minum : * laudáte *nómen* **Dó**mi-ni.




*Ps.* In converténdo Dóminus capti-vi-tátem **Sí**- on :* fácti

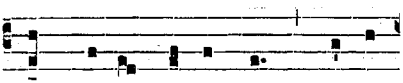


súmus sic-ut *conso*-**lá**-ti.

*At I. Vespers. Ps.* Laudáte púeri. VIII G. *p.* 170.

*At II. Vespers. Ps.* In converténdo. VIII G. *p.* 192.

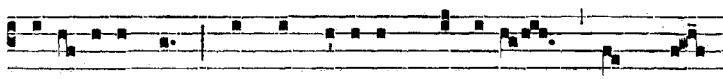
℣ Ant. VIII G



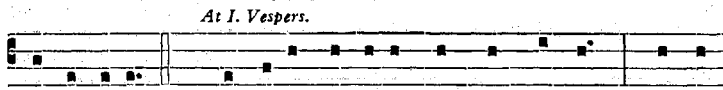
TER vírgis caésus sum, * semel

Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, for the name of Christ.

*2 Cor. 11, 25.*



lapi-dátus sum : ter naufrági- um pértu-li pro Chrí-



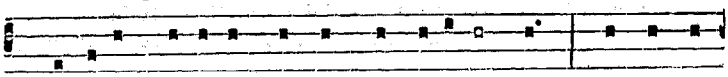

sti nómine. *Ps.* Laudáte Dóminum ómnes **gén**tes : * laudá-



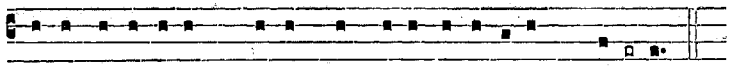
te é-um *ómnes* **pó**pu-li.

*At I. Vespers. Ps.* Laudáte Dóminum. VIII G. *p.* 186.

*At II. Vespers.*



1. Dómine probásti me et cognovísti me : * tu cogno-



vísti sessi- ónem mé- am et resurrecti- *ónem* mé- am.



*Flex :* a te †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funículum méum in*vestig*ásti.

3. Et ómnes vías méas praevidísti : * quia non est sérmo in *lingua* méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me *mánum* túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non póte*ro ad* éam.

6. Quo íbo a spíritu túo? * et quo a fácie *túa* fúgiam?

7. Si ascéndero in caélum, tu íllic es : * si descéndero in in*férnum,* ádes.

8. Si súmpsero pénnas méas dilúculo, * et habitávero in ex*trémis* máris :

9. Etenim illuc mánus túa dedúcet me : * et tenébit me dex*tera* túa.

10. Et díxi : Fórsitan ténebrae conculcábunt me : * et nox illumináti méa in deli*ctis* méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illumináb*itur* : * sicut ténebrae éjus, ita et *lúmen* éjus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero *mátris* méae.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília ópera túa, * et ánima méa co*gnóscit* nímis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et substántia méa in inferió*ribus* térrae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo ómnes scribéntur : * díes formabúntur, et né*mo in* éis.

16. Míhi autem nimis honorificáti sunt amíci túi Déus : * nimis confortátus est princip*átus* eórum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et ad*huc sum* técum.

18. Si occíderis Déus peccatóres : * víri sánguinum decli*náte* a me.

19. Quia dícitis in cogitatióne : * accípient in vanitáte civi*tátes* túas.

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos *tabe*scébam?

21. Perfécto ódio óderam íllos : * et inimíci fácti *sunt* mihi.

22. Próba me Déus, et scíto cor méum : * intérroga me, et cognósce sémitas méas.

23. Et víde, si vía iniquitátis in mé est : * et déduc me in *vía aetérna.*

24. Glória Pátri, et Fílio, * et Spirítui Sáncto.

25. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum.* Amen.

**Chapter.**

SAulus adhuc spirans minárum et caedis in discípulos Dómini, accéssit ad príncipem sacerdótum, † et pétiit ab eo epístolas in Damáscum ad *syna*gógas : * ut si quos invenísset hujus viae viros ac mulíeres, vinctos perdúceret in Jerúsalem.

SAul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem.

*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.*

*Jan. 25.* Iste sánctus. *p.* 126. — *Jan. 26.* Qui vult veníre. *p.* 127.

**Collect.**

DEus, qui nos beáti Polycárpi Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas : † concéde propítius : ut cujus natalítia cólimus, * de ejúsdem ětiam protectióne gaudeámus. Per Dóminum nostrum.

O God who dost gladden us by the yearly festival of blessed Polycarp, 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 2 (a), p.* 970.

## 27. St. John Chrysostom Bp., Conf. and Doct. († 407)

*Double.*

*Jan. 26 and 27.* O Dóctor... beáte Joánnes Chrysóstome. *p.* 131.

**Collect.**

ECclésiam tuam quaésumus Dómine, grátia caeléstis amplíficet : * quam beáti Joánnis Chrysóstomi Confessóris tui

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 Pontíficis illustráre voluísti gloriósis méritis et doctrínis. Per Dóminum.

the glorious merits and teaching of John Chrysostom, thy holy Bishop and Confessor. Through Jesus Christ.

*Secret nº 10, p. 968 and Postcommunion nº 9, p. 972.*

## 28. St. Peter Nolasco Confessor. († 1256)

*Double.*

*Jan. 27.* Similábo. *p.* 133. — *Jan. 28.* Hic vir. *p.* 133.

### Collect.

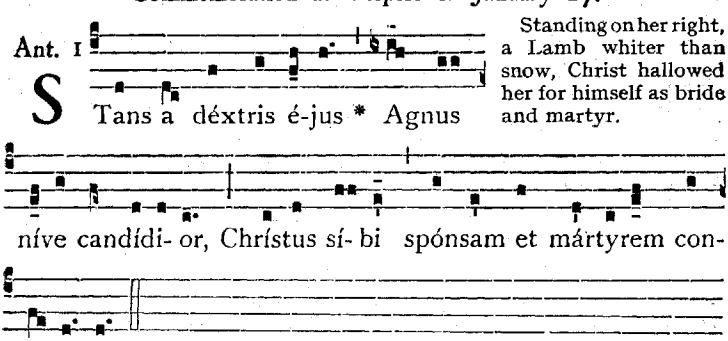
DEus, qui in tuae caritátis exémplum, ad fidélium redemptiónem sanctum Petrum Ecclésiam tuam nova prole fecundáre divínitus docuísti : † ipsíus nobis intercessióne concéde a peccáti servitúte solútis, * in caelésti pátria perpétua libertáte gaudére. Qui vivis et regnas cum Deo Patre.

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 nº 11, p. 969 and Postcommunion nº 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.

℣. Spécie túa et pulchritúdine túa.

℟. Inténde, próspere procéde, et régna.

℣. With thy comeliness and thy beauty.

℟. Set out, proceed prosperously, and reign.

[1] The Order of our Lady of Ransom to redeem Christians from the Moors.

**Collect.**

DEus, qui nos ánnua beátae Agnétis Vírginis et Mártyris tuae solemnitáte laetíficas : † da quaésumus ; ut quam venerámur offício, * étiam piae conversatiónis sequámur exémplo. Per Dóminum nostrum.

O God who each year dost gladden us with the return of the feast-day of blessed Agnes, thy Virgin-Martyr, 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.**

SUper has, quaésumus, Dómine, hóstias benedíctio copiósa descéndat : quae et sanctificatiónem nobis cleménter operétur, et de Mártyrum nos solemnitáte laetíficet. Per Dóminum nostrum.

UPon 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.

## 29. St. Francis of Sales Ep., Conf. and Doct. († 1622)

*Double.*

*Jan. 28 and 29.* O Dóctor... beáte Francísce. *p.* 131.

**Collect.**

DEus, qui ad animárum salútem beátum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluísti : † concéde propítius : ut caritátis tuae dulcédine perfúsi, * ejus dirigéntibus 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.

**Mass.** In médio. *p.* 1660.

## 30. St. Martina Virgin and Martyr. († 228)

*Semidouble.*

*Jan. 29.* Véni spónsa. *p.* 134. — *Jan. 30.* Véni spónsa. *p.* 135.

**Collect.**

DEus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martýrii

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning

contulísti : † concéde propítius; ut qui beátae Martínae Vírginis et Mártyris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.

of the Martyr's Crown, vouchsafe unto us who celebrate the triumph of blessed Martina, thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

*Secret nº 14, p. 969 and Postcommunion nº 13, p. 972.*

## 31. St. John Bosco Confessor. († 1888)

*Double.*

*30 Jan.* Similábo. *p.* 133. — *31 Jan.* Hic vir. *p.* 133.

### Collect.

DEus, qui sanctum Joánnem Confessórem tuum adolescéntium patrem et magístrum excitásti, ac per eum, auxiliatríce Vírgine María, novas in ecclésia tua famílias floréscere voluísti: † concéde, quaésumus; * ut eódem caritátis igne succénsi, ánimas quaérere, tibíque soli servíre valeámus. Per Dóminum.

O God who didst raise up Saint John Bosco thy Confessor to be a father and teacher of boys, and didst will that with Our Lady's help, new families[1] should flourish in thy Church through him: grant, we beseech thee, that kindled by the same fire of charity as he, we too may seek to win souls and serve thee alone. Through Jesus Christ.

### Secret.

SUscipe, Dómine, oblatiónem mundam salutáris hóstiae et praesta; ut, te in ómnibus et super ómnia diligéntes, in glóriae tuae laudem vívere mereámur. Per Dóminum.

REceive, we beseech thee, O Lord, the pure oblation of thy saving Host, and grant that, loving thee in all things and above all things, we may deserve to live to the praise of thy glory. Through Jesus Christ.

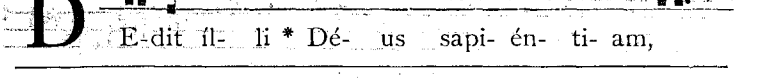
### Postcommunion.

COrporis et Sánguinis tui, Dómine, mystério satiátis, concéde, quaésumus; ut intercedénte sancto Joánne Confessóre, in gratiárum semper actióne maneámus. Qui vivis.

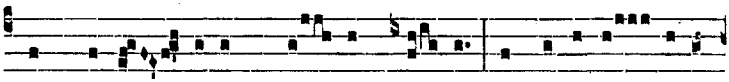
BEing now fed with the mystery of thy Body and Blood, we beseech thee, O Lord, through the intercession of Saint John thy Confessor, to make us continually to abide in thanksgiving. Who livest and reignest.

¶ *In places where the feast is solemnly kept.*

Intr. III



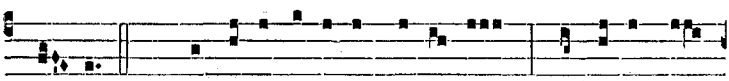

[1] The Salesian Fathers and the Sisters of Mary Help of Christians.



et prudén- ti- am múl- tam ni- mis, et la-ti-tú- dinem



cór- dis, qua- si a-rénam quae est in lít-tore



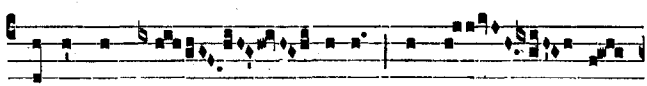
má- ris. *Ps.* Laudá-te pú- e-ri Dómi-num : * laudá-te nó-



men Dómi-ni. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.
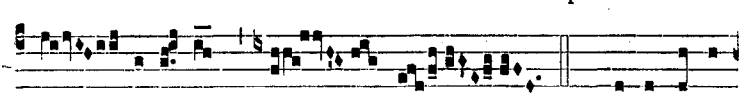
Grad. I



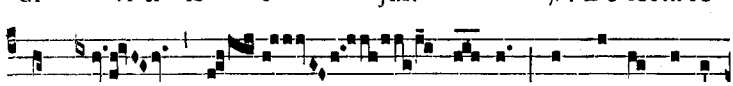
S Pé-ra * in Dó- mino et fac bo-



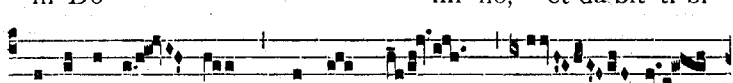
ni- tá- tem et inhá- bi- ta tér-ram et pascé-ris in



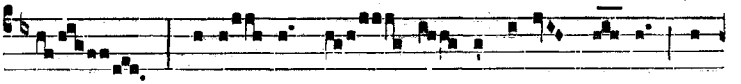
di- ví-ti- is é- jus. ℣. De-lectá-re



in Dó- mi- no, et dá-bit tí-bi



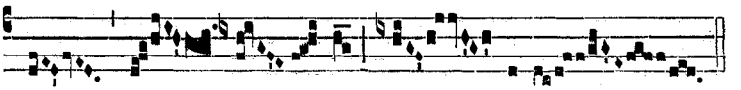
pe-ti-ti- ó- nes córdis tú-



i : revé- la Dó- mi- no ví- am tú- am et
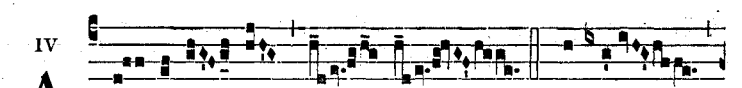


spé-ra in é- um, et

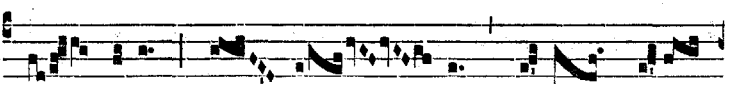


í- pse * fá- ci- et.

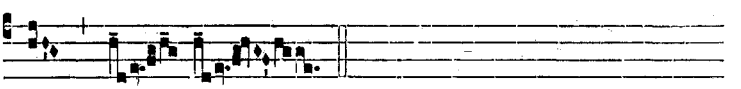
IV



A L- le-lú- ia. * *ij.* ℣. Páuper



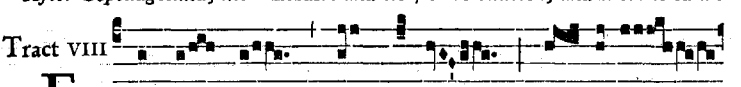
et ínops lau- dá- bunt nómen * tú-



um.

*After Septuagesima, the* Allelúia. *and its ℣. are omitted, and there is said :*

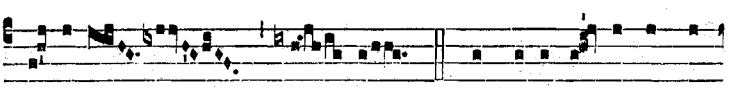
Tract VIII



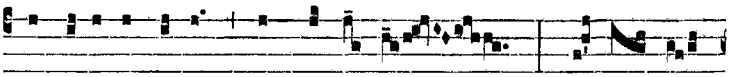
F Actus es * spes mé- a, Dó- mine :



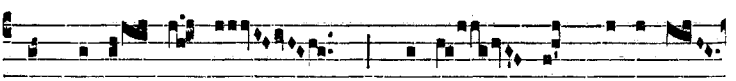
túr-ris for- ti- túdi-nis a fá- ci- e



in-imí- ci. ℣. Inhabi-tá-bo in ta-



bernácu-lo tú-o in saécu-la : pró-te-gar



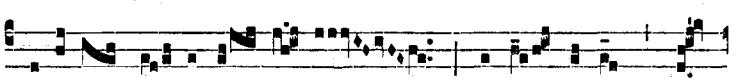
in ve-la-mén-to a-lá-rum tu-á-rum.



℣. Quóni-am tu, Dé-us, exau-



dí-sti o-ra-ti-ó-nem mé-am :



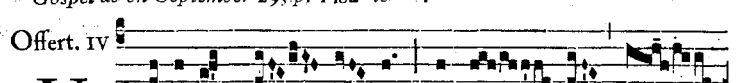
dedísti he-re-di-tá-tem timén-ti-bus * nó-



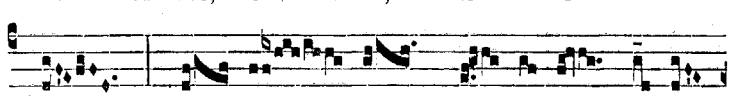
men tú-um.

*Gospel as on September 29, p.* 1452 *to* **.

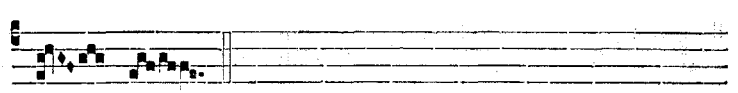
Offert. IV



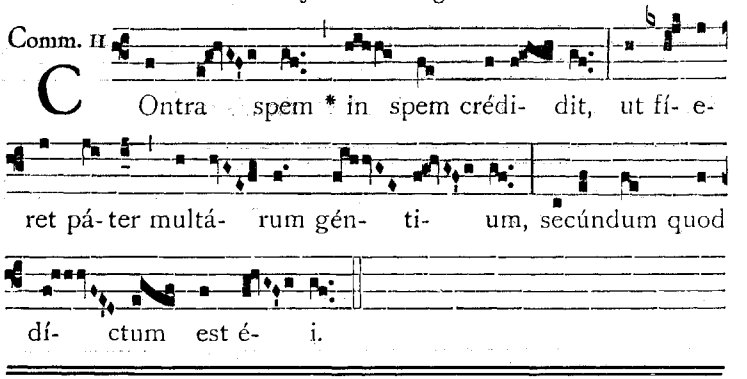
V E-ní-te, * fí-li-i, audí-te



me : ti-mó-rem Dó-mi-ni do-cé-



bo vos.




# FEASTS OF FEBRUARY.

## 1. St. Ignatius of Antioch Bishop and Martyr. († 107)

*Double.*

*Jan. 31.* Iste sánctus. *p.* 126. — *Febr. 1.* Qui vult veníre. *p.* 127.
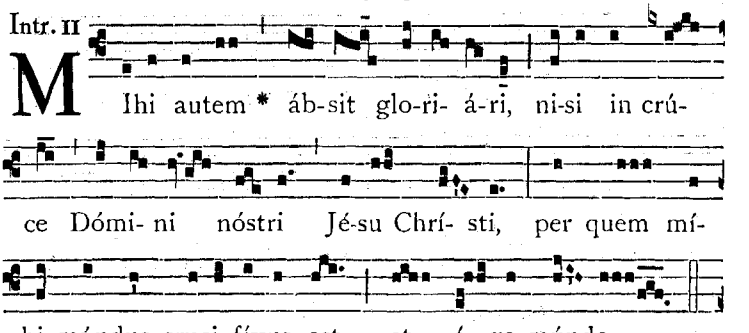
### Collect.

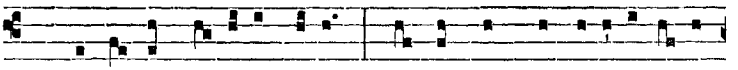
INfirmitátem nostram réspice, omnípotens Deus : † et quia pondus própriae actiónis gravat, * beáti Ignátii Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

HAve 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 safeguarded by the glorious intercession of blessed Ignatius, thy Martyr-Bishop. Through Jesus Christ our Lord.

*Secrēt nº 2 (a), p.* 967 *and Postcommunion nº 2 (a), p.* 970.

¶ *In places where the feast is solemnly kept.*





*Ps.* Meménto Dómine Dávid : * et ómnis mansu-etú-di-nis



é-jus. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 2nd tone. *p.* 28.

*September 17 or October 4, for St. Francis of Assisi, the ℣. of the Psalm is the following :*

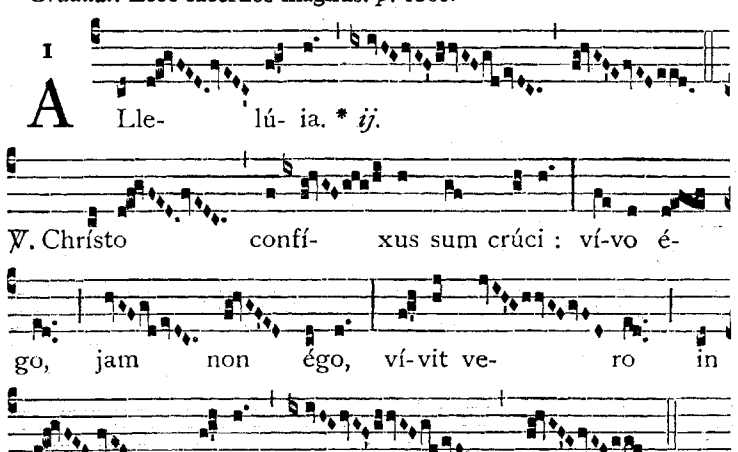


*Ps.* Vóce mé-a ad Dómi-num clamávi : * vó-ce mé-a ad



Dóminum depre-cátus sum. Gló-ri- a Pátri. E u o u a e.

*Gradual.* Ecce sacérdos magnus. *p.* 1560.
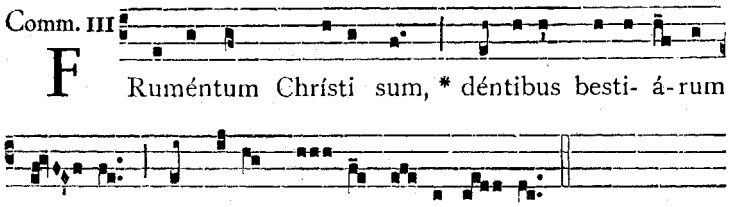



*After Septuagesima, the* Allelúia *and its ℣. are omitted, and the Tract* Desidérium. *p.* 1086. *is said :*

*Gospel as on feast of St. Laurence, p.* 1341.

*Offertory.* Glória et honóre. *p.* 1366.

Comm. III




# 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.*

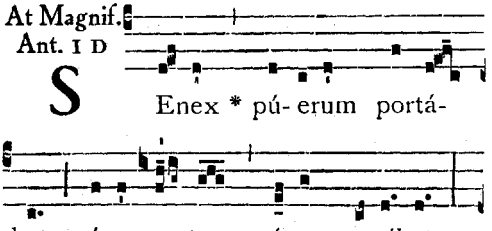
**2. If Feb. 2 coincides with one of the Sundays after Epiphany,** *Mass and Vespers are of the Purification (II Vespers), with commemoration of Sunday.*

**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.*

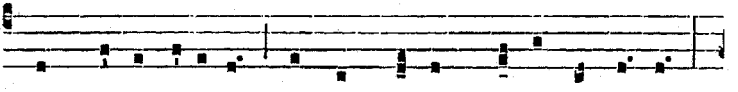
*As at II Vespers, p.* 1057 *except :*
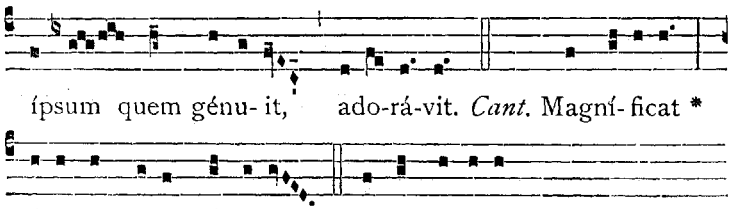
*Psalms and Antiphons of the Circumcision, p.* 361.

At Magnif.
Ant. I D




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.






*Cant.* Magníficat. I D. *p.* 212 *or* 218. — *Prayer.* Omnípotens. *p.* 1052.
**At Compline,** *Hymn nº 2, p.* 247.

## 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:*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

DOmine sancte, Pater omnípotens, aetérne Deus, qui ómnia ex níhilo creásti, et jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitiónem justi Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiónem beátae Maríae semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum bene ✠ dícere, et sancti ✠ ficáre dignéris: et hujus plebis tuae, quae illas honorífice in mánibus desíderat portáre, teque cantándo laudáre, exáudias voces de caelo sancto tuo et de sede majestátis tuae: et propítius sis ómnibus clamántibus ad te, quos redemísti pretióso sánguine Fílii tui: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O Lord most holy, Father almighty, God eternal: thou, who, in making all things out of nothing, didst will that by its toil thy creature, the bee, should impart to matter the more perfect nature of wax, and who didst this day fulfil the prayer of holy Simeon: most humbly, we beseech thee, for the sake of thy most sacred name which we invoke, and through the intercession of Mary ever a virgin, whose feast-day we are keeping, and the prayers of all thy saints, to vouchsafe to bless ✠ and san ✠ ctify these wax candles, so that they may be truly of use to man, and, whether on sea or on land, avail him to good in soul and in body. Hearken, too, from thy holy heaven and from the dwelling-place of thy majesty, to the supplications of this thy people who, reverently carrying these candles in their hands, will raise their voices in hymns to thy praise. And show mercy to all who call upon thee, for no one is there whom thou hast not redeemed in the precious blood of thy Son. Who lives and reigns with thee in the unity of the Holy Ghost world without end. ℟. Amen.

Orémus.

OMnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum praesentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene ✠ dícere, et sancti ✠ ficáre, atque lúmine supérnae benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimae caritátis tuae succénsi, in templo sancto glóriae tuae repraesentári mereámur. Per eúmdem Dóminum. ℟. Amen.

ALmighty and everlasting God, who this day didst, in thy temple, present thine only-begotten Son to be, by holy Simeon, carried in his arms: we most humbly beg of thy mercy, that thou ✠ bless and ✠ hallow these wax candles. Burning with earthly fire, we purpose to carry them in our hands and thereby to magnify thy holy name. But may this thy blessing make them, when kindled, to shine as with light from heaven; and we who offer them to thee, may we too be burned up in the holy flames of thy most sweet love, and so be accounted worthy, some day, to be presented in heaven, the glorious temple of thy holiness. Through the same Jesus Christ... ℟. Amen.

Orémus.

DOmine Jesu Christe, lux vera quae illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠ dictiónem tuam super hos céreos, et sancti ✠ fica eos lúmine grátiae tuae, et concéde propítius; ut, sicut haec luminária igne visíbili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisíbili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum caecitáte cáreant: ut, purgáto mentis óculo, ea cérnere possímus, quae tibi sunt plácita, et nostrae salúti utília; quátenus post hujus saéculi caliginósa discrímina, ad lucem indeficiéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia saécula saeculórum. ℟. Amen.

OLord Jesus Christ, who art the true light, that enlighteneth every man coming into this world: pour forth thy bles ✠ sing upon these wax candles, and shed upon them ✠ the hallowing light of thy grace. Grant, moreover, in thy loving-kindness that, even as a flame which is seen by the eyes of men chases away the darkness of night, so the light of that sacred fire which the Holy Ghost enkindles in the hearts of men, all unseen though it burn, may give back spiritual sight to us whom sin has blinded, and, opening the eyes of our mind, may make plain to us what is well-pleasing to thee and of avail for our salvation. Guided by its beams, may we in safety pass through the dangers and darkness of this present life, and in the end be found worthy to enter into the brightness of that undying light which is thyself. We ask this, for thy sake, Christ Jesus, Saviour of the world. Who livest and reignest, God, in perfect Trinity, world without end. ℟. Amen.

Orémus.

OMnípotens sempitérne Deus, qui per Móysen fámulum tuum, puríssimum ólei liquórem

ALmighty and everlasting God, who by the mouth of Moses, thy servant, didst ordain that none but

ad luminária ante conspéctum tuum júgiter concinnánda praeparári jussísti : bene ✠ dictiónis tuae grátiam super hos céreos benígnus infúnde; quátenus sic administrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum... in unitáte ejúsdem Spíritus... ℟. Amen.

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 whensoever 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. ℟. Amen.

Orémus.

DOmine Jesu Christe, qui hodiérna die in nostrae carnis substántia inter hómines appárens, a paréntibus in templo es praesentátus : quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscépit, et benedíxit : praesta propítius; ut ejúsdem Spíritus Sancti grátia illumináti atque edócti, te veráciter agnoscámus, et fidéliter diligámus : Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia saécula saeculórum. ℟. Amen.

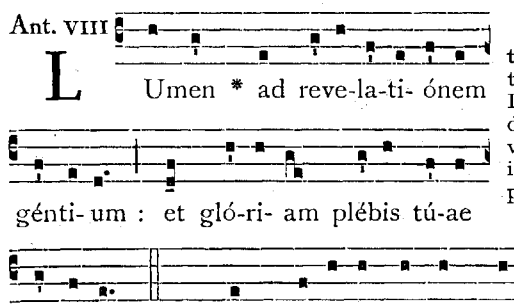
O Lord Jesus Christ, who, clothed in our flesh, and appearing among men, wast this day by thy Mother and Foster-father presented in the temple, where Simeon, that venerable old man, flooded with the light of thy Holy Spirit, discerning who thou art, did take thee into his arms and bless thee : grant, we beseech thee, that we too, being enlightened by the grace of the same Holy Spirit, may, in very truth, confess thee and ever faithfully love thee. Who livest and reignest with God the Father, in the unity of the same Holy Ghost, God, world without end. ℟. Amen.

*After the Prayers, the Priest puts incense into the thurible. He sprinkles the candles with holy water three times, while saying the Antiphon* Aspérges me. *without chant, and not adding the psalm. He also censes them three times.*

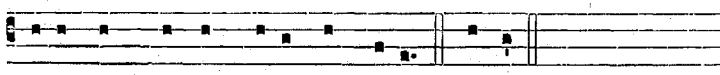
## DISTRIBUTION OF THE CANDLES.

*Whilst he distributes the candles, the Choir sings :*

Simeon's Song of Thanksgiving, the "Nunc dimíttis".




A light to the revelation of the gentiles, and the glory of thy people Israel. *Cant.* Now thou dost dismiss thy servant, O Lord, according to thy word in peace.



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.*



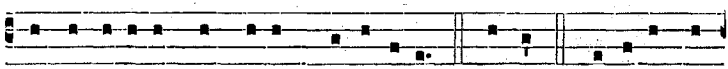
Qui-a vidérunt ócu-li mé-i * sa-lu-



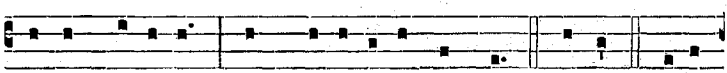
Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

*Gospel.*

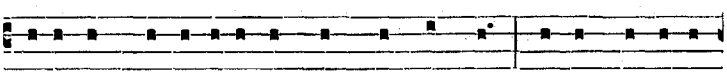
táre tú-um. Lúmen. Quod parásti *



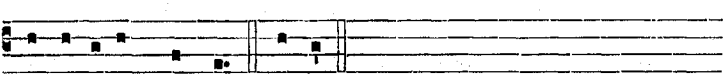
ante fáci-em ómni-um popu-lórum. Lúmen. Gló-ri-a Pá-



tri, et Fí-li-o, * et Spi-rí-tu-i Sáncto. Lúmen. Sicut



érat in princí-pi-o, et nunc, et semper, * et in saécu-la



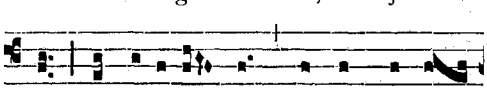
saecu-lórum. Amen. Lúmen.

*When the distribution of the candles is ended, the Choir sings :*

Ant. II



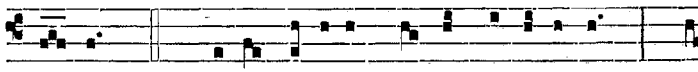
E Xsúrge Dómi-ne, * ádju-va



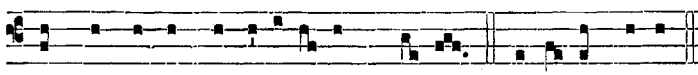
nos, et líbera nos, propter nómen

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...

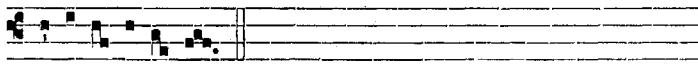
*Ps. 43, 26 and 2.*



tú- um. *Ps.* Dé- us áuribus nóstris audí-vimus : * pá-



tres nóstri annunti- avé-runt nó-bis. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

*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 kness.

---

EXáudi, quaésumus, Dómine, plebem tuam : et quae extrínsecus ánnua tríbuis devotióne venerári, intérius ássequi grátiae tuae luce concéde. Per Christum Dóminum nostrum. ℟. Amen.

HEarken, we beseech thee, O Lord, to the prayers of thy people : and by the light of thy grace, enable us to penetrate more and more deeply the mystery which, year by year on this festival day, thou summonest us to honour. Through Jesus Christ our Lord. ℟. Amen.

## 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 páce. Let us set forth in peace.
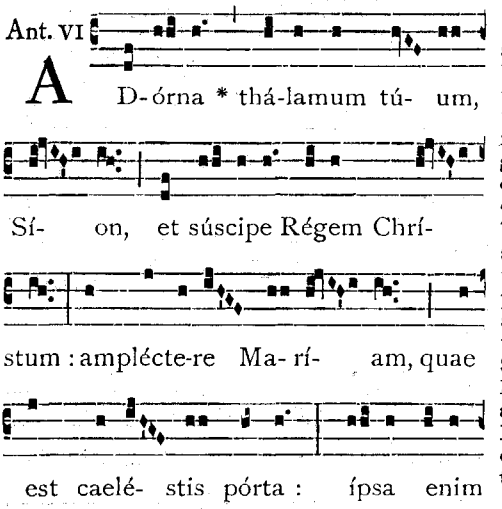
In the name of Christ.

*The Choir responds :*



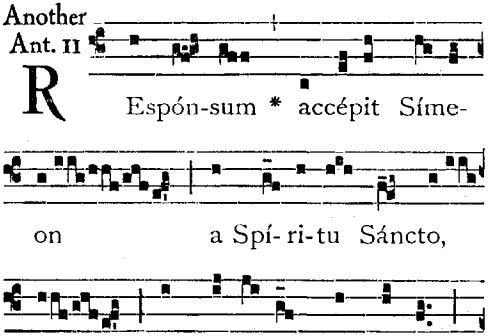
In nómine Chrísti. Amen.

*During the procession, the following Antiphons are sung :*




O Daughter of Sion, adorn thy bridal-chamber, 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. Hers was the Child whom Simeon, taking up into his arms, declared unto all peoples to be the Lord of life and of death, the Saviour of the world.

Another Ant. II

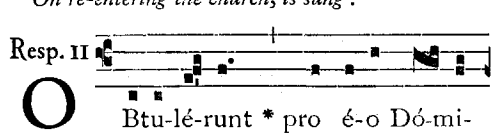



Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the child into the temple, he took him into his arms, and blessed God, and said, Now dost thou dismiss thy servant, O Lord, in peace.
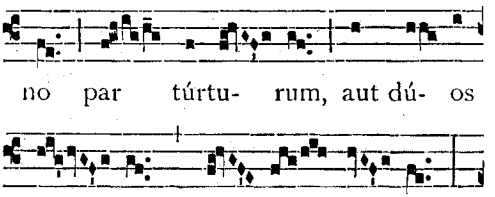
*Gospel.*

*On re-entering the church, is sung :*

Resp. II

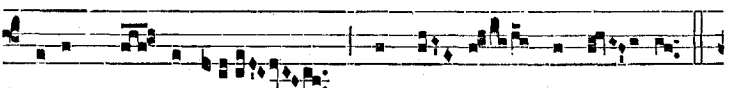


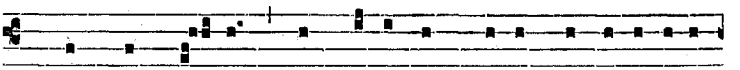

They offered for him to the Lord a pair of turtle doves, or two young pigeons : * As it is written in the law




of the Lord. ℣. 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...

*Gospel.*

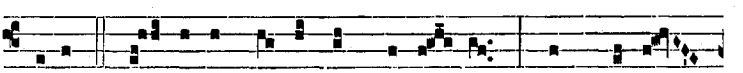


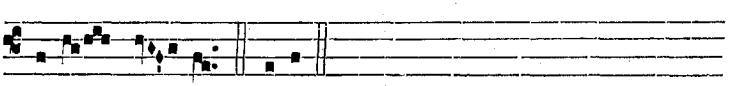










*When the procession is over, Mass is celebrated. During the Gospel, and from the beginning of the Canon to the Communion, the faithful hold the candles, lighted, in their hands, unless the Mass be that of a Sunday and not of the Purification.*

## AT MASS.

*Introit.* Suscépimus Déus. *p.* 871.

## Collect.

OMnípotens sempitérne Deus, majestátem tuam súpplices exorámus : † ut sicut unigénitus Fílius tuus hodiérna die cum nostrae carnis substántia in templo est praesentátus; * ita nos fácias purificátis tibi méntibus praesentári. Per eúmdem Dóminum.

ALmighty and everlasting God, most humbly we entreat of thy majesty that, even as thine only begotten Son, clothed in the substance of our flesh, was this day presented in the temple; so our hearts having been purified by thy grace, we likewise may be presented to thee. Through the same our Lord.

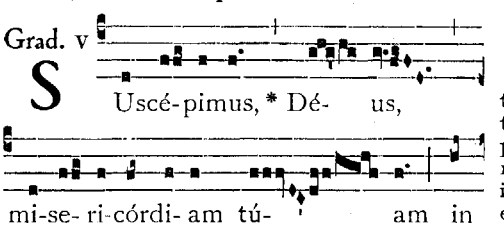
*On Sunday, the Collect of the Sunday is added.*

## Lectio Malachiae Prophetae.

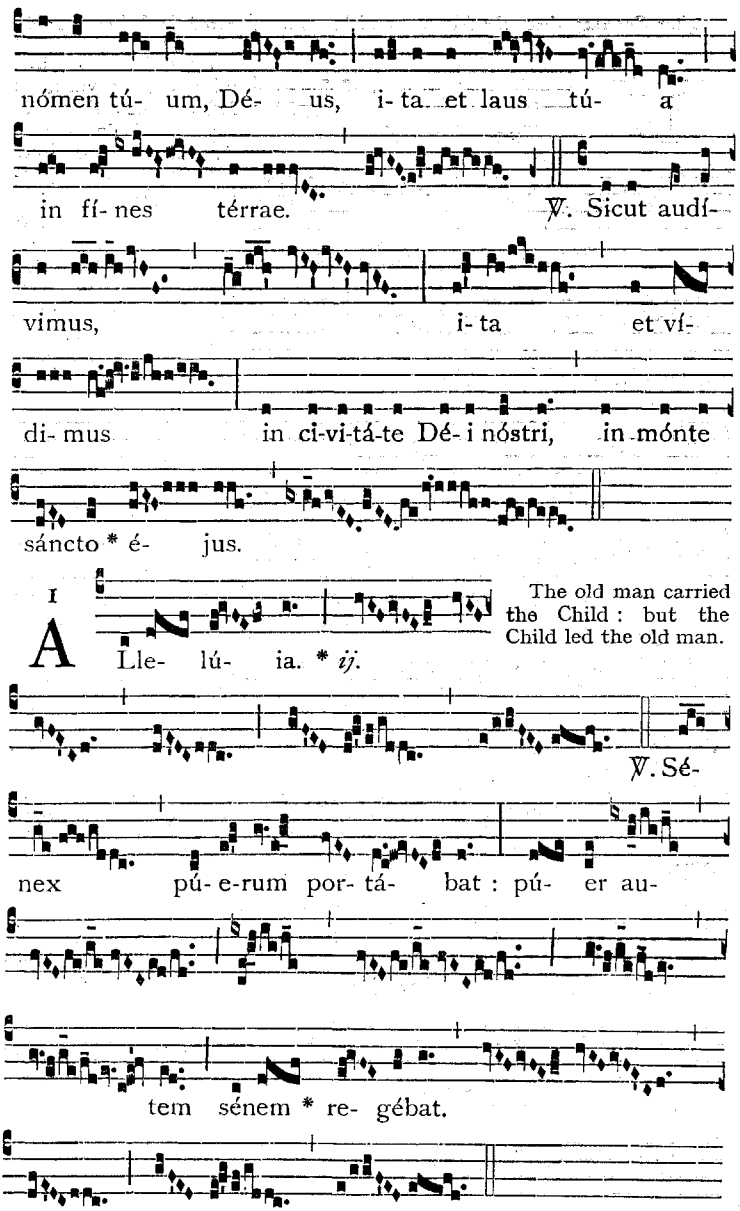
*God's coming to his temple. Malachy 3, 1-4.*

HÆC dicit Dóminus Deus : Ecce ego mitto Angelum meum, et praeparábit viam ante faciem meam. Et statim véniet ad templum suum Dominátor, quem vos quaéritis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum : et quis póterit cogitáre diem advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum : et sedébit conflans et emúndans argéntum, et purgábit fílios Levi, et colábit eos quasi aurum et quasi argéntum : et erunt Dómino offeréntes sacrifícia in justítia. Et placébit Dómino sacrifícium Juda et Jerúsalem, sicut dies saéculi, et sicut anni antíqui : dicit Dóminus omnípotens.

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.
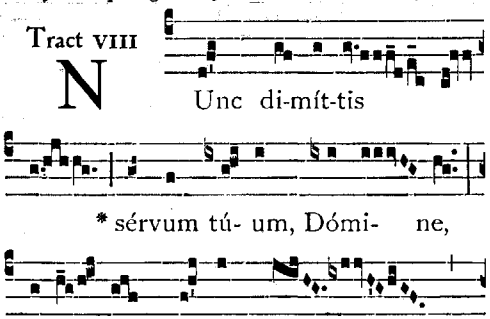



We have received thy mercy, O God, in the midst of thy temple : according to thy name, O God, so also is thy praise unto the ends of the earth. ℣. As we have heard, so have we seen, in the city of our God, and in his holy mountain. *Ps. 47, 10-11, 9 and 2.*


nómen tú- um, Dé- us, i- ta et laus tú- a
in fí- nes térrae. ℣. Sicut audí-
vimus, i- ta et ví-
di- mus in ci-vi-tá-te Dé- i nóstri, in mónte
sáncto * é- jus.
I
A Lle- lú- ia. * ij.
The old man carried the Child : but the Child led the old man.
℣. Sé-
nex pú- e-rum por- tá- bat : pú- er au-
tem sénem * re- gébat.

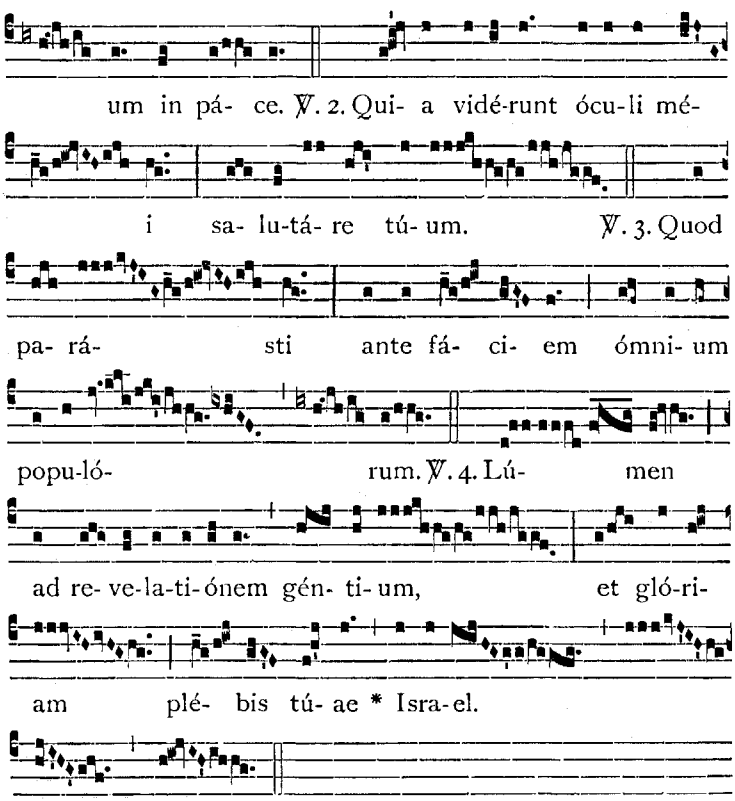
*After Septuagesima, the* Allelúia *and its ℣. are omitted, and there is said :*

Tract VIII




Now thou dost dismiss thy servant, O Lord, according to thy word in peace. ℣. 2. Because my eyes have seen thy salvation. ℣. 3. Which thou hast prepared before the face of all peoples. ℣. 4. A light to the revelation of the gentiles, and the glory of thy people Israel.

*Gospel.*



## ✠ Sequentia sancti Evangelii secundum Lucam.
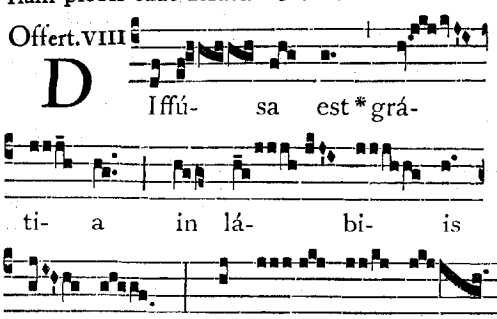
*The Presentation of Jesus in the temple. Luke 2, 22-32.*

IN illo témpore : Postquam impléti sunt dies purgatiónis Maríae, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino, sicut scriptum est in lege Dómini : Quia omne masculínum adapériens vulvam, sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatiónem Israel, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spíritu in templum. Et cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo : et ipse accépit eum in ulnas suas, et benedíxit Deum, et díxit : Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace : quia vidérunt óculi mei salutáre tuum : quod parásti ante fáciem ómnium populórum : lumen ad revelatiónem géntium, et glóriam plebis tuae Israel. Credo.

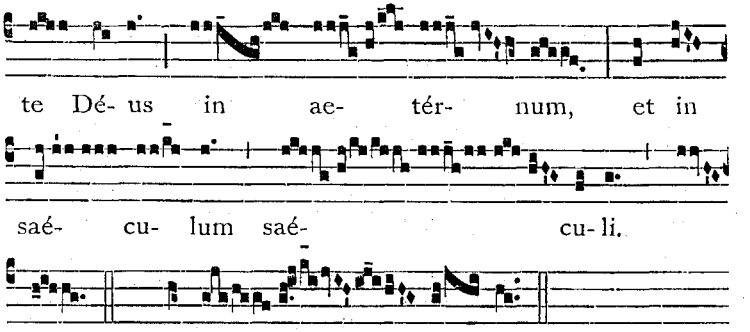
AT that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according 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.*




**Secret.**

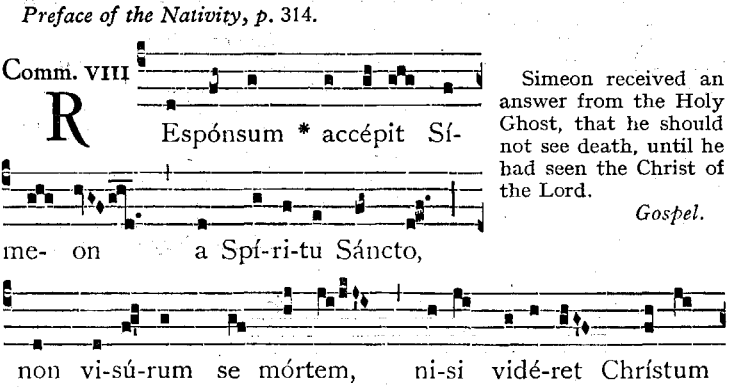
EXáudi, Dómine, preces nostras : et, ut digna sint múnera, quae óculis tuae majestátis offérimus, subsídium nobis tuae pietátis impénde. Per Dóminum.

HEar our prayers, we beseech thee, O Lord, and in thy loving-kindness, aid us in such wise to make our offering, that it may find favour in the sight of thy divine majesty. Through Jesus Christ our Lord.

*On Sunday, the Secret of the Sunday is added.*

*Preface of the Nativity, p.* 314.

Comm. VIII




Simeon received an answer from the Holy Ghost, that he should not see death, until he had seen the Christ of the Lord.

*Gospel.*

**Postcommunion.**

QUæsumus, Dómine Deus noster : ut sacrosáncta mystéria, quae pro reparatiónis nostrae munímine contulísti, in-

VOuchsafe, 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,

tercedénte beáta María semper Vírgine, et praesens nobis remédium esse fácias, et futúrum. Per Dóminum.

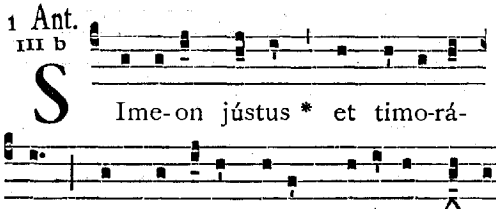
for our souls, a healing remedy in these most sacred mysteries, ordained by thee for the strengthening within us of that new life to which in Christ, we have been born. Through Jesus...

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## AT SECOND VESPERS. *(February 2)*

The Antiphons are from the Gospel for the feast.

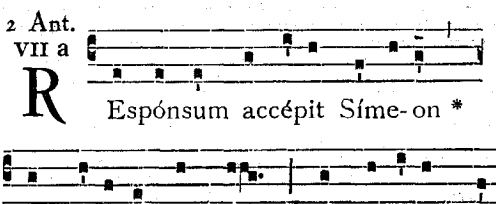
1 Ant. III b




Simeon, just and devout, waited for the redemption of Israel, and the Holy Ghost was in him.

*Ps.* Díxit Dóminus. III b. *p.* 148. (89, p. 151)

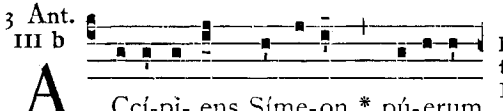
2 Ant. VII a




Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

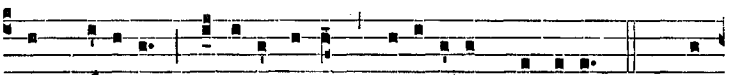
*Ps.* Laudáte púeri. VII a. *p.* 169. (9c, p. 170)

3 Ant. III b

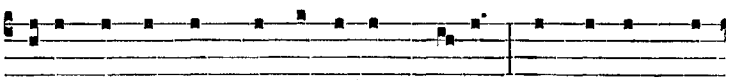


Taking the Child in his arms, Simeon gave thanks and blessed the Lord.

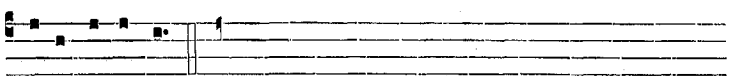
A Ccí-pi- ens Síme-on * pú-erum



in mánibus grá-ti- as ágens, benedíxit Dóminum. *Ps.* Lae-



tátus sum in his quae **dícta** sunt **mí**-hi : * in dómum Dó-



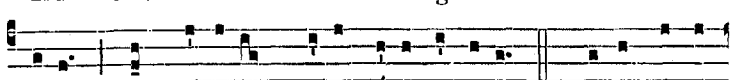
m*ini* í-bimus. *Ps.* Laetátus sum. III b. *p.* 187. (5a, p 189)

4 Ant. VIII c



A light to the revelation of the gentiles, and the glory of thy people Israel.

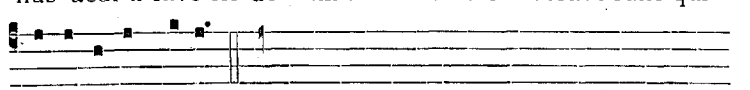
L Umen * ad reve-la-ti- ónem gén-



ti- um, et gló-ri- am plébis tú-ae Isra-el. *Ps.* Ni-si Dómi-



nus aedí-fi-cáve-rit **dó**mum : * in vánum laboravé-runt qui



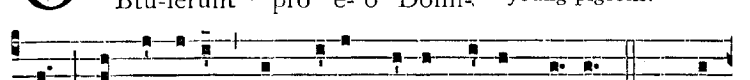
aedí-*fi-cant* é-am. *Ps.* Nisi Dóminus. VIII c. *p.* 195.

5 Ant. VIII G



They offered for him to the Lord, a pair of turtle doves, or two young pigeons.

O Btu-lérunt * pro é- o Dómi-



no par túrturum, aut dú-os púllos có-lumbá-rum. *Ps.* Láu-



da Je-rúsa-lem **Dóminum** : * láuda Dé-um *tú-um* **Sí**-on.

*Ps.* Láuda Jerúsalem. VIII G. *p.* 211.

## Chapter.

ECce ego mitto Angelum meum, et praeparábit viam ante fáciem **meam**. † Et statim véniet ad templum sanctum suum Dominátor, *quem vos* **quaéritis**, * et Angelus testaménti, quem vos **vultis**.
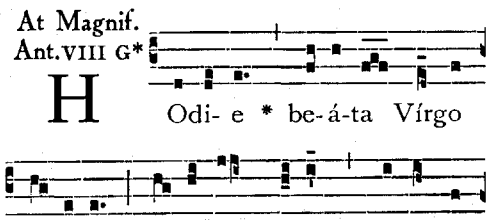
BEhold I send my Angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple.

*Hymn.* Ave máris stélla. *p.* 1360.

℣. Respónsum accépit Símeon a Spíritu Sáncto.
℟. Non visúrum se mórtem, nisi vidéret Christum Dómini.

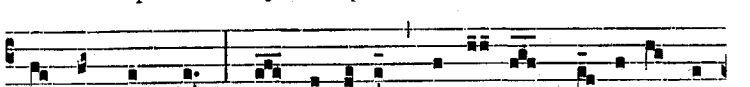
℣. Simeon received an answer from the Holy Gost.
℟. That he should not see death, until he had seen the Christ of the Lord.

At Magnif.
Ant. VIII G*

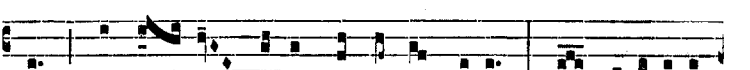


H Odi- e * be-á-ta Vírgo Ma-rí- a pú- e-rum Jésum praesentá-

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.



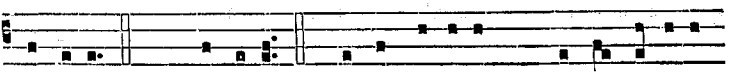
vit in témplo : † et Síme-on, replé-tus Spí-ri-tu Sán-



cto, accé-pit é-um in úlnas su-as, * et benedíxit



Dé- um in aetérnum. *Cant.* Magní-ficat * ánima *mé-a*



Dóminum. *or* Dóminum. 2. Et exsultávit... *or* Et exsultávit..

*Cant.* Magníficat. VIII G*. *p.* 217 *or* 223.

*Prayer.* Omnípotens sempitérne Deus. *p.* 1052.

*If February 2 falls on Sunday, after Septuagesima, there is a commemoration of the Sunday.*

Benedicámus Dómino IV. *p.* 140. — *Ant.* Alma. *p.* 238.

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## 3. St. Blaise Bishop and Martyr of Armenia. († 317)

*Simple.*

### Collect.

DEus, qui nos beáti Blásii Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas : † concéde propítius; ut cujus natalítia cólimus, * de ejúsdem étiam protectióne 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 nº 3 (a), p.* 967 *and Postcommunion nº 3 (a), p.* 971.

**Mass.** Sacerdótes Dei. *p.* 1615.

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## 4. St. Andrew Corsini Bishop and Conf. († 1373)

*Double.*

*Feb. 3.* Sacérdos. *p.* 129. — *Feb. 4.* Amávit éum. *p.* 130.

### Collect.

DEus, qui in Ecclésia tua nova semper instáuras exémpla virtútum : † da pópulo tuo beáti Andréae 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.
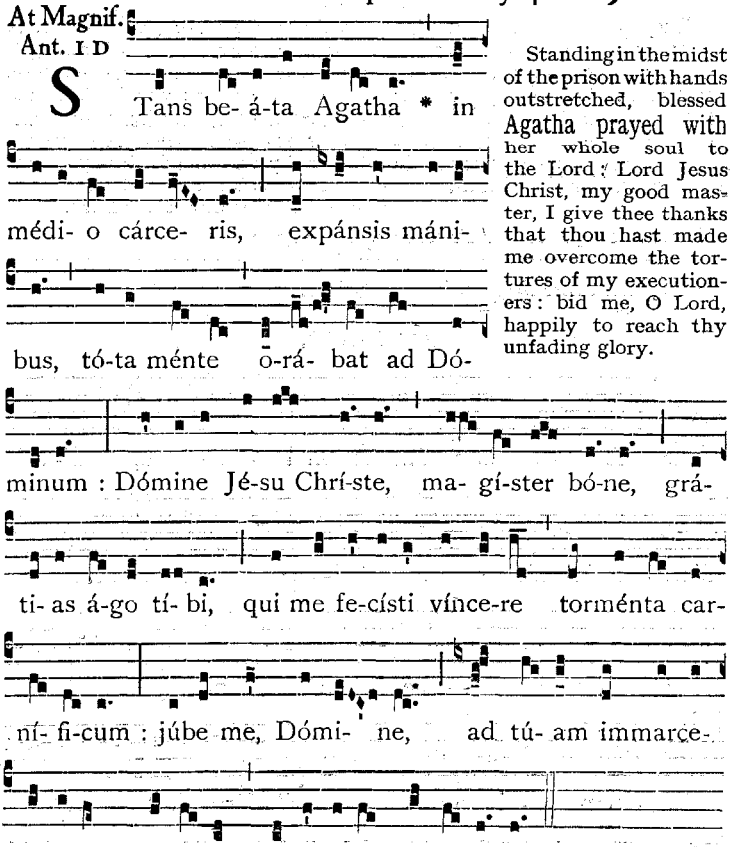
*Secret nº 8, p.* 968 *and Postcommunion nº 7, p.* 971.

# 5. St. Agatha Virgin and Martyr of Sicily. († 251)

*Double.*

Commemoration at Vespers February 4 and 5.

At Magnif. Ant. I D




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.* Magníficat. I D. *p.* 212 *or* 218.

*At I Vespers (Feb. 4) :*

℣. Spécie túa et pulchritúdine túa.

℟. Inténde, próspere procéde et régna.

℣. With thy comeliness and thy beauty.

℟. Set out, proceed prosperously, and reign.

*At II Vespers. (Feb. 5) :*

℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

℣. Grace is poured abroad in thy lips.
℟. Therefore God has blessed thee for ever and ever.

**Collect.**

DEus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius; ut qui beátae Agathae Vírginis et Mártyris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.
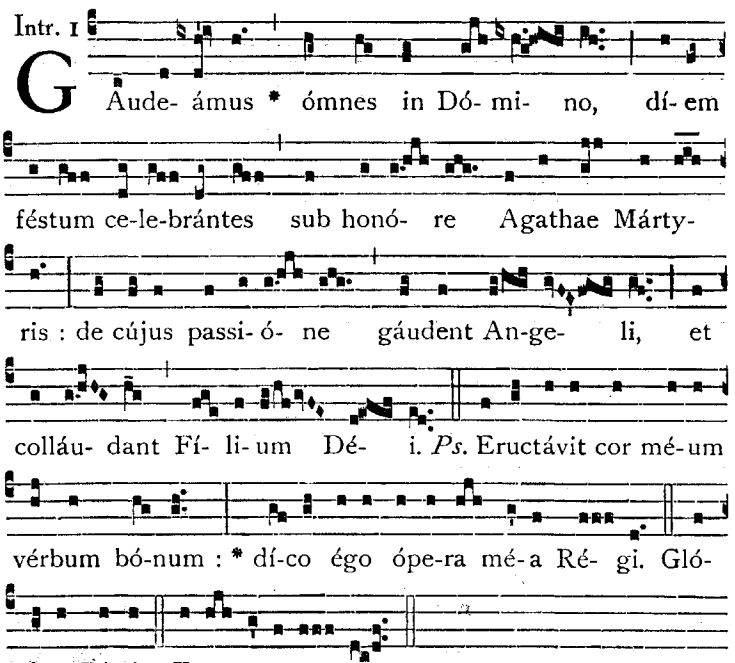
O God, who among thy wondrous works, dost endue with strength to win the martyr's crown, even those of the weaker sex : vouchsafe to us, we beseech thee, who keep the feast-day of blessed Agatha, thy Virgin-Martyr, by treading faithfully in her footsteps, with her to atttain to thee. Through Jesus Christ our Lord.

*Secret nº 14, p.* 969 *and Postcommunion nº 13, p.* 972.

¶ *In places where the feast is solemnly kept.*

**AT MASS.**

Intr. I

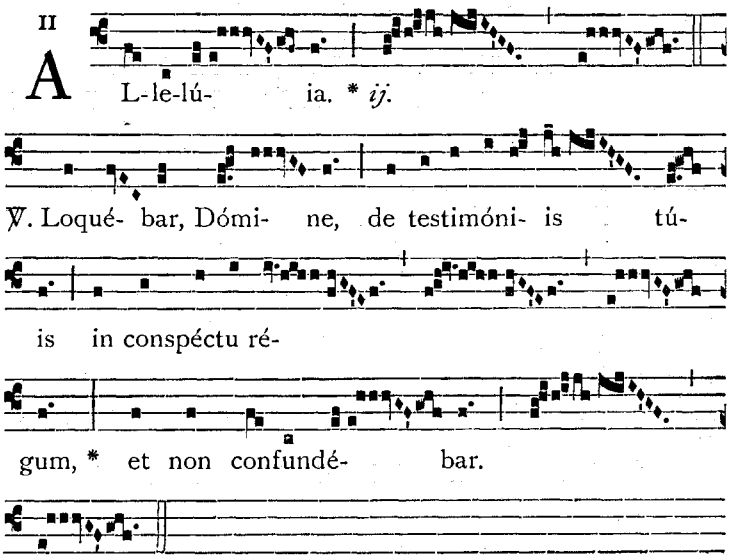


**Lesson from the Epistle of B. Apostle Paul to the Corinthians.**

*God has chosen what the world holds foolish. 1 Cor. 1, 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.

*Gradual.* Adjuvábit éam Déus. *p.* 1681.




*After Septuagesima, the* Allelúia *and its ℣. are omitted, and the Tract* Qui séminant. *p.* 1639, *is said :*

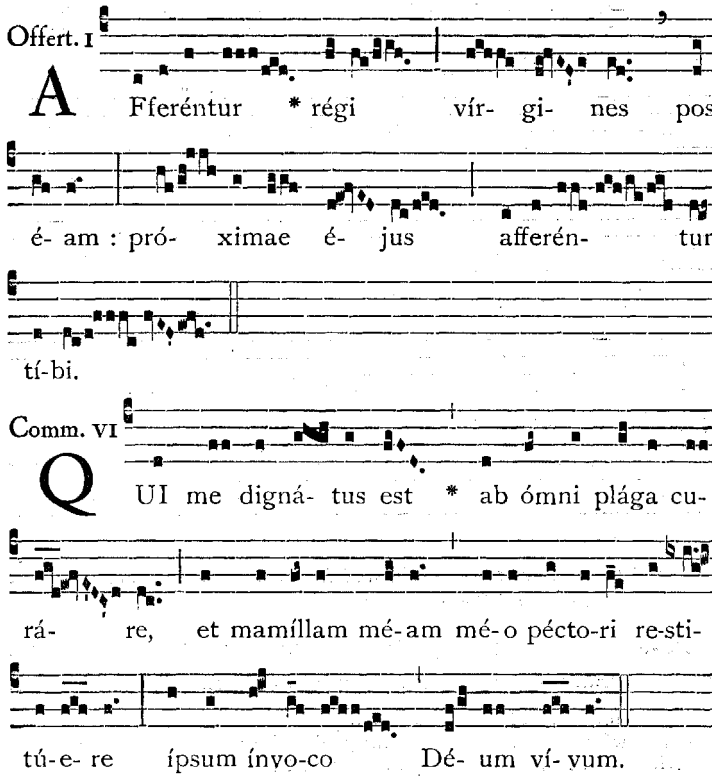
**Continuation of the holy Gospel according to S. Matthew.**

*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.

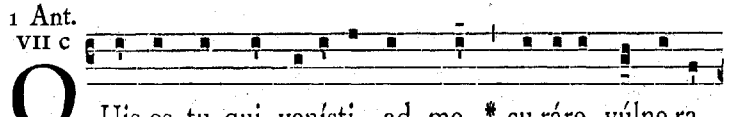


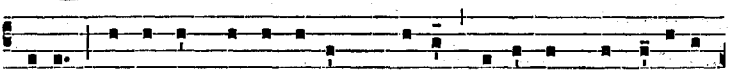
## AT I AND AT II VESPERS. *(Febr. 4 and 5)*

*Psalms.* 1. Díxit Dóminus. VII c. *p.* 151. — 2. Confitébor. I f. *p.* 152. — 3. Beátus vir. VII c. *p.* 164. — 4. Laudáte púeri. VIII G. *p.* 170.

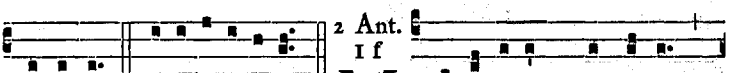
*The 5th Psalm is at I Vespers :* Laudáte Dóminum. VII a. *p.* 185. *and at II Vespers :* Lauda Jerúsalem. VII a. *p.* 211.

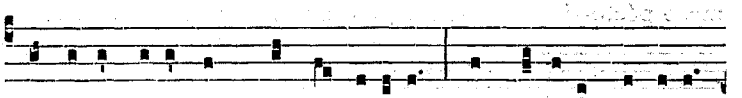
1 Ant. VII c

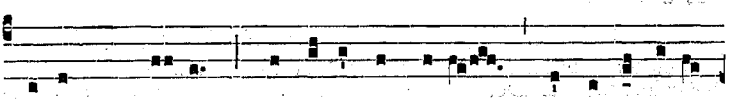


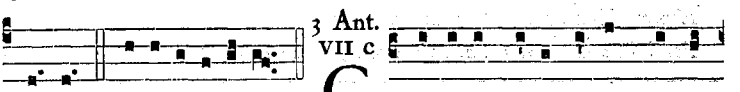

2 Ant. I f

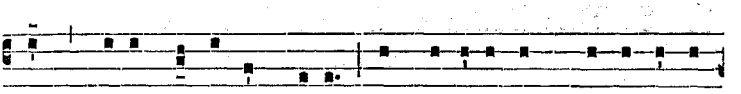


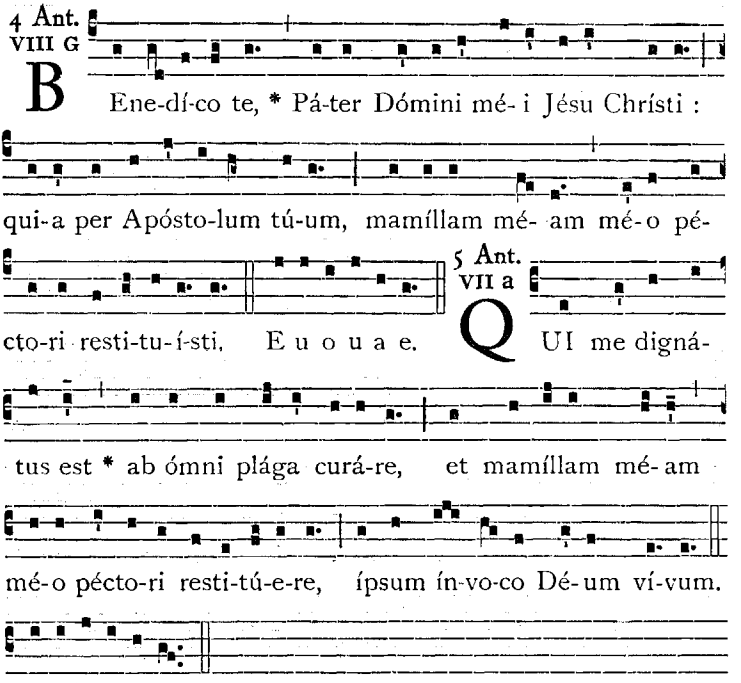




3 Ant. VII c






**Chapter.** *Ecclesiasticus 51, 1-3.*

CONfitébor tibi Dómine Rex, et collaudábo te Deum salvatórem **meum**. † Confitébor nómini tuo : quóniam adjútor et protéctor fa*ctus es* **mi**hi, * et liberásti corpus meum a perditióne.

*Hymn.* Jésu coróna Vírginum. *p.* 1583.

*For ℣℣. and Antiphon at Magnificat, see above, p.* 1061.

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## 6. St. Titus Bishop of Crete and Confessor. (1st cent.)

*Double.*

*Feb. 5.* Sacérdos. *p.* 129. — *Feb. 6.* Amávit. *p.* 130.

**Collect.**

DEus, qui beátum Titum Confessórem tuum atque Pontíficem apostólicis virtútibus decorásti : † 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,

cessióne concéde; ut juste et pie vivéntes in hoc saéculo, * ad caeléstem pátriam pervenire mereámur. Per Dóminum.

make us to live piously and justly in this world, and thereby to become worthy to reach our heavenly fatherland. Through Jesus Christ.

## *The same day.* St. Dorothy Virgin and Martyr. († 304)

*Feb. 5.* Véni spónsa. *(I Vespers), p.* 134.

### Collect.

INdulgéntiam nobis, quaésumus, Dómine, beáta Doróthea Virgo et Martyr implóret : * quae tibi grata semper éxstitit et mérito castitátis, et tuae professióne 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 Dorothy implores for us thy loving-kindness. Through Jesus Christ our Lord.

*Secrets nº 8, p.* 968, *and nº 2 (b).*

*Postcommunions nº 7, p.* 971 *and nº 14 (a).*

## 7. St. Romuald Abbot. († 1027)

*Double.*

*Feb. 6.* Similábo. *p.* 133. — *Feb. 7.* Hic vir. *p.* 133.

### Collect.

INtercéssio nos, quaésumus, Dómine, beáti Romuáldi Abbátis comméndet : † ut quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

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 nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

## 8. St. John of Matha Confessor. († 1213)

*Double.*

*Feb. 7.* Similábo. *p.* 133. — *Feb. 8.* Hic vir. *p.* 133.

### Collect.

DEus, qui per sanctum Joánnem órdinem sanctíssimae Trinitátis ad rediméndum de potestáte Saracenórum captívos caélitus instituere dignátus es : † praesta, quaésumus; ut ejus suf-

O 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

fragántibus méritis, * a captivitáte córporis et ánimae, te adjuvánte, liberémur. Per Dóminum 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.*

## 9. St. Cyril Bp. of Alexandria, Conf. and Doct. († 444)

*Double.*

*Feb. 8 and 9. Ant.* O Dóctor... beáte Cyrílle, *p.* 131.

### Collect.

DEus, qui beátum Cyríllum Confessórem tuum atque Pontíficem divínae maternitátis beatíssimae Vírginis Maríae assertórem invíctum effecísti : † concéde, ipso intercedénte; ut qui vere eam Genitrícem Dei crédimus, * matérna ejúsdem protectióne salvémur. Per eúmdem Dóminum nostrum.

O God, who in thy Church didst set up blessed Cyril, thy Confessor and Bishop, to be the invincible champion 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.

MUnera nostra, omnípotens Deus, benígnus réspice : et, intercedénte beáto Cyríllo, praesta; ut Unigénitum tuum Jesum Christum Dóminum nostrum in tua tecum glória coaetérnum, in córdibus nostris digne suscípere mereámur : Qui tecum.

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.

DIvínis, Dómine, refécti mystériis, te súpplices deprecámur : ut exémplis et méritis beáti Cyrílli Pontíficis adjúti, sanctíssimae Genitrícis Unigéniti tui digne famulári valeámus : Qui tecum.

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)

*Feb. 8.* Véni sponsa. *(I Vespers), p.* 134.

### Collect.

DEus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martýrii

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning

contulísti : * concéde propítius; ut qui beátae Apollóniae Vírginis et Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum nostrum Jésum 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 nº 14, p.* 969 *and Postcommunion nº 13, p.* 972.

## 10. St. Scholastica Sister of St. Benedict, Virgin. († 547)

*Double.*

*Feb. 9.* Véni spónsa. *(I Vespers), p.* 134. — *Feb. 10.* Véni sponsa. *(II Vespers), p.* 135.

**Collect.**

DEus, qui ánimam beátae Vírginis tuae Scholásticae, ad ostendéndam innocéntiae viam, in colúmbae spécie caelum penetráre fecísti : † da nobis ejus méritis et précibus ita innocénter vívere; * ut ad aetérna mereámur gáudia pervenire. Per Dóminum.

O God, who, to show forth the way of the innocent, didst cause the soul of blessed Scholastica, thy Virgin, to soar upward to heaven in the likeness of a dove : grant that, helped by her merits and prayers, our lives upon earth may be so guileless, that we too may become worthy to enter into the joys of that which is everlasting. Through Jesus Christ...

*Secret nº 16, p.* 969 *and Postcommunion nº 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 stélla. *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.

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da mihi virtútem contra hóstes túos.

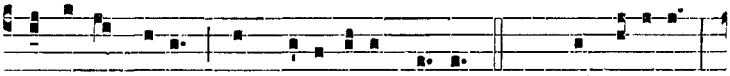
℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

At Magnif. Ant. III a

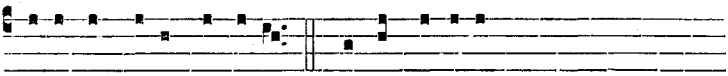


I -sta est * colúmba mé- a

It is she, my dove, my perfect, my spotless one.



perfécta mé-a, immacu-láta mé- a. *Cant.* Magní- ficat *



ánima mé-*a* **Dó**minum. 2. Et exsultávit...

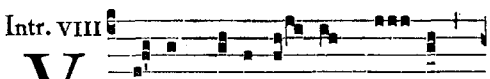
*Cant.* Magníficat. III a. *p.* 214 *or* 220.

*Prayer.* Deus, qui per Immaculátam. *p.* 1071.
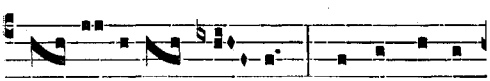
**At Compline,** *Hymn nº 2, p.* 247.

## AT MASS.

Intr. VIII

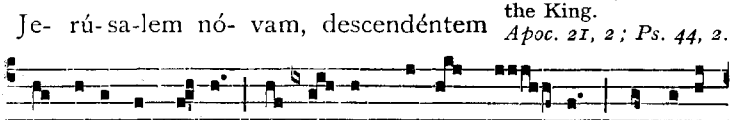


V I-di * ci-vi-tá- tem sánctam,

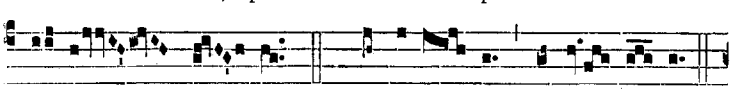


Je- rú-sa-lem nó- vam, descendéntem

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.*



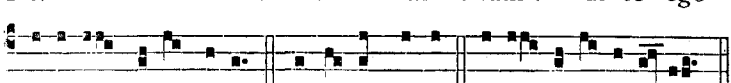
de caélo a Dé- o, pa- rá- tam sic-ut spón- sam ornátam



ví- ro sú- o. *P. T.* Alle-lú- ia, alle- lú- ia.



*Ps.* Eructávit cor mé- um vérbum bónum : * dí- co égo



ópera mé- a régi. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 7th tone. *p.* 30.

### Collect.

DEus, qui per Immaculátam Vírginis Conceptiónem dignum Fílio tuo habitáculum praeparásti : † súpplices a te quaésumus; ut ejúsdem Vírginis apparitiónem celebrántes, * salútem mentis et córporis consequámur. Per eúmdem Dóminum.

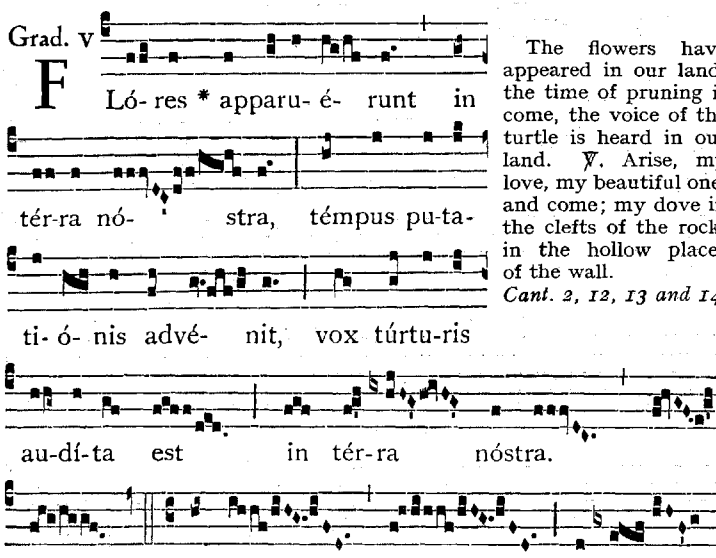
OGod, who by the Immaculate Conception of the Virgin didst, for thy Son, make ready a fitting dwelling-place : very humbly do we who celebrate the feast of the Apparition of the same holy Virgin, put up to thee our prayers for health both of body and of soul. Through the same our Lord.

### Lectio libri Apocalypsis beati Joannis Apostoli.

*The woman clothed with the sun. Apoc. 11, 19; 12, 1 and 10.*

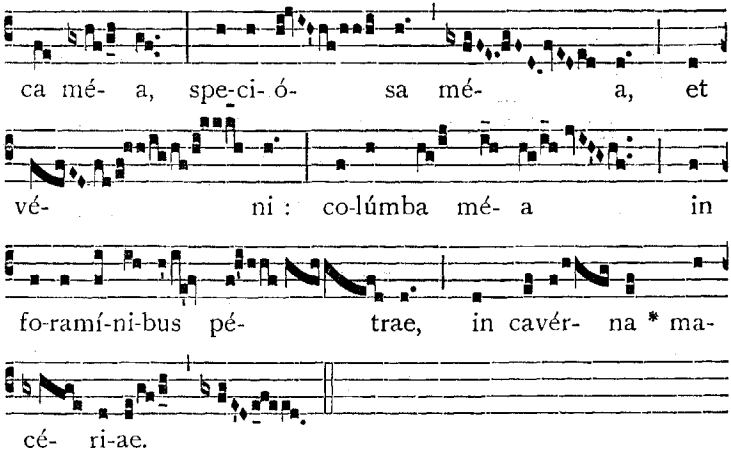
APértum est templum Dei in caelo : et visa est arca testaménti ejus in templo ejus : et facta sunt fúlgura, et voces, et terraemótus, et grando magna. Et signum magnum appáruit in caelo : Múlier amícta sole, et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. Et audívi vocem magnam in caelo dicéntem : Nunc facta est salus, et virtus, et regnum Dei nostri, et potéstas Christi ejus.

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.

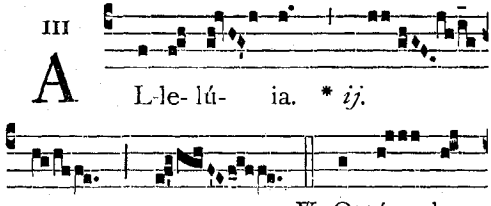



The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ℣. Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the wall.

*Cant. 2, 12, 13 and 14.*

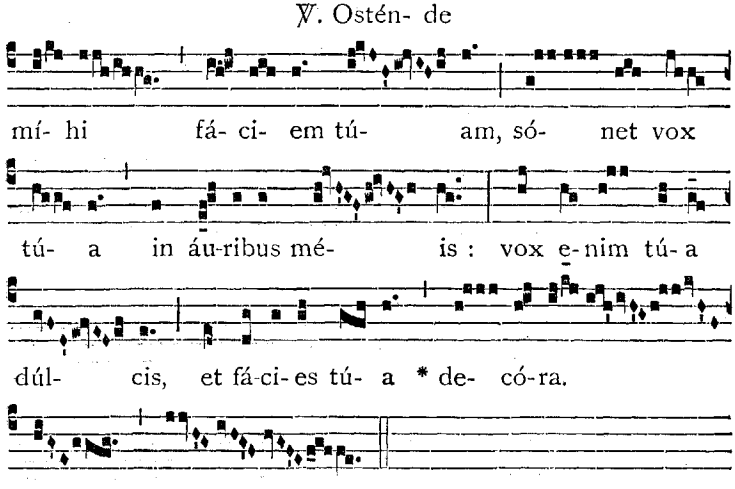



III

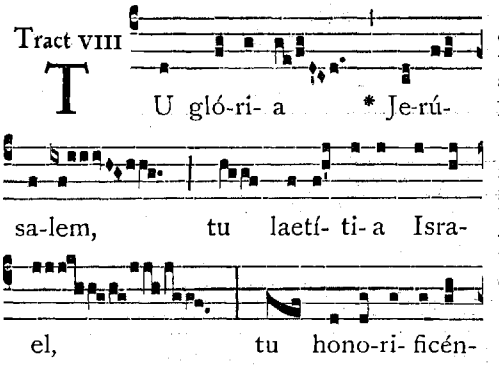



Shew me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely.

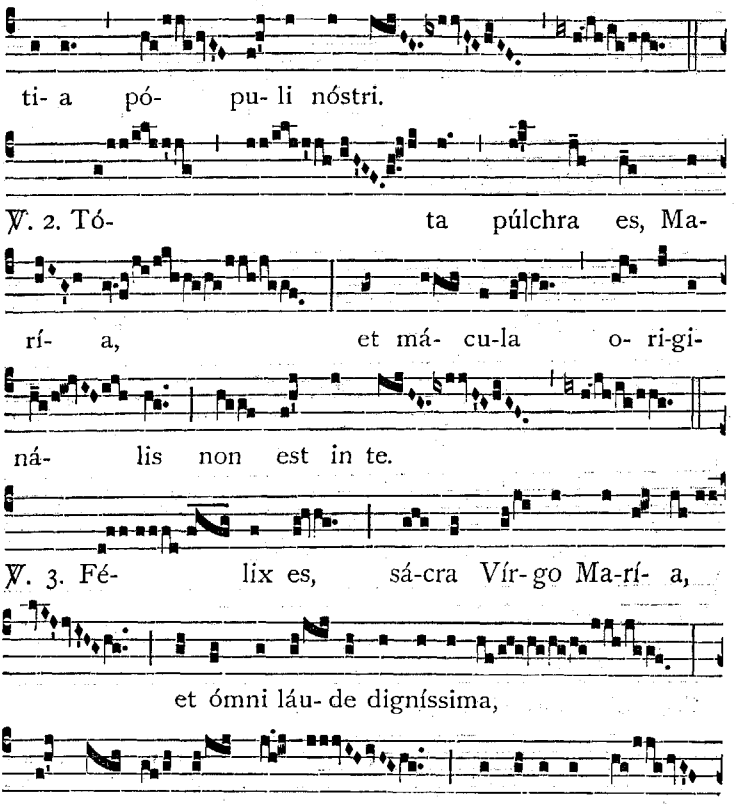
*Cant. 2, 14.*

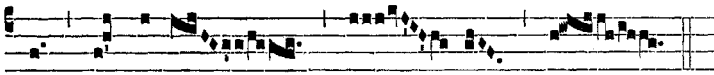



*After Septuagesima the* Allelúia *and its ℣. are omitted, and there is said :*



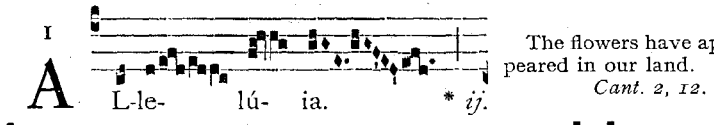

Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. *Judith 15, 10.* ℣. 2. Thou art all fair, O Mary, and there is no stain of original sin in thee. *Cant. 3, 7.* ℣. 3. Truly happy art thou, O sacred Virgin Mary, and of all high praise most worthy; for with thy virgin foot thou hast crushed the serpent's head.



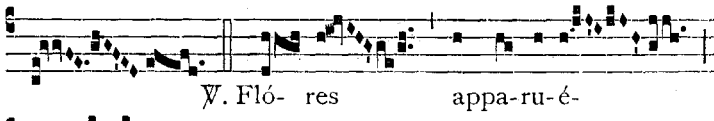


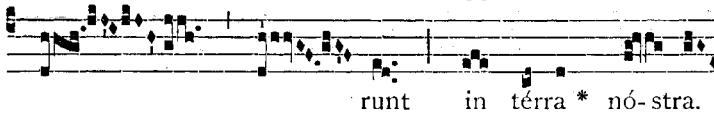

*In Paschal Time :*

I
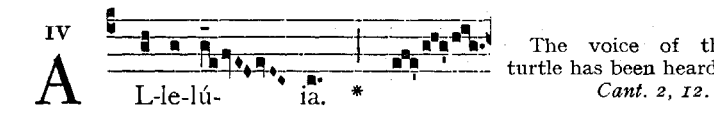



The flowers have appeared in our land. *Cant. 2, 12.*

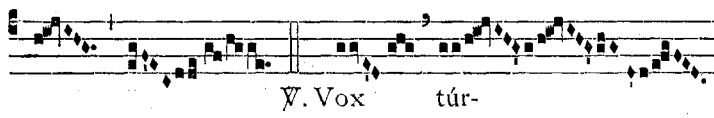


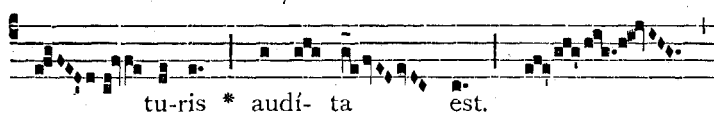




IV



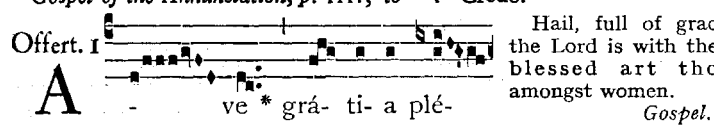

The voice of the turtle has been heard. *Cant. 2, 12.*



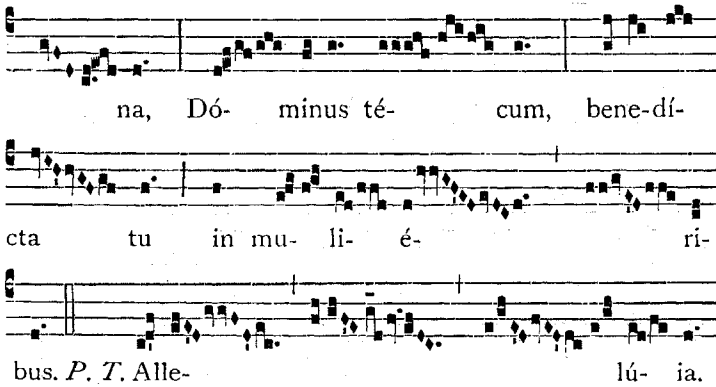




*Gospel of the Annunciation, p.* 1117, *to* **. Credo.

Offert. I




Hail, full of grace, the Lord is with thee, blessed art thou amongst women. *Gospel.*
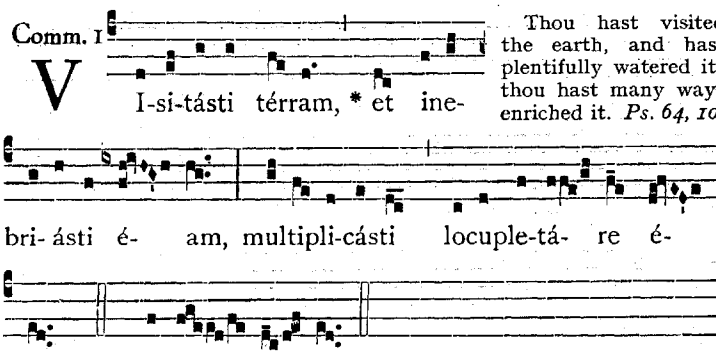



**Secret.**

HOstia laudis, quam tibi, Dómine, per mérita gloriósae et immaculátae Vírginis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimae sanitátem. Per Dóminum nostrum.

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...

*Preface of the Blessed Virgin.* Et te in Conceptióne Immaculáta. *p.* 13.




Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. *Ps. 64, 10.*

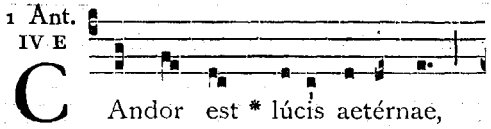
**Postcommunion.**

QUos caelésti, Dómine, alimento satiásti, súblevet déxtera Genitrícis tuae Immaculátae : ut ad aetérnam pátriam, ipsa adjuvánte, pervenire mereámur : Qui vivis et regnas.

THou 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.

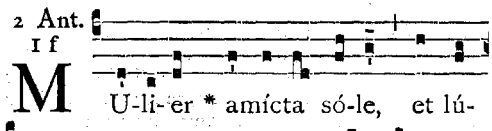
## AT SECOND VESPERS. *(Feb. 11)*

1 Ant. IV E



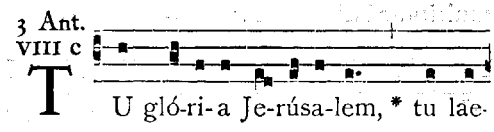

She is the brightness of eternal light, and the unspotted miror. *Wisdom 7, 26.*

2 Ant. I f

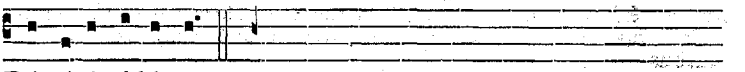



A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Ap. 12, 1.*

3 Ant. VIII c

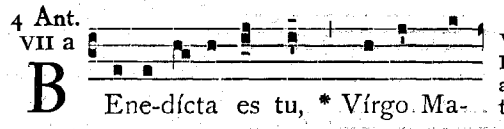



Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. *Judith 15, 10.*
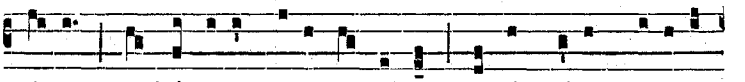


Dómini í-bimus. *Ps.* Laetátus sum. VIII c. *p.* 191.

4 Ant. VII a

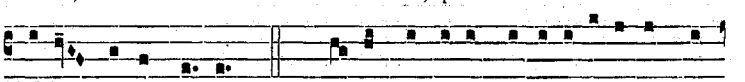


Blessed art thou, Virgin Mary, by the Lord the most high God, above all women upon the earth. *Judith 13, 23.*

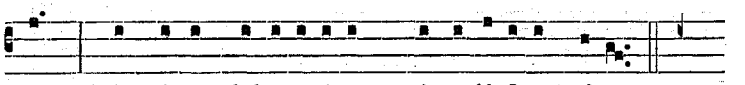
B Ene-dícta es tu, * Vírgo Ma-



rí- a, a Dómino Dé-o excélso, prae ómnibus mu-li-é-



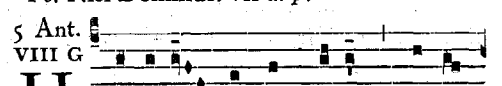
ribus super térram. *Ps.* Ni-si Dóminus aedi-ficáve-rit dó-



mum * in vánum laboravérunt qui aedí-ficant é-am.

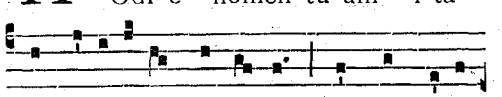
*Ps.* Nisi Dóminus. VII a. *p.* 195.

5 Ant. VIII G

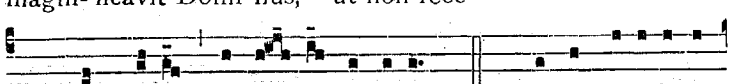


The Lord has so magnified thy name this day, that thy praises shall not depart out of the mouth of men. *Judith 13, 25.*

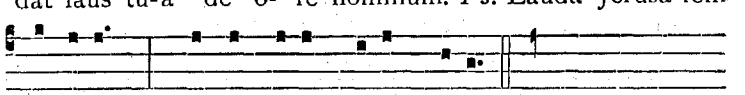
H Odi-e nómen tú-um * i-ta



magni-ficávit Dómi-nus, ut non recé-



dat laus tú-a de ó- re hóminum. *Ps.* Láuda Jerúsa-lem



Dóminum : * láuda Dé-um *tú-um* Sí-on.

*Ps.* Láuda Jerúsalem. VIII G. *p.* 211.

**Chapter.** *Cant. 2, 13 and 14.*

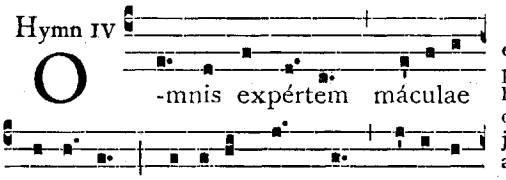
SUrge, amíca mea, speciósa mea, et veni : † colúmba mea in foramínibus petrae, in cavér-

ARise, my love, my beautiful one, and come, my dove in the clefts of the rock, in the hollow places

*na macériae,* * osténde mihi fáciem tuam, sonet vox tua in áuribus meis.

of the wall, shew me thy face: let thy voice sound in my ears.

Hymn IV

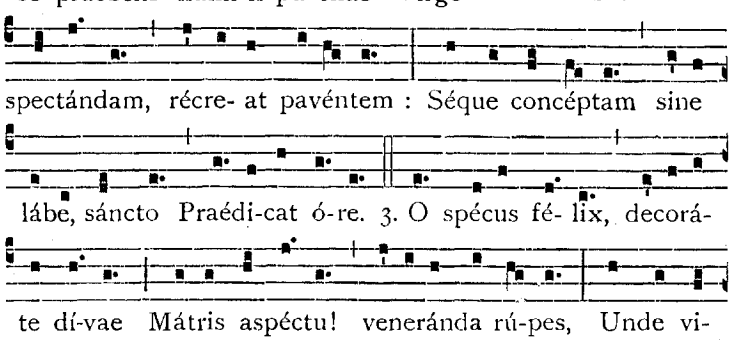


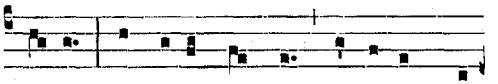

1. Lo! Mary is exempt from stain of sin, proclaims the Pontiff high: and earth applauding celebrates with joy her triumph, for and nigh.

2. Unto a lowly timid maid she shows her form in beauty fair, and the Immaculate Conception truth her sacred lips declare.

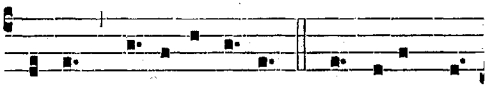
3. O honoured cave, by Mary's smile adorned! O hallowed rock, whence spring the living waters of a gushing stream, the gifts of life to bring.

4. And thither from the farmost bounds of earth the pilgrims wend

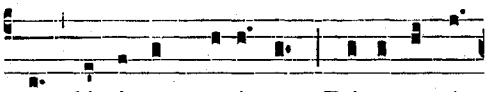




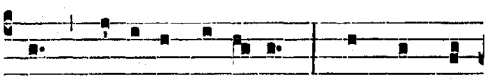
térris Afflu- it súpplex, et ópem po-



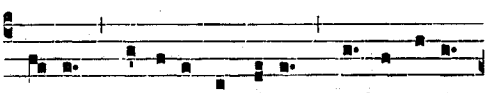
téntis Vírgi-nis ó-rat. 5. Excipit Má-



ter lácrimas precántum, Dónat optá-



tam mí-se-ris sa-lú-tem : Cómpos hinc



vó-ti pátri- as ad óras Túrba revér-

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.

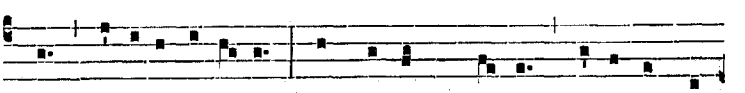
6. O Virgin! have compassion on our needs, refresh us labouring on; obtain for us the joys of heavenly life, when sorrow all is gone.

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.

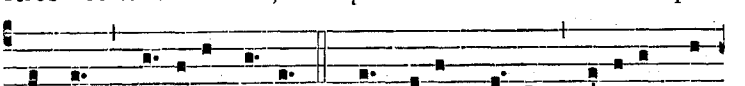
*Tr. the Benedictines of Stanbrook; by perm.*



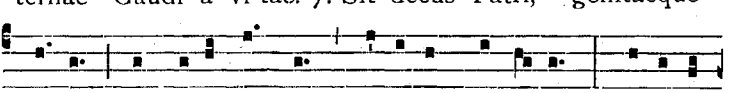
tit. 6. Súpplicum, Vírgo, mi-será-ta cá-sus, Semper o nó-



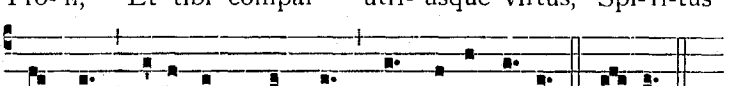
stros ré-fove labó-res, Impetrans maéstis bóna sempi-



térnae Gáudi- a ví-tae. 7. Sit décus Pátri, genitaéque



Pró- li, Et tíbi cómpar utri- úsque vírtus, Spí- ri-tus

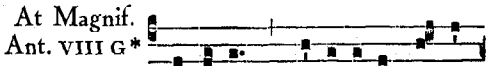


semper, Dé-us únus, ómni Témpo-ris aévo. Amen.

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da míhi virtútem contra hóstes túos.

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

At Magnif. Ant. VIII G*




To-day the glorious Queen of heaven has appeared on earth; to-day has she brought to her people words of healing and tokens of peace; to-day the choirs of Angels and believers, celebrating her Immaculate Conception, exult with gladness, alleluia.

*or :* Et exsultávit... *Cant.* Magníficat. VIII G*. *p.* 217 *or* 223.

*Prayer.* Deus, qui per Immaculátam. *p.* 1071.
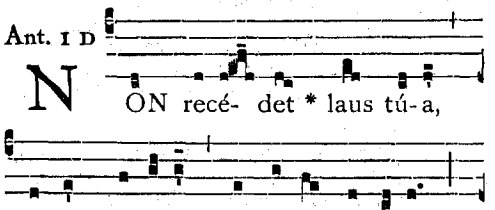
Benedicámus Dómino IV. *p.* 140. — *Ant.* Ave Regína caelórum. *p.* 240.

# 21. The Seven Holy Founders of the Order of Servites of the B. V. M., Confessors. (1223)
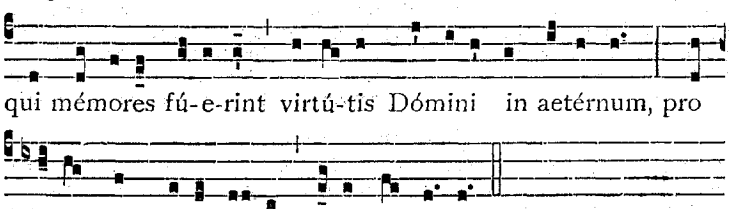
*Double.*

## Commemoration at Vespers of February 11.

Ant. I D




Thy praise, O Virgin Mary, shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for them thou hast not spared thy life. *Judith 13, 25.*

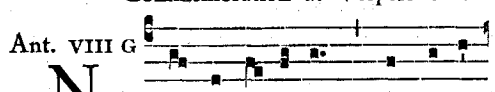



℣. Hi víri misericórdiae sunt, quórum pietátes non defuérunt.
℟. Sémen eórum et glória eórum non derelinquétur.

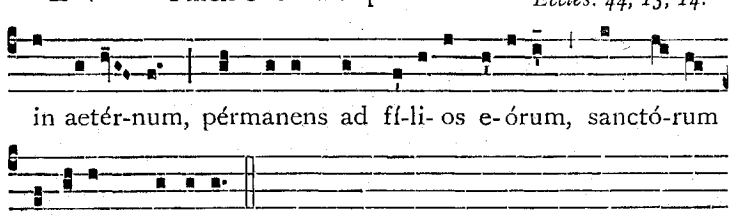
℣. But these were men of mercy, whose godly deeds have not failed.
℟. Their seed and their glory shall not be forsaken.

## Commemoration at Vespers of February 12.

Ant. VIII G




Their name remains for ever, enduring in their children, the glory of holy men. *Eccles. 44, 13, 14.*




℣. Hi víri. *as above.*

### Collect.

DOmine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimae Genitrícis tuae, per septem beátos Patres nova Servórum ejus família Ecclésiam tuam foecundásti : † concéde propítius; ita nos eórum consociári flétibus, * ut perfruámur et gáudiis. Qui vivis et regnas.

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.

ACcipe, quaésumus, Dómine, hóstias quas tibi offérimus : et praesta; ut, intercedéntibus Sanctis tuis, líbera tibi mente serviámus, et perdoléntis Vírginis Genitrícis Fílii tui amóre inflammémur. Per eúmdem Dóminum nostrum.

FAvourably 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.

CAeléstibus refécti mystériis te, Dómine, deprecámur : ut quorum festa percólimus imitántes exémpla; juxta Crucem Jesu cum María Matre ejus fidéliter adstémus, et ejúsdem redemptiónis fructum percípere mereámur. Per eúmdem Dóminum nostrum.

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)

*Simple.*

*Feb. 13.* Iste sánctus. *p.* 126.

### Collect.

PRaesta, quaésumus, omnípotens Deus : † ut qui beáti Valentíni Mártyris tui natalítia cólimus, * a cunctis malis imminéntibus, ejus intercessióne liberémur. Per Dóminum nostrum.

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.

**Secret.**

SUscipe, quaésumus, Dómine, múnera dignánter obláta : et beáti Valentíni Mártyris tui suffragántibus méritis, ad nostrae salútis auxílium provenire concéde. Per Dóminum.

DEign, 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.**

SIT nobis, Dómine, reparátio mentis et córporis caeléste mystérium : ut, cujus exséquimur actiónem, intercedénte beáto Valentíno Mártyre tuo, sentiámus effectum. Per Dóminum.

MAY 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.

**Mass.** In virtúte. *p.* 1618.

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## 15. Sts. Faustinus and Jovita Martyrs of Brescia. († 117)

*Simple.*

*Feb. 14.* Istórum. *p.* 128.

**Collect.**

DEus, qui nos ánnua sanctórum Mártyrum tuórum Faustíni et Jovítae solemnitáte laetíficas : † concéde propítius; ut quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

OGod who dost gladden us each year by the feast day of thy holy Martyrs Faustinus and Jovita : mercifully grant that rejoicing in their merits we may be quickened by their example. Through Jesus Christ...

*Secret nº 5, p.* 968 *and Postcommunion nº 5, p.* 971.

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## 18. S. Simeon Bishop and Martyr of Jerusalem. († 106)

*Simple.*

*Feb. 17.* Iste sánctus. *p.* 126.

**Collect.**

INfirmitátem nostram réspice, omnípotens Deus : † et quia pondus própriae actiónis gravat, * beáti Simeónis Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum nostrum.

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 Simeon thy Martyr and Bishop. Through Jesus Christ...

*Secret nº 2 (a), p.* 967 *and Postcommunion nº 2 (a), p.* 970.

**Mass.** Státuit, *p.* 1614.

## 22. The Chair of Saint Peter at Antioch.

*Double major.*

*Feb. 21. As on Jan. 18 (I Vespers), p. 1016, but with commemoration of St. Paul only.*

*Feb. 22. As on Jan. 18. (II Vespers), p. 1017, with commemoration of St. Peter Damian after commemoration of St. Paul.*

**Mass** *as on Jan. 18, p. 1017, omitting the commemoration of St. Prisca.*

## 23. St. Peter Damian Bp. Conf. and Doct. († 1072)

*Double.*

*Feb. 22 and 23. Ant.* O Dóctor... beáte Pétre. *p.* 131.

**Collecte.**

COncéde nos, quaésumus, omnípotens Deus, beáti Petri Confessóris tui atque Pontíficis mónita et exémpla sectári : † ut per terréstrium rerum contémptum, * aetérna gáudia consequámur. Per Dóminum.

MAke us, we beseech thee, O Almighty God, to live according to the teachings and example of blessed Peter, thy Confessor and Bishop : so that, heeding little the goods of this transitory world, we may the more surely come to the enjoyment of those which pass not away. Through Jesus Christ...

*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 an Sunday, as then it is transferred to Monday.*

**At Vespers** *as for the Common of Apostles, p. 1593.*

**AT MASS.**

*Introit.* Míhi autem. *p.* 979.

**Collect.**

DEus, qui beátum Matthíam Apostolórum tuórum collégio sociásti: † tríbue quaésumus;

O God, who to blessed Matthias didst allot a place in the college of thine Apostles; through his inter-

ut ejus interventióne, * tuae circa nos pietátis semper víscera sentiámus. Per Dóminum.

cession, make us at all times to feel that we live in thy loving embrace. Through Jesus Christ our Lord.

## Lectio Actuum Apostolorum.
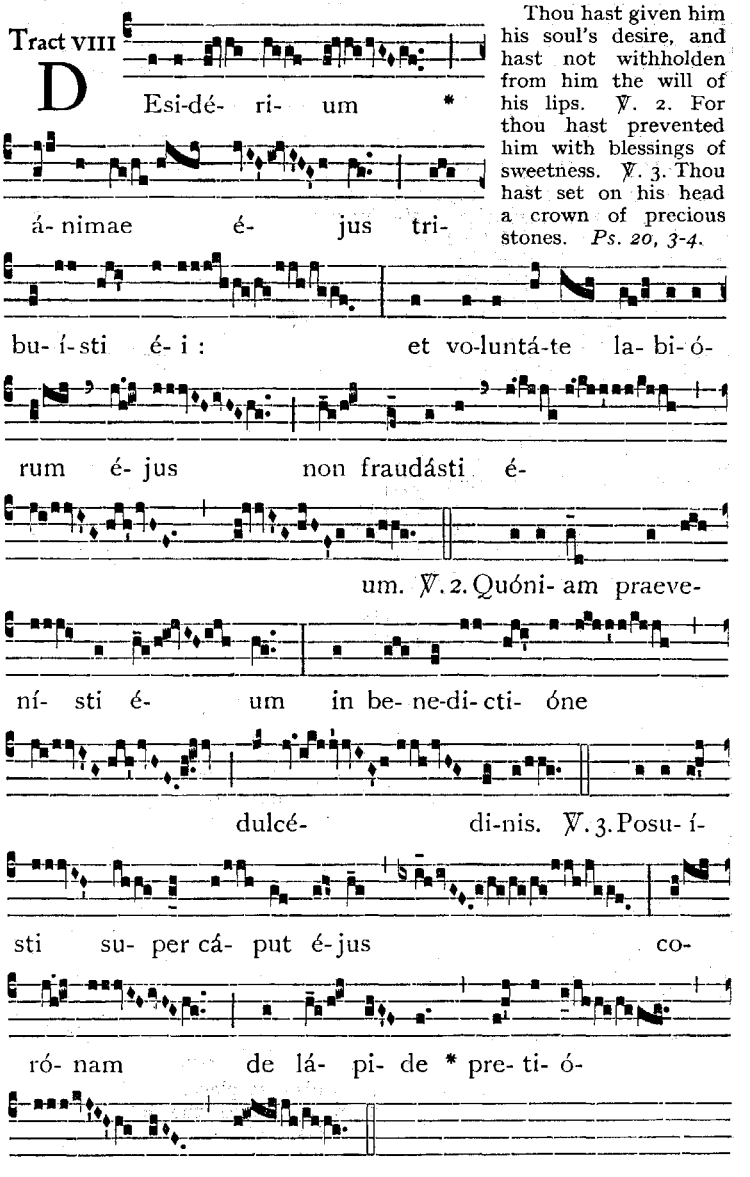
*St. Matthias takes Judas' place as Apostle. Acts 1, 15-26.*

IN diébus illis : Exsúrgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul fere centum vigínti) : Viri fratres, opórtet impléri Scriptúram, quam praedíxit Spíritus Sanctus per os David de Juda, qui fuit dux eórum qui comprehendérunt Jesum : qui connumerátus erat in nobis, et sortítus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius : et diffúsa sunt ómnia víscera ejus. Et notum factum est ómnibus habitántibus Jerúsalem, ita ut appellarétur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum : Fiat commorátio eórum desérta, et non sit qui inhábitet in ea : et episcopátum ejus accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Jesus, incípiens a baptísmate Joánnis usque in diem qua assúmptus est a nobis, testem resurrectiónis ejus nobíscum fieri unum ex istis. Et statuérunt duos, Joseph qui vocabátur Bársabas, qui cognominátus est Justus, et Matthíam. Et orántes dixérunt : Tu, Dómine, qui corda nosti ómnium, osténde quem elégeris ex his duóbus unum, accípere locum ministérii hujus et apostolátus, de quo praevaricátus est Judas, ut abíret in locum suum. Et dedérunt sortes eis; et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

IN those days, Peter rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty): Men and brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let their habitation become desolate, and let there be none to dwell therein : and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

*Gradual.* Nimis honoráti sunt. *p.* 1012.




Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. ℣. 2. For thou hast prevented him with blessings of sweetness. ℣. 3. Thou hast set on his head a crown of precious stones. *Ps. 20, 3-4.*

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Good News is for the simple. The Father and the Son. Jesus' invitation. Matth. 11, 25-30.*

IN illo témpore : Respóndens Jesus, dixit : Confíteor tibi, Pater, Dómine caeli et terrae, quia abscondísti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita, Pater : quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre meo. Et nemo novit Fílium, nisi Pater : neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me, omnes qui laborátis et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me quia mitis sum et húmilis corde : et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Credo.

AT that time, Jesus answered, and said, I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

Come to me, all you that labour, and are burdened; and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light.

*Offertory.* Constítues éos. *p.* 1241.

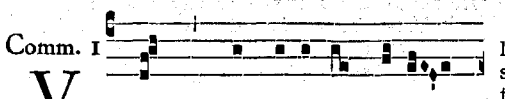
### Secret.

HOstias tibi, Dómine, quas nómini tuo sacrándas offérimus, sancti Matthíae Apóstoli tui prosequátur orátio : per quam nos expiári fácias, et deféndi. Per Dóminum.

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.

*Preface of the Apostles, p.* 13.

Comm. I



VOS, * qui secú-ti éstis me, sedébi- tis su-per sé- des, judi- cántes du-ó- de-cim trí- bus Isra- el.

You who have followed me shall sit on seats judging the twelve tribes of Israel. *Matth. 19, 28.*

### Postcommunion.

PRaesta quaésumus, omnípotens Deus : ut per haec sancta quae súmpsimus, interveniénte beáto 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)

*Double.*

*In leap-year, this feast falls on 28.*

*Feb. 26 (or 27).* Similábo. *p.* 133. — *Feb. 27 (or 28).* Hic vir. *p.* 133.

### Collect.

DEus, qui beátum Gabriélem dulcíssimae Matris tuae dolóres assídue recólere docuísti, ac per illam sanctitátis et miraculórum glória sublimásti : † da nobis, ejus intercessióne et exémplo; ita Genitrícis tuae consociári flétibus * ut matérna ejúsdem protectióne salvémur : Qui vivis.

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...

### Secret.

SAlutárem hóstiam in memóriam sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrifícium mortis tuae rite recólere, ac méritis perdoléntis Vírginis ejúsdem sacrifícii fructum copióse percípere : Qui vivis.

MAke us, O Lord, who offer thee the saving victim in memory of Saint Gabriel, devoutly to think upon the sacrifice of thy death : and by the merits of the sorrowful Virgin abundantly to reap the fruit of the same sacrifice. Who livest...

### Postcommunion.

QUas tibi, Dómine, in festivitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus : súscipe propítius per manus gloriósae semper Vírginis Maríae; ex qua carnem illam assumpsísti, cujus in hoc salutári convívio merúimus 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.*

*March 3.* Similábo. *p.* 133. — *March 4.* Hic vir. *p.* 133.

**Collect.**

DEus, qui inter regáles delícias et mundi illécebras sanctum Casimírum virtúte constántiae roborásti: † quaésumus; ut ejus intercessióne fidéles tui terréna despíciant, * et ad caeléstia semper aspírent. Per Dóminum nóstrum.

O God who, in the midst of the pleasures of a court [1] 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 Sánctus. *p.* 126.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde: † et per beátum Lúcium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti 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.*

## 6. Sts. Perpetua and Felicity Martyrs of Carthage. († 202)

*Double.*

*March 5 and 6.* Istárum est enim. *p.* 137.

**Collect.**

DA nobis, quaésumus, Dómine Deus noster, sanctárum Mártyrum tuárum Perpétuae 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.

Felicitátis palmas incessábili devotióne venerári : † ut quas digna mente non póssumus celebráre, * humílibus saltem frequentémus obséquiis. Per Dóminum.

of thy holy Martyrs, Perpetua and Felicity : and though it be not ours worthily to honour their triumph, may we persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

*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 Dóctor... beáte Thóma. *p.* 131.

**Collect.**

DEus, qui Ecclésiam tuam beáti Thomae Confessóris tui mira eruditióne clarífficas, et sancta operatióne fecúndas : † da nobis, quaésumus; et quae dócuit, intelléctu conspícere, * et quae egit, imitatióne complére. Per Dóminum.

O God who, upon thy Church, hast bestowed a new glory in the marvellous teaching and holy life of blessed Thomas, thy Confessor : make us, we beseech thee, both to understand the doctrine he taught, and to follow the example of holy living he gave. Through Jesus Christ...

*Secret no 10, p.* 968 *and Postcommunion nº 9, p.* 972.

**Mass.** In médio. *p.* 1660.

## 8. St. John of God Confessor. († 1550)

*Double.*

*March 7.* Similábo. *p.* 133. — *March 8.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Joánnem tuo amóre succénsum, inter flammas innóxium incédere fecísti, et per eum Ecclésiam tuam nova prole foecundásti : † praesta, ipsíus suffragántibus méritis; ut igne caritátis tuae vítia nostra curéntur, * et remédia nobis aetérna provéniant. Per Dóminum.

O God who didst cause blessed John, when burning with love of thee, to walk unscathed through flames, and who didst by his means enrich thy Church with a new religious Order [1] : grant that, his merits pleading in our behalf, our evil passions may, to the everlasting healing of our souls, be burned up in the fire of our love of thee. Through Jesus Christ our Lord.

*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.*

*March 8.* Símile est. *p.* 136. — *March 9.* Mánum súam. *p.* 136.

**Collect.**

DEus, qui beátam Francíscam fámulam tuam, inter cétera grátiae tuae dona, familiári Angeli consuetúdine decorásti : † concéde, quaésumus; ut intercessiónis ejus auxílio, * Angelórum consórtium cónsequi mereámur. 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 nº 16, p.* 969 *and Postcommunion nº 15, p.* 973.

## 10. The Forty Holy Martyrs of Sebaste. († 320)

*Semidouble.*

*March 9.* Istórum. *p.* 128. — *March 10.* Gáudent. *p.* 128.

**Collect.**

PRaesta, quaésumus, omnípotens Deus : † ut qui gloriósos Mártyres fortes in sua confessióne cognóvimus, * pios apud te in nostra intercessióne sentiámus. Per Dóminum.

GRant, 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 Gregóri. *p.* 131.

**Collect.**

DEus, qui ánimae fámuli tui Gregórii aetérnae beatitúdinis praémia contulísti : † concéde propítius; ut qui peccatórum nostrórum póndere prémimur, * ejus apud te précibus 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.**

ANnue nobis, quaésumus, Dómine : ut intercessióne beáti Gregórii haec nobis prosit oblátio, quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

VOuchsafe, 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.**

DEus, qui beátum Gregórium Pontíficem Sanctórum tuórum méritis coaequásti : concéde propítius ; ut, qui commemoratiónis ejus festa percólimus, vitae quoque imitémur exémpla. Per Dóminum.

OGod 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.

**Mass.** Si díligis me. *p.* 1604.

**Vespers** *as Common of a Confessor Bishop, p.* 1648.

## 17. St. Patrick Bishop, Patron of Ireland. († 464)

*Double.*

*March 16.* Sacérdos. *p.* 129. — *March. 17.* Amávit. *p.* 130.

**Collect.**

DEus, qui ad praedicándam géntibus glóriam tuam, beátum Patrícium Confessórem atque Pontíficem míttere dignátus es : † ejus méritis et intercessióne concéde ; ut quae nobis agénda praécipis, * te miseránte adimplére possímus. Per Dóminum.

OGod, 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.

*Secret nº 8, p.* 968 *and Postcommunion nº 7, p.* 971.

**Mass.** Státuit. *p.* 1654.

## 18. St. Cyril Bishop of Jerusalem and Doct. († 386)

*Double.*

*March 17 and 18.* O Dóctor... beáte Cyrílle. *p.* 131.

**Collect.**

DA nobis, quaésumus, omnípotens Deus, beáto Cyrílllo Pontífice intercedénte, te solum

GIve unto us, we beseech thee, O Almighty God, so to know thee, who alone art the true God,

verum Deum, et quem misísti Jesum Christum ita cognóscere: † ut inter oves quae vocem ejus áudiunt, * perpétuo connumerári 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.**

RESpice, Dómine, immaculátam hóstiam, quam tibi offérimus : et praesta; ut méritis beáti Pontíficis et Confessóris tui Cyrílli, eam mundo corde suscípere studeámus. Per Dóminum.

LOok 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.**

SAcraménta Córporis et Sánguinis tui quae súmpsimus, Dómine Jesu Christe, beáti Cyrílli Pontíficis précibus, 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.
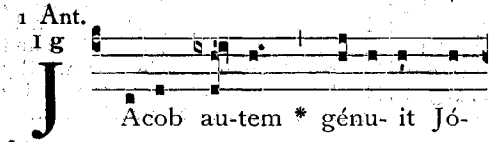
*Double of I Class.*

*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.*

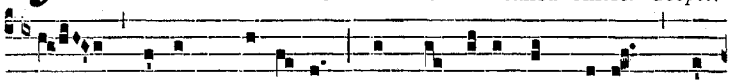
*But if this date falls on Palm Sunday or in Holy Week, the feast of St. Joseph is transferred to Tuesday after Low Sunday.*

## AT FIRST VESPERS. *(March 18)*

1 Ant.
I g

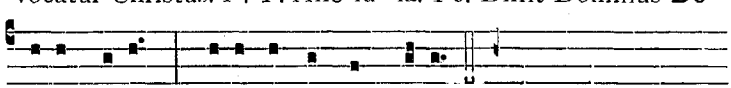



But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Gospel.*



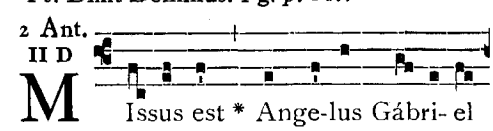




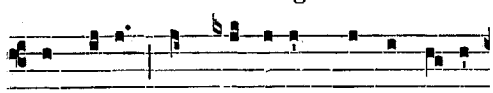



*Ps.* Díxit Dóminus. 1 g. *p.* 147.
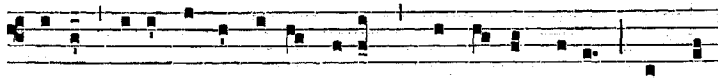
2 Ant.
II D



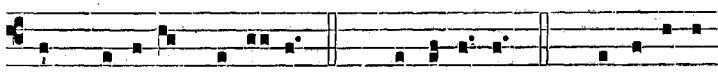

The Angel Gabriel was sent from God to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary.



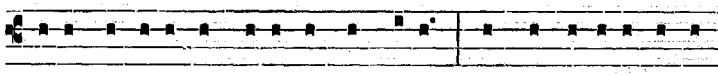

*Gospel.*



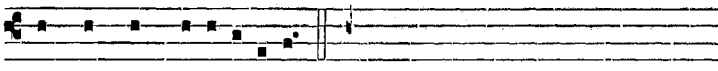
ví-ro, cú- i nómen é-rat Jóseph, de dómo Dávid : et nó-



men Vírginis Ma-rí- a. *P. T.* Alle-lú- ia. *Ps.* Confi-tébor



tíbi Dómine in tóto córde **mé**- o : * in consí- li- o justó-

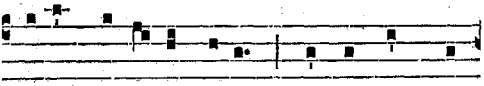


rum et congrega*ti*- óne. *Ps.* Confitébor. II D. *p.* 153.

3 Ant.
III a 2



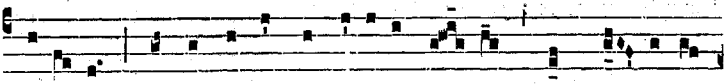
CUM ésset desponsá-ta * Má-ter



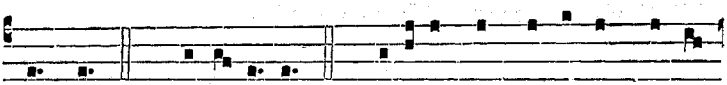
When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

*Gospel.*

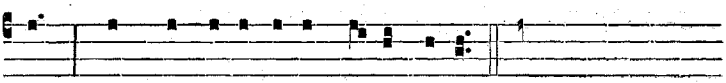
Jésu Ma-rí- a Jóseph, ántequam con-



vení-rent, invénta est in útero há- bens de Spí- ri-tu
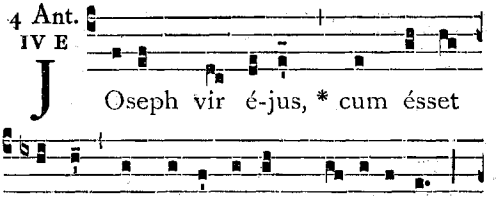


Sáncto. *P. T.* Alle-lú- ia. *Ps.* Be- átus vir qui **tímet Dómi-**



num : * in mandá-tis é-jus *vó- let* **ní**mis.

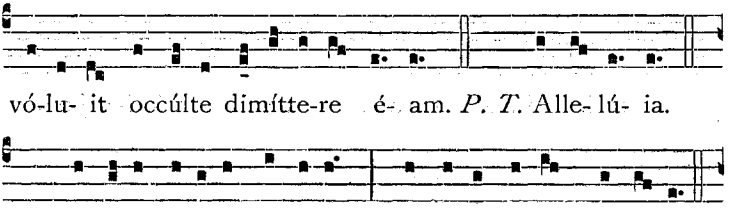
*Ps.* Beátus vir. III a 2. *p.* 161.

4 Ant. IV E



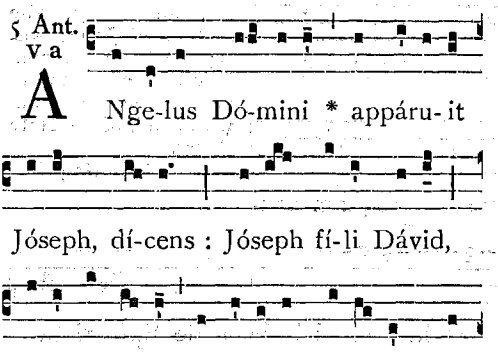

Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

*Gospel.*



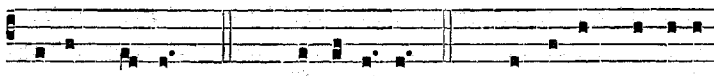

*Ps.* Laudáte púeri. IV E. *p.* 167.

℣ Ant. V a

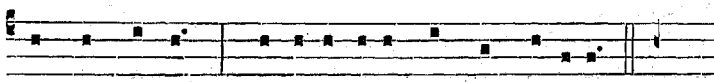



The Angel of the Lord appeared to Joseph saying : Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus.

*Gospel.*



é-jus Jé-sum. *P. T.* Alle-lú- ia. *Ps.* Laudá-te Dóminum



ómnes **géntes** : * laudá-te é-um **ómnes pópu**-li.

*Ps.* Laudáte Dóminum. v a. *p.* 185.

**Chapter.** *Prov. 28, 20 and 27, 18.*

VIR fidélis mul*tum lau***dábitur.** * Et qui custos est Dómini sui, **glorificábitur.**

A Faithful man shall be much praised : and he That is The keeper op his Master shall be glorified.

*Hymn.* Te Jóseph célebrent. *p.* 702.

℣. Constítuit éum dóminum dómus súae. (*P. T.* Allelúia).

℟. Et príncipem ómnis possessiónis súae. (*P. T.* Allelúia).

℣. He made him lord over his household.

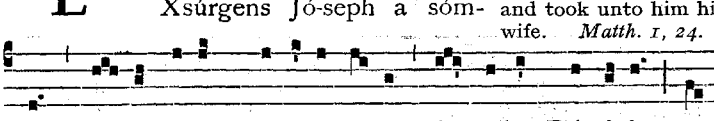
℟. And the ruler of all his possessions.

At Magnif. Ant. 1 g 2



EXsúrgens Jó-seph a sóm-

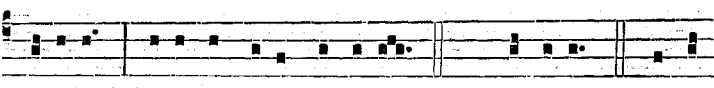
And Joseph rising up from sleep did as the angel of the Lord had commanded him and took unto him his wife. *Matth. 1, 24.*



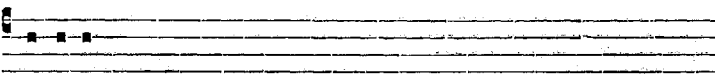
no, * fé- cit sicut praecépit é- i Ange-lus Dómini, et



accé- pit cónjugem sú- am. *P. T.* Alle-lú- ia. *Cant.* Ma-



gní-ficat * ánima *mé-a* **Dóminum.** *or :* **Dóminum.** 2. Et ex-



sultávit... *Cant.* Magníficat. 1 g 2. *p.* 212 *or* 218.

*Prayer.* Sanctíssimae. *p.* 1099.

*On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.*

℣. Angelis súis Déus mandávit de te.
℟. Ut custódiant te in ómnibus víis túis.

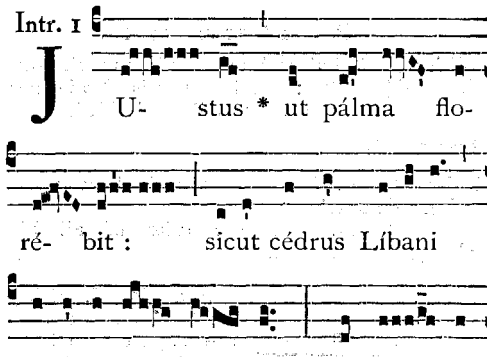
℣. God hath given his Angels charge over thee.
℟. To keep thee in all thy ways.

*On Passion Sunday, the ℣. is* Eripe. *p.* 506.
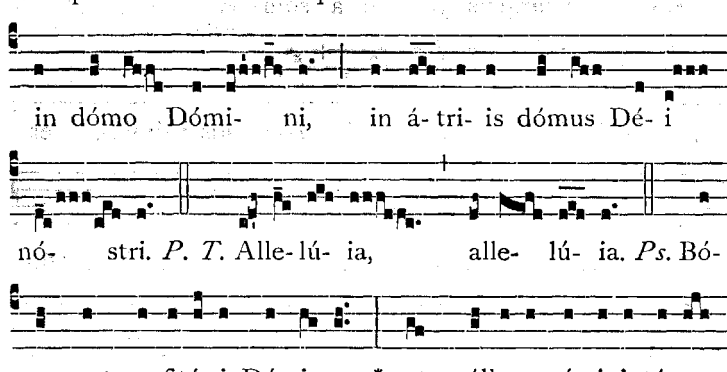
Benedicámus Dómino I. *p.* 138. — *Ant.* Ave Regína. *p.* 240.

## AT MASS.

Intr. 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. *Ps. 91, 13-14 and 1.*




Glória Pátri. 1st tone. *p.* 28.

## Collect.

SAnctíssimae Genitrícis tuae Sponsi, quaésumus, Dómine, méritis adjuvémur : † ut quod possibílitas nostra non óbtinet, * ejus nobis intercessióne donétur. Qui vivis et regnas.

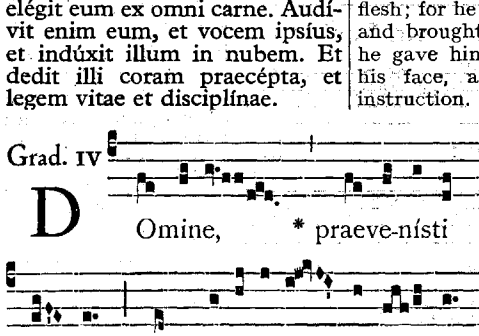
MAY the merits of the Spouse of thy most holy Mother profit us, O Lord: and may his prayer win for us those blessings which we of ourselves avail not to obtain. Who livest and reignest...

## Lectio libri Sapientiae.

*Praise of Moses in Ecclesiasticus 45, 1-6, applied by the Church to various Saints.*

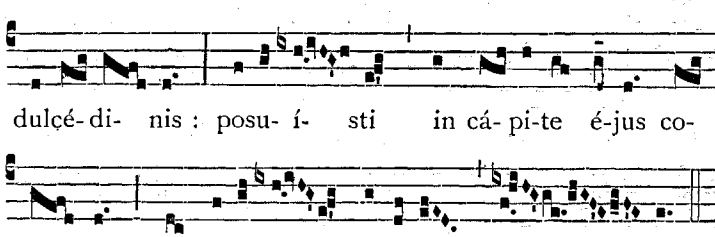
DIléctus Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram praecépta, et legem vitae et disciplínae.

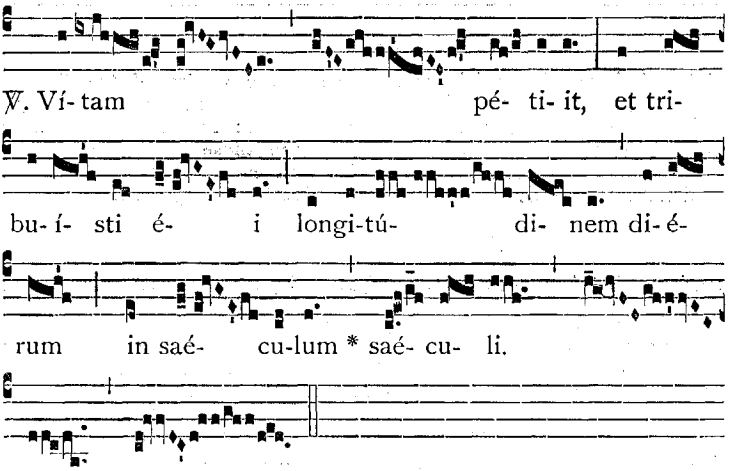
HE was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him 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.



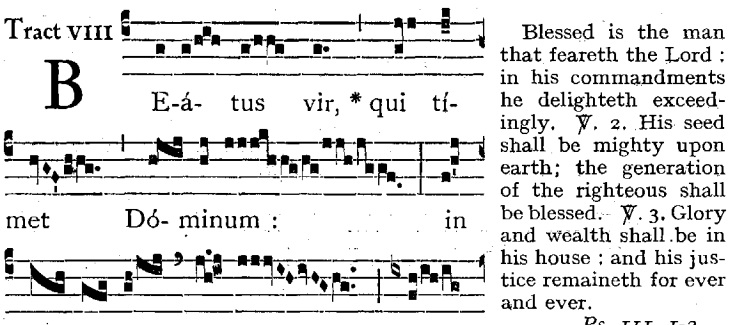

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. ℣. He asked life of thee and thou hast given him length of days for ever and ever.

*Ps. 20, 4-5.*



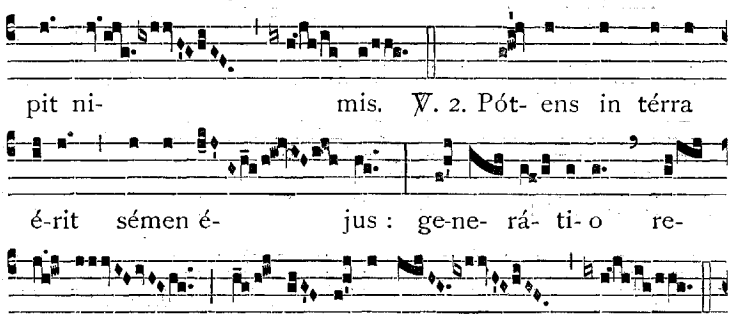



Tract VIII
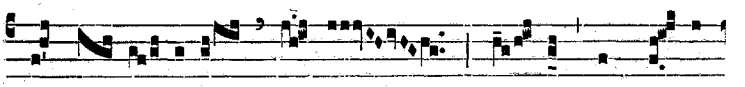



Blessed is the man that feareth the Lord : in his commandments he delighteth exceedingly. ℣. 2. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. ℣. 3. Glory and wealth shall be in his house ; and his justice remaineth for ever and ever.

*Ps. III, 1-3.*





℣. 3. Gló- ri-a et diví-ti-ae in dómo é- jus :



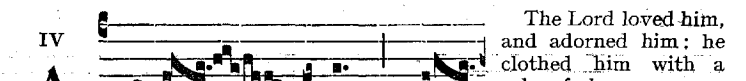
et ju- stí- ti-a é- jus má- net * in saé-cu-



lum saécu-li.
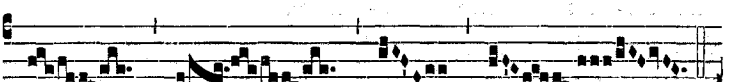
*In Paschal Time, instead of the Gradual and Tract, the following are said:*

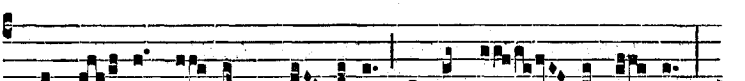
IV



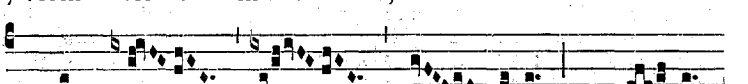
A L-le- lú- ia. * *ij.*

The Lord loved him, and adorned him: he clothed him with a robe of glory. *Ecclus. 45, 9.*





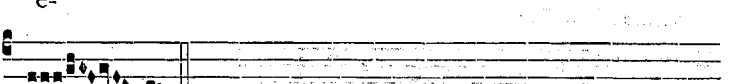
℣. Amá- vit é- um Dó- minus, et orná- vit é- um :



stó-lam gló- ri-ae índu- it *

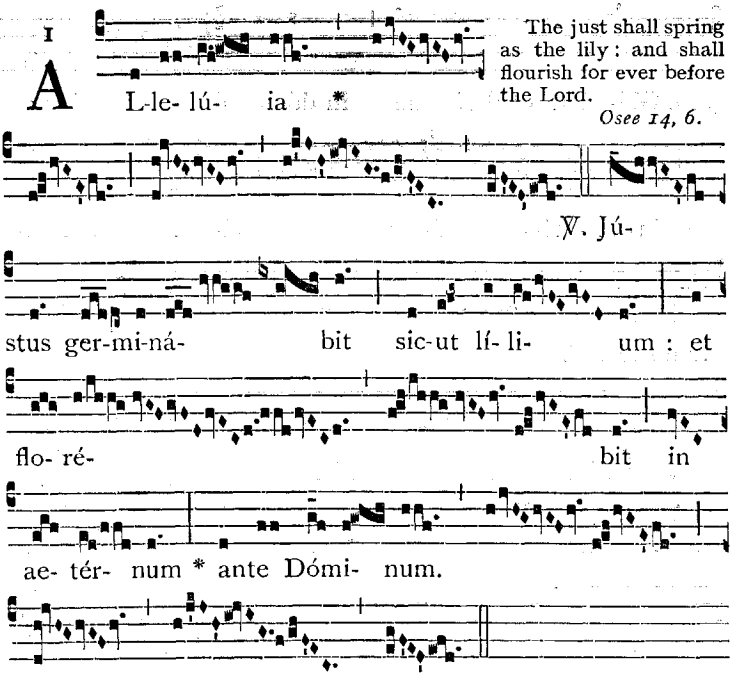


é-



um.

I




The just shall spring as the lily: and shall flourish for ever before the Lord. *Osee 14, 6.*

*Gospel.* Cum esset desponsáta. *p.* 304. Credo *is said.*
*Offertory.* Véritas méa. *p.* 992.

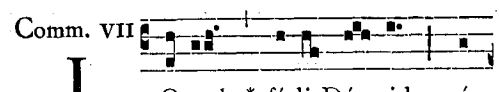
**Secret.**

DEbitum tibi, Dómine, nostrae réddimus servitútis, suppliciter exorántes : ut suffrágiis beáti Joseph, Sponsi Genitrícis Fílii tui Jesu Christi Dómini nostri, in nobis tua múnera tueáris; ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúmdem.

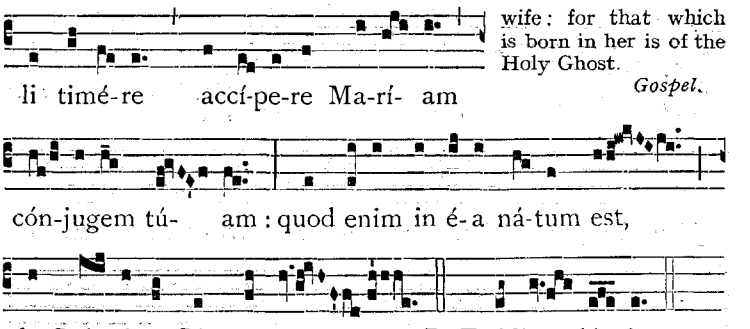
DEvoutly, O Lord, do we pay thee the lowly homage we owe, most humbly entreating of thee that, moved by the prayers of blessed Joseph, the spouse of the Mother of thine only-begotten Son, in reverent commemoration of whom we offer up this sacrifice of praise, thou wouldst guard in our hearts the good thou hast graciously implanted therein. Through the same...

*Preface of St. Joseph. p.* 698.

Comm. VII




Joseph, son of David, fear not to take unto thee Mary thy




wife: for that which is born in her is of the Holy Ghost.

*Gospel.*

**Postcommunion.**

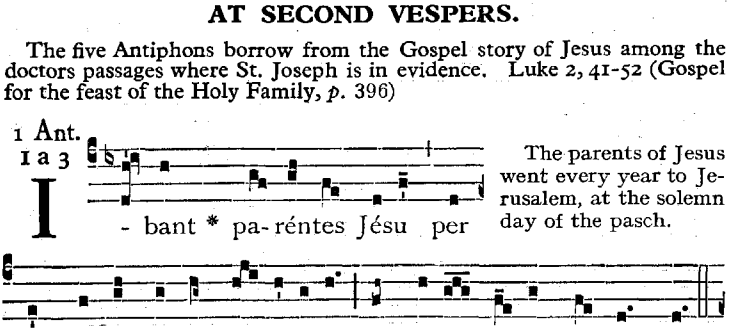
ADésto nobis, quaésumus, misércors Deus : et, intercedénte pro nobis beáto Joseph Confessóre, tua circa nos propitiátus dona custódi. Per Dóminum.

O 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.

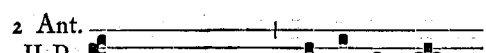
The five Antiphons borrow from the Gospel story of Jesus among the doctors passages where St. Joseph is in evidence. Luke 2, 41-52 (Gospel for the feast of the Holy Family, *p.* 396)

1 Ant. 1 a 3
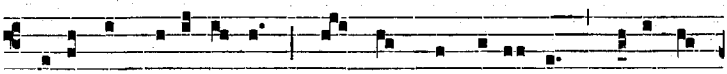



The parents of Jesus went every year to Jerusalem, at the solemn day of the pasch.

2 Ant. II D

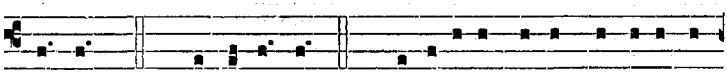


CUM redí-rent, * remánsit pú- er

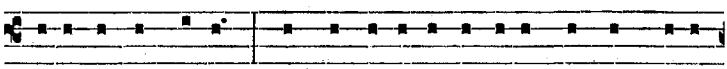
When they returned, the child Jesus remained in Jerusalem; and his parents knew it not.



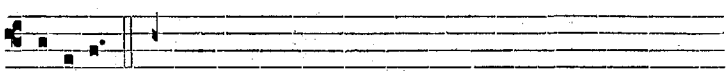
Jésus in Je-rúsa- lem, et non cognové- runt paréntes



é- jus. *P. T.* Alle-lú- ia. *Ps.* Confitébor tí-bi Dómine in

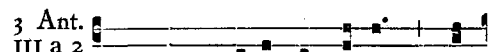


tóto córde **mé**- o : * in consí- li- o justórum et congrega-



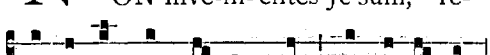
*ti*- óne. *Ps.* Confitébor. II D. *p.* 153.

3 Ant. III a 2

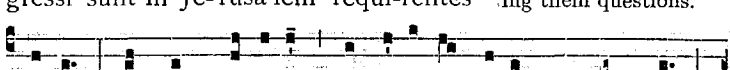


NON inve-ni- éntes Jé-sum, * re-

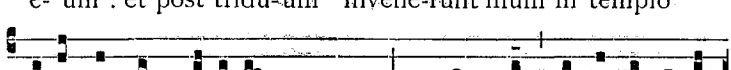
Not finding Jesus, they returned into Jerusalem, seeking him: and it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.



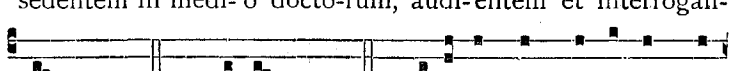
gréssi sunt in Je-rúsa-lem requi-réntes



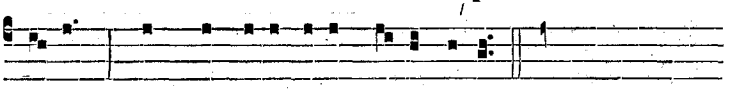
é- um : et post trídu-um invené-runt íllum in témplo



sedéntem in médi- o doctó-rum, audi-éntem et interrogán-



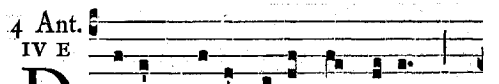
tem é- os. *P. T.* Alle-lú- ia. *Ps.* Be-á-tus vir qui **tí**met **Dó**-



mi-num : * in mandá-tis é-jus *vó-let* nímis.

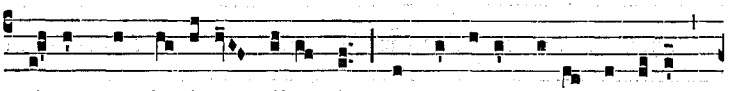
*Ps.* Beátus vir. III a 2. *p.* 161.

4 Ant. IV E

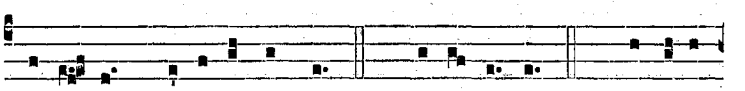


D Ixit Máter é-jus ad íllum : *

His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.



Fí- li, quid fe-císti nóbis sic? Ecce páter tú- us et égo



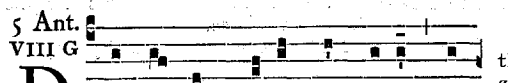
do-léntes quaerebámus te. *P. T.* Alle-lú- ia. *Ps.* Laudáte



pú-*eri* Dóminum : * laudá*te nómen* Dómi-ni.

*Ps.* Laudáte púeri. IV E. *p.* 167.

5 Ant. VIII G

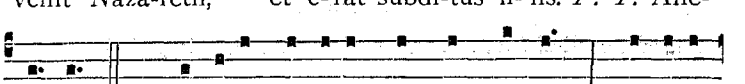


D Escéndit * Jésus cum é- is, et

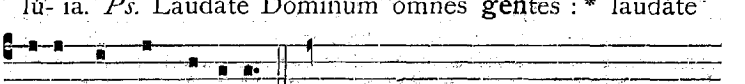
Jesus went down with them and came to Nazareth and was subject to them.



vénit Náza-reth, et é-rat súbdi-tus íl- lis. *P. T.* Alle-



lú- ia. *Ps.* Laudáte Dóminum ómnes géntes : * laudáte



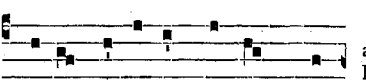
é-um *ómnes* pópu-li. *Ps.* Laudáte Dóminum. VIII G. *p.* 186.

*Chapter.* Vir fidélis. *p.* 1097. — *Hymn.* Te Jóseph célebrent. *p.* 702.

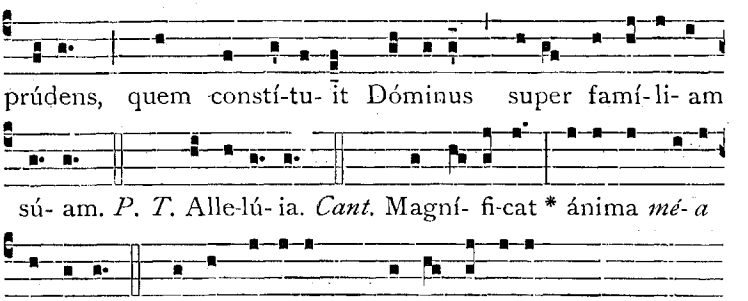
℣. Glória et divítiae in dómo éjus. (*T. P.* Allelúja).
℟. Et justítia éjus mánet in saéculum saéculi. (*T. P.* Allelúja).

℣. Glory and wealth shall be in his house.
℟. And his justice remaineth for ever and ever.

At Magnif. Ant. VIII G



Ecce fidé-lis sérvus * et prúdens, quem constí-tu-ït Dóminus super famí-li-am sú-am. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat * ánima *mé-a* Dómi-num. 2. Et exsultávit... *or* Et exsultávit...



Who is the faithful and wise steward, whom his Lord setteth over his family. *Luke 12, 42.*

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Sanctíssimae. *p.* 1099.

*Commemoration of the Feria.*

℣. Angelis súis Déus mandávit de te.
℟. Ut custódiant te in ómnibus víis súis.

℣. God hath given his Angels charge over thee.
℟. To keep thee in all thy ways.

*In Passiontide.* ℣. Eripe. *p.* 506.

Benedicámus Dómino I. *p.* 138. — *Ant.* Ave Regína. *p.* 240.

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## 21. St. Benedict Abbot. († 547)

*Double major.*

*March 20.* Similábo. *p.* 133. — *March 21.* Hic vir. *p.* 133.

### Collect.

INtercéssio nos, quaésumus, Dómine, beáti Benedícti Abbátis comméndet : † ut quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

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...

*Secret nº 13, p.* 969 *and Postcommunion nº 12, p.* 972.

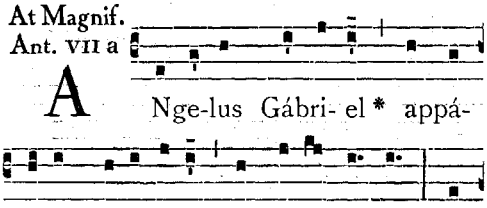
**Mass.** Os justi. *p.* 1669.

# 24. St. Gabriel, Archangel.

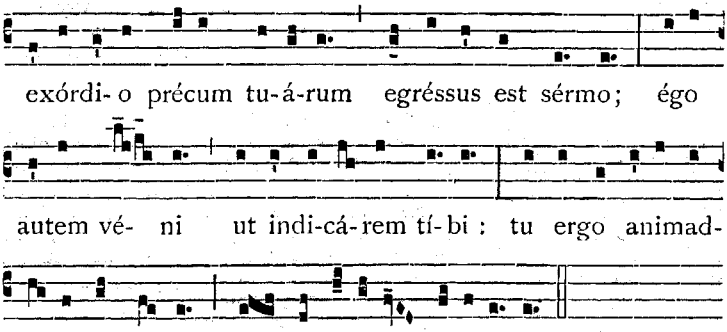
*Double major.*

## Commemoration at Vespers of March 23.

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.*

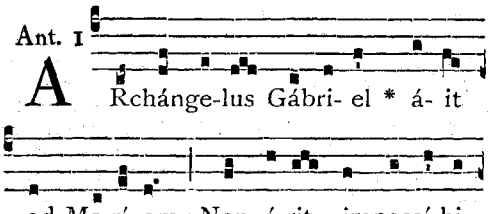



℣. Stétit Angelus juxta áram témpli.
℟. Hábens thuríbulum áureum in mánu súa.

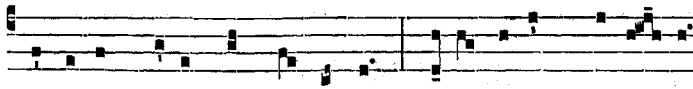
℣. The Angel stood near the altar of the temple.
℟. Having a golden censer in his hand. *Apoc. 8, 3.*

## Commemoration at Vespers of March 24.

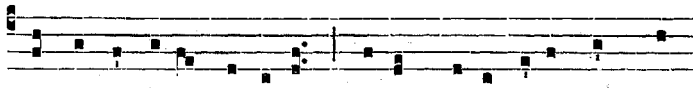
Ant. I
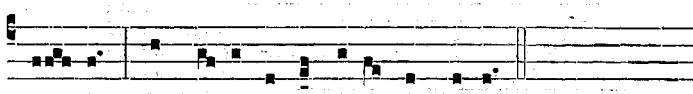



The Archangel Gabriel said to Mary: Nothing shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her. *Gospel.*



le apud Dé-um ómne vérbum. Dí-xit autem Ma-rí- a :



Ecce ancílla Dómi-ni, fí- at mí-hi secúndum vérbum



tú- um. Et discéssit ab é-a Ange-lus.

℣. In conspéctu Angelórum psállam tíbi Déus méus.

℟. Adorábo ad témplum sánctum túum, et confitébor nómini túo.

℣. I will sing to thee, O my God, in presence of the Angels.

℟. I will adore thee in thy holy temple, and bless thy name.

*Ps. 137, 1 and 2.*

## Collect.

DEus, qui inter céteros Angelos, ad annuntiándum Incarnatiónis tuae mystérium, Gabriélem 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.

ACcéptum fiat in conspéctu tuo, Dómine, nostrae servitútis munus, et beáti Archángeli Gabriélis orátio : ut, qui a nobis venerátur in terris, sit apud te pro nobis advocátus 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.

COrporis tui et sánguinis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam : ut, sicut Gabriéle nuntiánte, Incarnatiónem tuam cognóvimus ; ita, ipso adjuvánte, Incarnatiónis ejúsdem benefícia consequámur : Qui vivis.

HAving 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...

# THE ANNUNCIATION OF THE B. V. M.

*Double of I Class.*

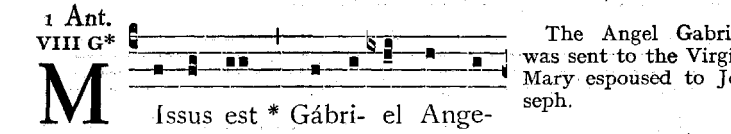
*If March 25 is Monday, on Sunday I Vespers of the Annunciation are sung, as below. The same is the case if March 25 falls on a Sunday in Lent or on Passion Sunday, for then the feast is kept on the Monday.*

*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.*

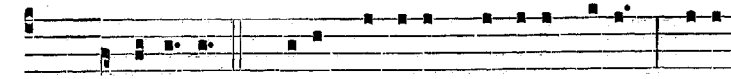
## AT FIRST VESPERS. *(March 24)*

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*



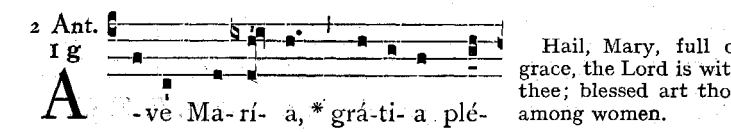

The Angel Gabriel was sent to the Virgin Mary espoused to Joseph.







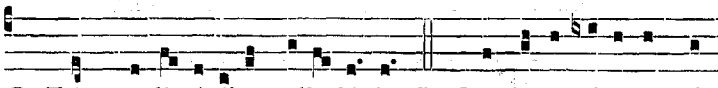
2 Ant. I g



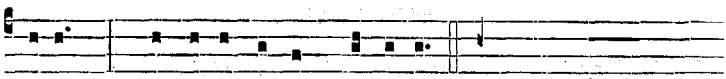

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women.



na : Dóminus técum : benedícta tu † in mu-li- é-ribus.

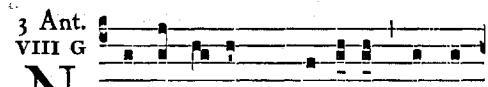


*P. T.* in mu-li- é-ribus, alle-lú- ia. *Ps.* Laudá-te **pú**-e-ri **Dó**-



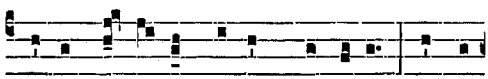
minum : * laudá-te *nómen* **Dómi**-ni. *Ps.* **Laudáte púeri. 1 g.** *p.* 166.

3 Ant.
VIII G

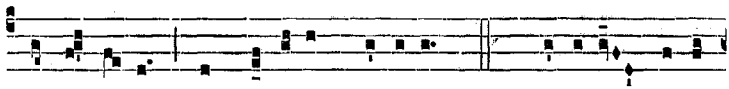


NE tíme- as, * Ma-rí- a, inve-

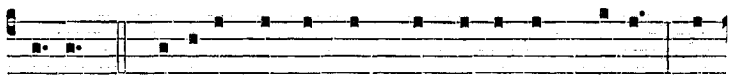
Fear not, Mary: for thou hast found grace with God: behold thou shalt conceive, and bring forth a son.



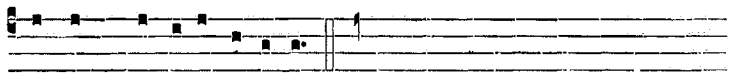
nísti grá- ti- am apud Dóminum : ecce



concí- pi- es, et pá-ri- es † fí- li- um. *P. T.* fí- li- um, alle-



lú- ia. *Ps.* Laetátus sum in his quae dícta sunt **mí**-hi : * In



dómum D*ómini* í-bimus. *Ps.* **Laetátus sum.** VIII G. *p.* 191.

4 Ant.
I f



DAbit é- i Dóminus * sé-dem

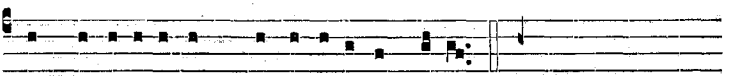
The Lord shall give unto him the throne of David his father, and he shall reign for ever.



Dávid pátris é-jus, et regná-bit in aetérnum. *P. T.* Alle-



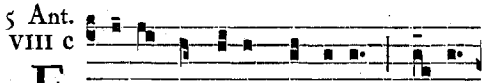
lú- ia. *Ps.* Ni-si Dóminus aedi-fi-cáve-rit dómum, * in vá-



num laboravé-runt qui aedí-*fi-cant* é- am.

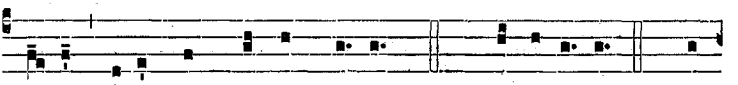
*Ps.* Nisi Dóminus. I f. *p.* 193.

℣ Ant. VIII c



Ecce ancílla Dómi-ni : * fí- at

Behold the handmaid of the Lord, be it done to me according to thy word.



mí-hi secúndum vérbum tú- um. *P. T.* Alle-lú- ia. *Ps.* Láu-



da Jerú-sa-lem Dóminum : * láuda Dé-um *tú-um* Sí- on.

*Ps.* Láuda Jerúsalem. VIII c. *p.* 211.

**Chapter.**

Ecce virgo concípiet, et páriet fílium, † et vocábitur nomen ejus *Emmánuel.* * Butýrum et mel cómedet, ut sciat reprobáre malum et elígere bonum.

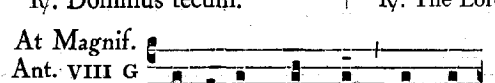
Behold, a Virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good. *End of Epistle.*

*Hymn.* Ave máris stélla. *p.* 1360.

℣. Ave María, grátia pléna.
℟. Dóminus técum.

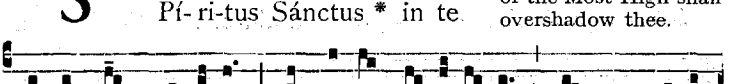
℣. Hail, Mary, full of grace.
℟. The Lord is with thee.

At Magnif. Ant. VIII G
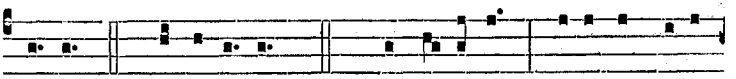


Spí- ri-tus Sánctus * in te

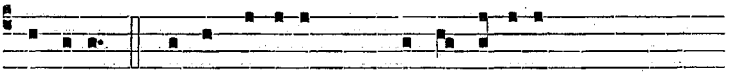
The Holy Ghost shall come upon thee, O Mary, and the power of the Most High shall overshadow thee.



descéndet, Ma-rí- a : et vírtus Altíssimi o-bumbrábit



tí-bi. *P. T.* Alle-lú- ia. *Cant.* Magní- fi-cat * ánima *mé-a*



Dóminum. 2. Et exsultávit... *or :* Et exsultávit...

*Cant.* Magníficat. 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.*

℣. Angelis súis Déus mandávit de te.
℟. Ut custódiant te in ómnibus víis túis.

℣. God hath given his Angels charge over thee.
℟. To keep thee in all thy ways.

*On Passion Sunday, the ℣. is that which precedes the Antiphon.*

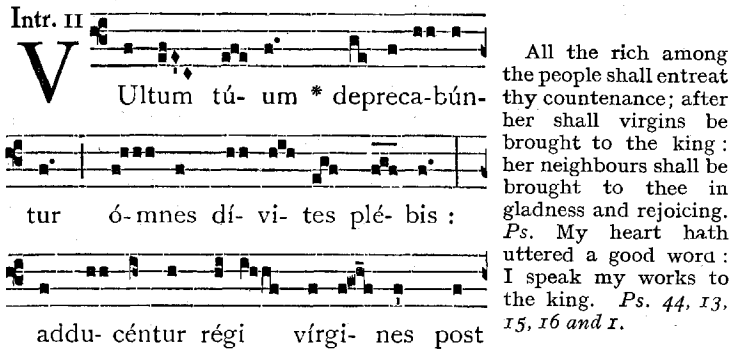
Benedicámus Dómino IV. *p.* 140.

*Ant.* Ave Regína. *p.* 240. *(In P. T.* Regína caéli. *p.* 242*)*.

**At Compline,** *Hymn nº 2, p.* 247.

## AT MASS.

Intr. II

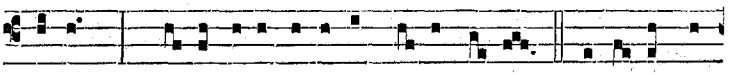


V Ultum tú- um * depreca-bún- tur ó-mnes dí- vi- tes plé- bis : addu- céntur régi vírgi- nes post é- am : pró- ximae é- jus addu-céntur tí- bi in laeti-ti- a et exsulta-ti- ó- ne. *P. T.* Alle- lú-

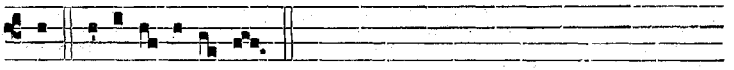
All the rich among the people shall entreat thy countenance; after her shall virgins be brought to the king: her neighbours shall be brought to thee in gladness and rejoicing. *Ps.* My heart hath uttered a good word: I speak my works to the king. *Ps. 44, 13, 15, 16 and 1.*



ia, alle- lú- ia. *Ps.* Eructávit cor mé-um vérbum



bónum : * dí-co égo ópe-ra mé- a ré-gi. Gló-ri- a Pá-



tri. E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

*Collect.* Deus, qui de beátae. *p.* 262.

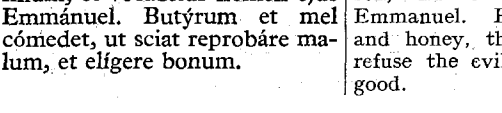
## Lectio Isaiae Prophetae.

*In the VIII century before Christ's coming, the prophet Isaias foretells that a Virgin shall be his mother. Is. 7, 10-15.*

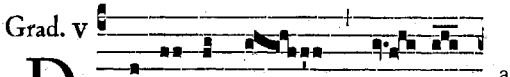
IN diébus illis : Locútus est Dóminus ad Achaz, dicens : Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz : Non petam, et non tentábo Dóminum. Et dixit : Audíte ergo, domus David : Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

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

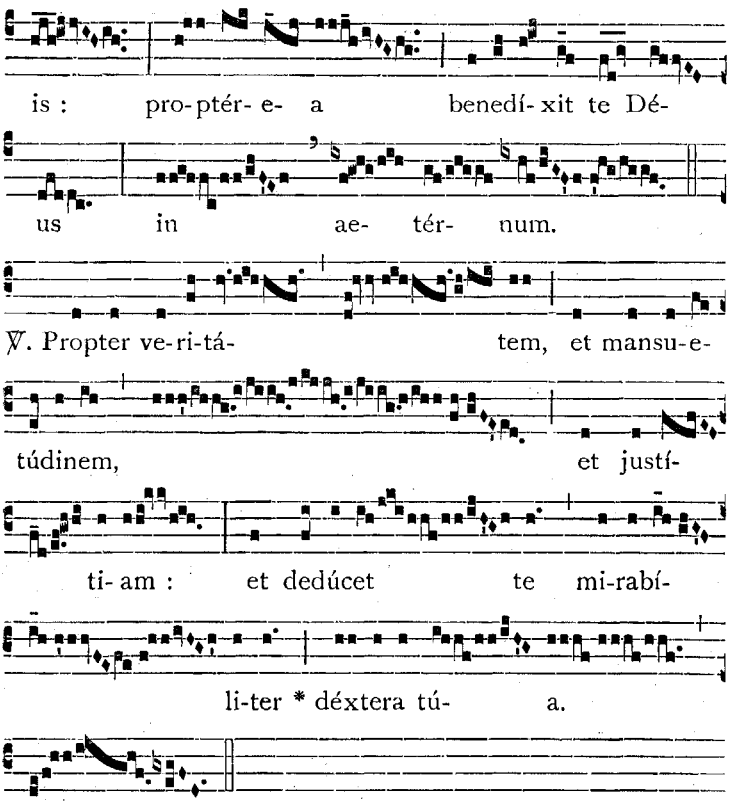


D Iffú- sa est * grá- ti-
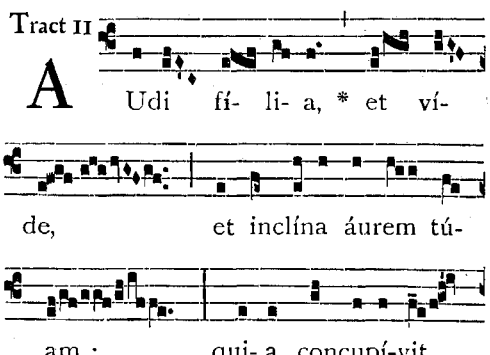


a in lá- bi- is tú-

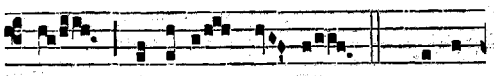
Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. *Ps. 44, 3 and 5.*




Tract II

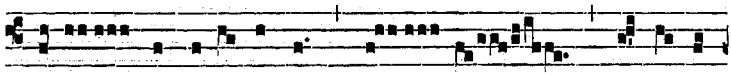



Hearken, O daughter, and see, and incline thy ear: for the king hath greatly desired thy beauty. ℣. 2. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ℣. 3. After her shall virgins be brought to the king: her neighbours shall be brought to thee. ℣. 4. They shall be brought with

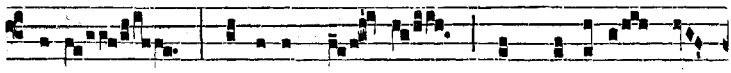


rex spé-ci-em tú- am. ℣. 2. Vúltum

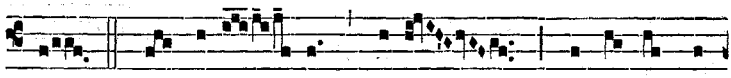
gladness and rejoicing; they shall be brought into the temple of the king. *Ps. 44, 11 and 12, 13 and 10, 15-16.*



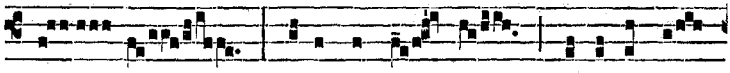
tú-um depreca-búntur ó- mnes dí- vi- tes



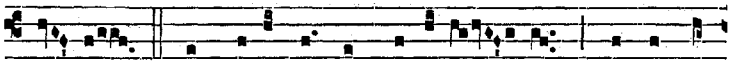
plébis : fí- li-ae ré- gum in honóre tú-



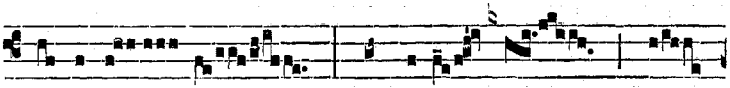
o. ℣. 3. Adducén- tur régi vírgi- nes post



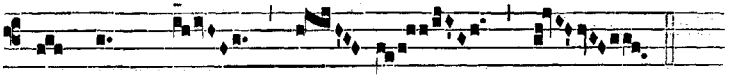
é- am : próximae é- jus affe-réntur



tí- bi. ℣. 4. Adducéntur in laetí-ti- a et exsul-



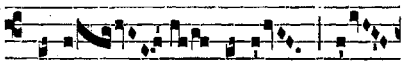
ta- ti- ó- ne : adducén- tur in



témplum * ré- gis.

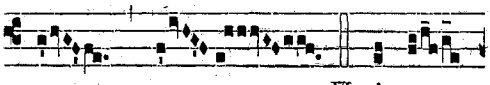
*In Paschal Time, instead of the Gradual and Tract the following are said:*

II



A Lle- lú-ia. * *ij.*

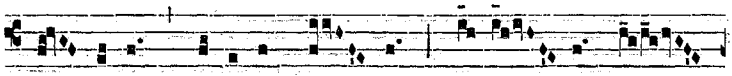
Hail, Mary, full of grace, the Lord is with



thee; blessed art thou among women.

*Gospel.*

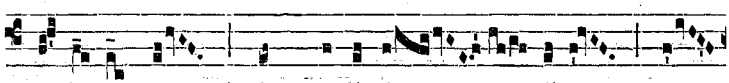
℣. Ave



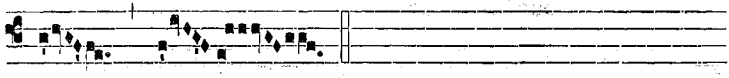
Ma- rí- a, grá-ti- a plé- na : Dómi- nus té-



cum : bene-
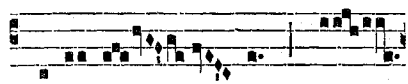


dícta tu * in mu-li- é- ribus.

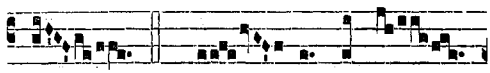


VIII

A
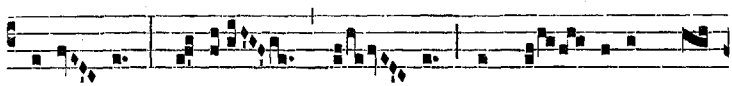


Lle- lú- ia. *



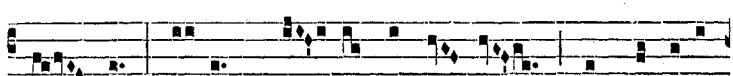
℣. Vír- ga Jésse

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.*



flóru- it : Vírgo Dé- um et hó- minem gé-



nu- it : pá-cem Dé- us réddi- dit, in se recon-



cí- li- ans * íma súm- mis.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*The annunciation to Mary. Luke 1, 26-38.*

IN illo témpore : Missus est Angelus Gábriel a Deo in civitátem Galilaéae, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit : Ave grátia plena : Dóminus tecum : benedícta tu in muliéribus. * Quae cum audísset, turbáta est in sermóne ejus : et cogitábat qualis esset ista salutátio. Et ait Angelus ei : Ne tímeas, María, invenísti enim grátiam apud Deum : ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. ** Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus : et regnábit in domo Jacob in aetérnum, et regni ejus non erit finis. Dixit autem María ad Angelum : Quómodo fiet istud, quóniam virum non cognósco ? Et respóndens Angelus, dixit ei : Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua : et hic mensis sextus est illi, quae vocátur stérilis : quia non erit impossíbile apud Deum omne verbum. Dixit autem María : Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

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.

*Offertory.* Ave María, *p.* 297. *In Paschal Time* Allelúia *is added.*
*Secret nº 2, p.* 265.
*Preface of Our Lady,* Et te in Annuntiatióne. *p.* 13.
*Communion.* Ecce vírgo. 298. *In Paschal Time* Allelúia *is added.*
*Postcommunion nº 2, p.* 267.
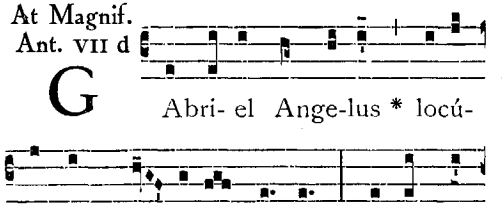
## AT SECOND VESPERS.

*As at I Vespers, p.* 1109, *except:*

℣. Ave, María, grátia pléna. (*T. P.* Allelúia.)
℟. Dóminus técum. (*T. P.* Allelúia.)

℣. Hail, Mary, full of grace.
℟. The Lord is with thee.

At Magnif.
Ant. VII d




The Angel Gabriel spoke to Mary, saying: Hail, full of grace, the Lord is with thee; blessed art thou among women.

*Gospel.*

*Cant.* Magníficat. VII d. *p.* 217 *or* 222.

*Prayer.* Deus qui de beátae. *p.* 262.

*Commemoration of the Feria.*

℣. Angelis súis Déus mandávit de te.
℟. Ut custódiant te in ómnibus víis túis.

℣. God hath given his Angels charge over thee.
℟. To keep thee in all thy ways.

Benedicámus Dómino IV. *p.* 140.

*Ant.* Ave Regína. 240 *(In P. T.* Regína caéli. *p.* 242*)*.

## 27. St. John Damascene Conf. and Doct. († 754)

*Double.*

*March 26 and 27.* O Dóctor... beáte Joánnes. *p.* 131.

### Collect.

OMnípotens sempitérne Deus, qui ad cultum sacrárum imáginum asseréndum, beátum Joánnem caelésti doctrína et admirábili spíritus fortitúdine imbuísti : † concéde nobis ejus intercessióne et exémplo; ut quorum cólimus imágines, * virtútes imitémur et patrocínia sentiámus. Per Dóminum.

ALmighty and everlasting God, who, for the justifying of the worship due to holy images, didst endue blessed John with heaven-sent learning, and with marvellous steadfastness of heart: by virtue of his intercession and of the example he has left us, make us to strive to imitate the virtues of the Saints to whose images we do honour, and ever to rely upon their patronage. Through Jesus Christ our Lord.

### Secret.

UT, quae tibi, Dómine, offérimus, dona tuo sint digna conspéctu; beáti Joánnis et Sanctórum, quos ejus ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

TOgether with the prayer of blessed John, may the pleading of thy saints, the presence of whose pictures and statues, in thy temples, his zeal upheld, obtain for us, O Lord, that the gifts we offer be accounted worthy in thy sight. Through Jesus Christ...

### Postcommunion.

SUmpta nos, quaésumus, Dómine, dona caeléstibus armis tueántur : et beáti Joánnis patrocínia circúmdent Sanctórum unánimi suffrágio cumuláta, quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

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...

## 28. St. John Capistran Confessor. († 1456)

*Semidouble.*

*March. 27.* Similábo. *p.* 133. — *March. 28.* Hic vir. *p.* 133.

### Collect.

DEus, qui per beátum Joánnem fidéles tuos in virtúte sanctíssimi nóminis Jesu de crucis inimícis 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, quaésumus; ut spirituálium hóstium ejus intercessióne superátis insídiis, * corónam justítiae a te accípere mereámur. Per eúmdem Dóminum nostrum.

faithful people, to the undoing of the enemies of the Cross [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.**

SAcrifícium, Dómine, quod immolámus, placátus inténde : ut, intercedénte beáto Joánne Confessóre tuo, ad conteréndas inimicórum insídias nos in tuae protectiónis securitáte constítuat. Per Dóminum.

LOok down in pity, O Lord, upon the sacrifice we offer up : through the intercession of blessed John, thy Confessor, may it ensure us safety under thy protection, and enable us to bring to naught the attacks of our enemies. Through Jesus...

**Postcommunion.**

REpléti alimónia caelésti et spirituáli póculo recreáti, quaésumus, omnípotens Deus : ut, intercedénte beáto Joánne Confessóre tuo, nos ab hoste malígno defréndas, et Ecclésiam tuam perpétua pace custódias. Per Dóminum.

FIlled with heavenly food and with spiritual drink, we beseech thee, O Almighty God, that moved by the prayers of blessed John, thy Confessor, thou defend us from our cruel enemy, and ensure lasting peace to thy Church. Through Jesus Christ our Lord.

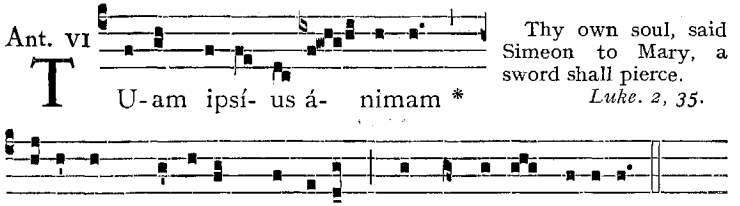
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THE ERIDAY AFTER PASSION SUNDAY.

## Feast of the Seven Dolours of the Blessed Virgin Mary.

*Double major.*

### AT FIRST VESPERS. *(Thursday).*



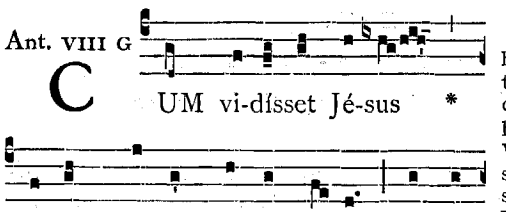

Thy own soul, said Simeon to Mary, a sword shall pierce. *Luke. 2, 35.*

[1] He contributed to the victory at Belgrade over the Turks, which first stemmed the Moslem invasion.

℣. Ora pro nóbis Vírgo dolorosíssima.
℟. Ut dígni efficiámur promissiónibus Chrísti.

℣. Pray for us, O Virgin of dolours.
℟. That we may be made worthy of the promises of Christ.

## AT SECOND VESPERS. *(Friday)*




When Jesus had seen his mother standing by the cross, and the disciple whom he loved, he saith to his mother : Woman, behold thy son. After that, he saith to the disciple : Behold thy mother.
*John 19, 26-27.*

### Collect.

DEus, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Vírginis et Matris Maríae dolóris gládius pertransívit : † concéde propítius, ut qui transfixiónem ejus et passiónem venerándo recólimus, * gloriósis méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuae efféctum felícem consequámur : Qui vivis et regnas.

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.*

*April 1.* Símilábo. *p.* 133. — *April 2.* Hic vir. *p.* 133.

**Mass.** Justus ut pálma. *p.* 1667, *except the following:*

**Collect.**

DEus, humílium celsitúdo, qui beátum Francíscum Confessórem Sanctórum tuórum glória sublimásti : † tríbue, quaésumus; ut ejus méritis et imitatióne, * promíssa humílibus praémia felíciter consequámur. Per Dóminum.

O God who, setting up on high the lowly ones of this earth, hast numbered blessed Francis with thy Saints in glory: grant, we beseech thee, that, helped by his merits and walking in his footsteps, we too may deserve the happiness thou hast promised to them that are humble of heart. Through Jesus Christ...

*Epistle indicated for St. Francis of Paula, p.* 1667.

**Secret.**

HAec dona devótae plebis, Dómine, quibus tua cumulámus altária, beáti Francísci méritis tibi grata, nobísque salutária, te miseránte, reddántur. Per Dóminum nostrum Jesum Chrístum Fílium tuum.

FOR the sake of the merits of blessed Francis, we entreat of thy loving-kindness, O Lord, that the offerings with which thy devout people load thine altars, may be well-pleasing to thee, and may profit them unto salvation. Through Jesus.

**Postcommunion.**

SUmpta, Dómine, sacraménta caeléstia : beáto Francísco Confessóre tuo intercedénte, precámur; ut et temporális vitae subsídia nobis cónferant, et aetérnae. Per Dóminum nostrum.

IN virtue of the prayers of blessed Francis, thy Confessor, we entreat of thee, O Lord, that our having received thy divine sacrament, may ensure to us happiness both in this world and in that which is to come. Through Jesus Christ our Lord.

## 4. St. Isidore of Seville Bp., Conf. and Doct. († 636)

*Double.*

*April 3 and 4.* O Dóctor... beáte Isidóre. *p.* 131.

**Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Isidórum ministrum tribuísti : † praesta, quaésumus; ut quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God, who didst give blessed Isidore 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 10, p.* 968 *and Postcommunion nº 9, p.* 972.

**Mass.** In médio. *p.* 1660.

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## 5. St. Vincent Ferrer Confessor. († 1419)

*Double.*

*April. 4.* Similábo. *p.* 133. — *April 5.* Hic vir. *p.* 133.

**Collect.**

DEus, qui Ecclésiam tuam beáti Vincéntii Confessóris tui méritis et praedicatióne illustráre dignátus es : † concéde nobis fámulis tuis; ut et ipsíus instruámur exémplis, * et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

O God, who wast pleased to ennoble thy Church by the merits and by the preaching of blessed Vincent thy Confessor; grant unto us thy servants, ever to follow the example of holy living he has left us, and in his holy patronage at all times to find sure deliverance from evil. Through Jesus Christ our Lord.

*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

**Mass.** Os justi. *p.* 1665.

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## 11. St. Leo I. Pope, Conf. and Doct. († 461)

*Double.*

*April 10 and 11.* O Dóctor... beáte Léo. *p.* 131.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Leónem Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Leo 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.

**Mass.** Si díligis 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 Hermenegíldum Mártyrem tuum caelésti regno terrénum postpónere docuísti : † da, quaésumus, nobis ejus exémplo cadúca despícere, * atque aetérna 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.

## 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 crucis, eminéntem Jesu Christi sciéntiam beátum Justínum Mártyrem mirabíliter docuísti : † ejus nobis intercessióne concéde; ut errórum circumventióne depúlsa, * fídei firmitátem consequámur. Per eúmdem.

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.

MUnera nostra, Dómine Deus, benígnus súscipe; quorum mirábile mystérium sanctus Martyr Justínus advérsus impiórum calúmnias strénue deféndit. 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.

**Postcommunion.**

CAelésti alimónia refécti, súpplices te, Dómine, deprecámur : ut beáti Justíni Mártyris tui mónitis, de accéptis donis semper in gratiárum actione maneámus. Per Dóminum.

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.)

*April 13.* Istórum. *p.* 128. — *In P. T.* Fíliae Jerúsalem. *p.* 126.

**Collect.**

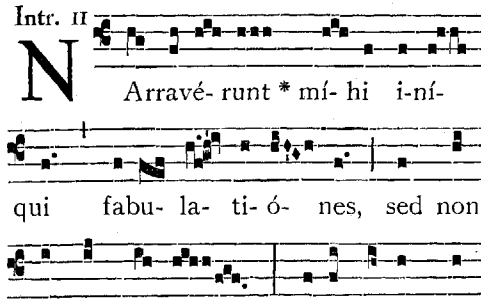
PRaesta, quaésumus, omnípotens Deus : * ut qui sanctórum Mártyrum tuórum Tibúrtii, Valeriáni et Máximi solémnia cólimus, eórum étiam virtútes imitémur. Per Dóminum.

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.

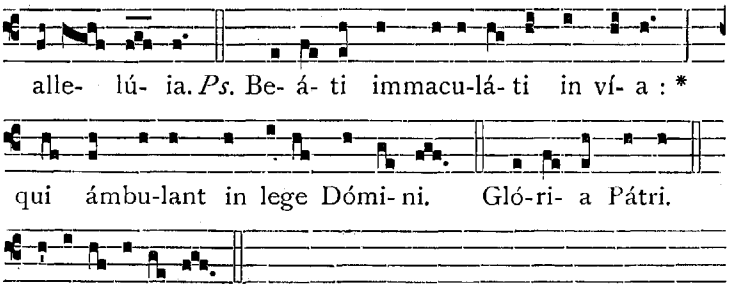
*Secret nº 17, p.* 969 *and Postcommunion nº 20, p.* 973.

¶ *In the churches where the feast of St. Justin is solemnly kept.*

Intr. II




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. 118, 85, 46 and 1.*



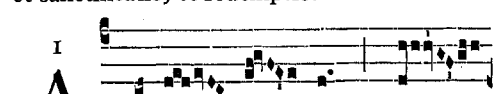

Glória Patri. 2nd tone. *p.* 28.

## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*Opposition between God's wisdom and the world's. 1 Cor. 1, 18-25 and 30.*

FRatres : Verbum crucis, peréuntibus quidem stultítia est; iis autem qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim : Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor hujus saéculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum; plácuit Deo per stultítiam praedicatiónis salvos fácere credéntes. Quóniam et Judaéi signa petunt, et Graeci sapiéntiam quaerunt : nos autem praedicámus Christum crucifíxum : Judaéis quidem scándalum, Géntibus autem stultítiam, ipsis autem vocátis Judaéis atque Graecis, Christum Dei virtútem et Dei sapiéntiam. Quia quod stultum est Dei, sapiéntius est homínibus; et quod infírmum est Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio.

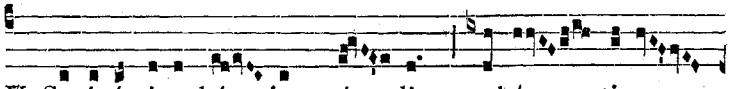
BRethren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written : I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the 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.



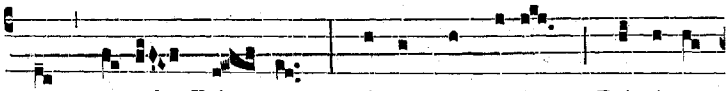

The wisdom of this world is foolishness with God, for it is written : The Lord



knoweth the thoughts of the wise, that they are vain.
*1 Cor. 3, 19 and 20.*



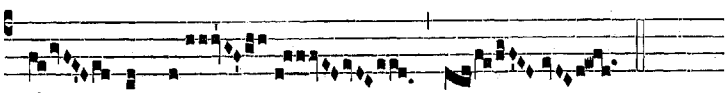
℣. Sapi- énti- a hú- jus mún- di stultí- ti- a



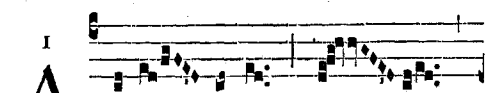
est apud Dé- um, scríptum est enim : Dómi-nus
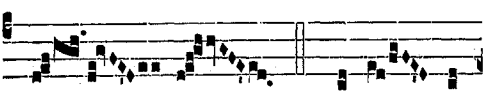


nó- vit cogi- ta-ti- ó- nes sapi- énti- um, * quóni- am



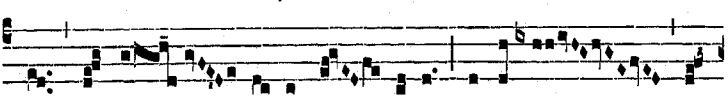
vá- nae sunt.



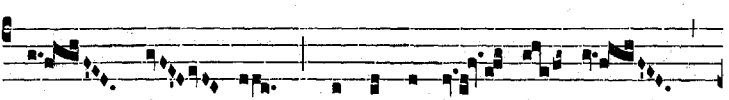
Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord.
*Philipp, 3, 8.*



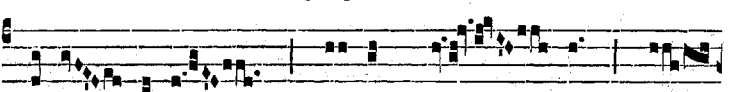
℣. Ve-rúm- ta-



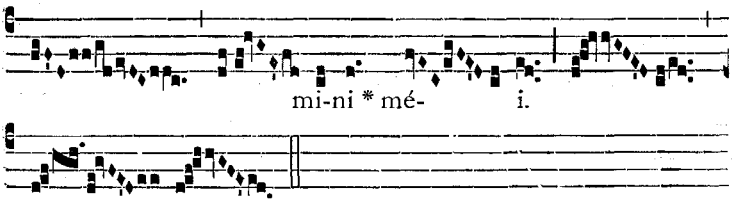
men ex-í- stimo ó- mni- a detrimén-



tum és- se propter emi- nén- tem



sci- én- ti- am Jé- su Chrí- sti Dó-
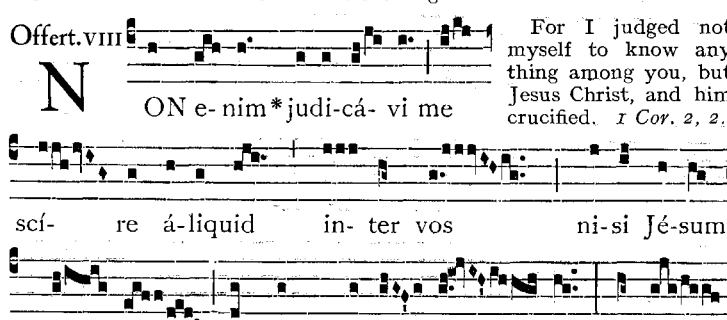



**Continuation of the holy Gospel according to St. Luke.**

*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 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.
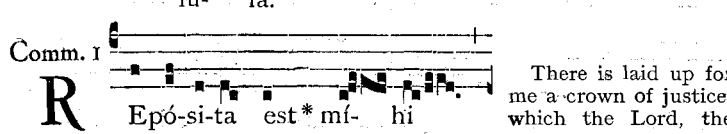
And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

Offert. VIII

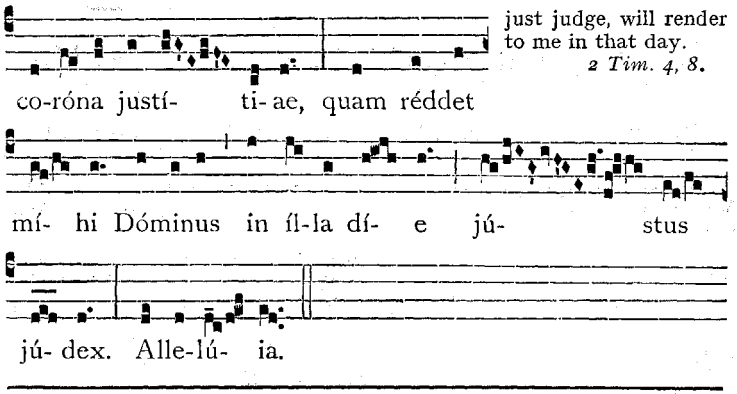



For I judged not myself to know any thing among you, but Jesus Christ, and him crucified. *1 Cor. 2, 2.*

Comm. I




There is laid up for me a crown of justice, which the Lord, the




## 17. St. Anicetus Pope and Martyr. († 175)

*Simple.*

*April 16.* Lux perpétua. *p.* 125.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Anicétum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Anicetus 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.

## 21. St. Anselm Bp., Conf. and Doct. († 1109)

*Double.*

*April 20 and 21.* O Dóctor... beáte Ansélme. *p.* 131.

**Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Ansélmum minístrum tribuísti : † praesta, quaésumus; ut quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

OGod who didst give blessed Anselm 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 10, p.* 968 *and Postcommunion nº 9, p.* 972.

## 22. Sts. Soter († 175) and Caius († 296) Popes and Mart.

*Semidouble.*

*April 21.* Lux perpétua. *p.* 125. — *April 22.* Sáncti et jústi. *p.* 125.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos Sotérem et Cáium Mártyres tuos atque Summos Pontífices, perpétua protectióne custódi; * quos totíus Ecclésiae praestitísti esse pastóres. Per Dóminum.

ETernal 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 nº 1, p.* 967 *and Postcommunion nº 1, p.* 970.

## 23. St. George Martyr at Nicomedia. († 303)

*Semidouble.*

*April 22.* Lux perpétua. *p.* 125. — *April 23.* Sáncti et jústi. *p.* 125.

**Collect.**

DEus, qui nos beáti Geórgii Mártyris tui méritis et intercessióne laetíficas : † concéde propítius; ut qui tua per eum benefícia póscimus, * dono tuae grátiae consequámur. Per Dóminum nostrum.

OGod, 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.**

MUnera, Dómine, obláta sanctífica : et intercedénte beáto Geórgio Mártyre tuo, (*June 11:* beáto Bárnaba Apóstolo tuo) nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum.

SAnctify, we beseech thee, O Lord, the gifts we offer : and, blessed George, thy Martyr, (*June 11:* 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.**

SUpplices te rogámus, omnípotens Deus : ut quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártyre tuo, (*June 11 :* beáto Bárnaba Apóstolo tuo) tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

MOst humbly we beseech thee, O Almighty God, that through the prayers of blessed George, thy Martyr, (*June 11 :* 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.** Protexísti, *as on feast of St. Mark, p.* 1133, *except the prayers as above, and Epistle and Gospel following.*

### Lectio Epistolae 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.*

CAríssime : Memor esto Dóminum Jesum Christum resurrexísse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans : sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quae est in Christo Jesu, cum glória caelésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes : quália mihi facta sunt Antiochíae, Icónii, et Lystris : quales persecutiónes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes qui pie volunt vívere in Christo Jesu, persecutiónem patiéntur.

DEarly 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.*
*John 15, 1-7.*

IN illo témpore : Dixit Jesus discípulis suis : Ego sum vitis vera : et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum : et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me : et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite : sic nec vos, nisi in me mansséritis. Ego sum vitis, vos pálmites : qui manet in me, et ego in eo, hic fert

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,

fructum multum : quia sine me nihil potéstis fácere. Si quis in me non mánserit : mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si mansérítis in me, et verba mea in vobis mánserint : quodcúmque voluéritis, petétis, et fiet vobis.

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 to you.

**Vespers,** *of Martyrs in Paschal Time, p.* 1132 *and* 1138.

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## 24. St. Fidelis of Sigmaringa Martyr. († 1622)

*Double.*

*April 23.* Lux perpétua. *p.* 125. — *April 24.* Sáncti et jústi. *p.* 125.

**Mass.** Protexísti me Déus. *p.* 1623.

### Collect.

DEus, qui beátum Fidélem seráphico spíritus ardóre succénsum, in verae fídei propagatióne martýrii palma et gloriósis miráculis decoráre dignátus es : † ejus, quaésumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritáte confírma; * ut in servítio tuo fidéles usque ad mortem inveníri mereámur. Per Dóminum 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.

*Secret.* Munéribus nostris. *p.* 434, *and Postcommunion no 4, p.* 971.

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## 25. St. Mark Evangelist.
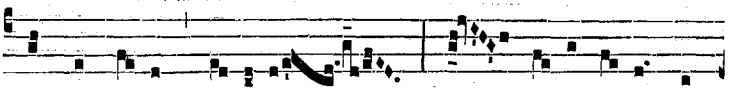
*Double of II Class.*

**At I Vespers of Apostles and Martyrs in P. T.,** *only the Ant. at Magnif. is found here. For the rest, follow the instructions on p.* 1138.

At Magnif.
Ant. 1 g

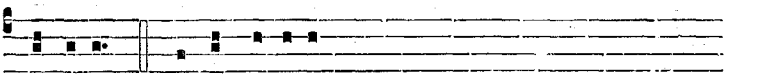



Light perpetual shall shine upon thy Saints, O Lord; and eternal ages.









Dóminum. 2. Et exsultávit... *Cant.* Magníficat. 1 g. *p.* 212 *or* 218.

*Prayer.* Deus, qui beátum Marcum. *p.* 1134.

*On Sunday: Commemoration of Sunday.*

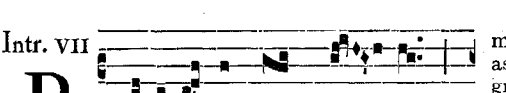
Benedicámus Dómino II. *p.* 139. — *Ant.* Régina caéli. *p.* 242.

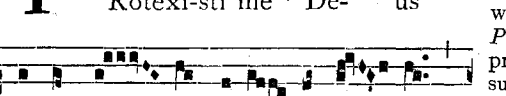
## GREATER LITANIES.

*After the Procession, p.* 722, *the Mass of Rogation days, p.* 732, *is said.*

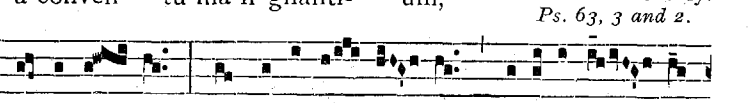
### AT MASS.

Intr. VII



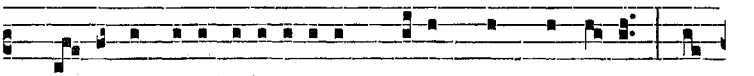




Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity. *Ps.* Hear, O God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. *Ps. 63, 3 and 2.*

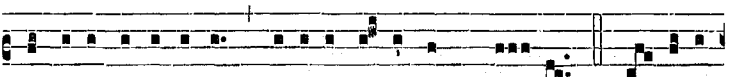




iniqui-tá- tem, alle-lú- ia, alle- lú- ia.



*Ps.* Exáudi Dé-us ora-ti-ónem mé-am cum dépre-cor : * a



timóre i-nimí-ci é-ripe á-nimam mé- am. Gló- ri-a



Pátri. E u o u a e. Glória Pátri. 7th tone. *p.* 30.

## Collect.

DEus, qui beátum Marcum Evangelístam tuum evangélicae praedicatiónis grátia sublimásti : † tríbue, quaésumus; ejus nos semper et eruditióne profícere, * et oratióne deféndi. Per Dóminum.

O God who didst endue blessed Mark, thine Evangelist, with the grace to spend himself in the preaching of thy holy gospel : grant, we beseech thee, that his teachings may be ever our guide, and his prayers our sure defence. Through Jesus...

*On Sunday, the Collect of the Sunday is added.*

## Lectio Ezechielis Prophetae.

*Ezechiel's Cherubim, type of the four Evangelists. Ezech. 1, 10-14.*

SImilitúdo vultus quátuor animálium : fácies hóminis et fácies leónis a dextris ipsórum quátuor : fácies autem bovis a sinístris ipsórum quátuor, et fácies áquilae désuper ipsórum quátuor. Fácies eórum et pénnae eórum exténtae désuper : duae pennae singulórum jungebántur, et duae tegébant córpora eórum : et unumquódque eórum coram fácie sua ambulábat : ubi erat ímpetus spíritus, illuc gradiebántur, nec revertebántur cum ambulárent. Et similitúdo animálium, aspéctus eórum quasi carbónum ignis ardéntium, et quasi aspéctus lampadárum.

AS for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four.

And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went.

And as for the likeness of the living creatures, their appearance was like that of burning coals of fire,

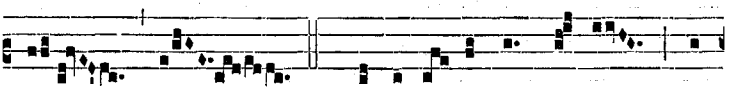
Haec erat vísio discúrrens in médio animálium, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertebántur in similitúdinem fúlguris coruscántis.

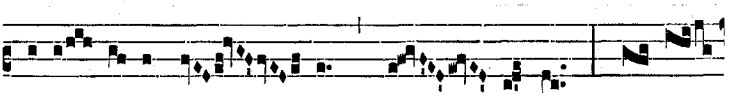
and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

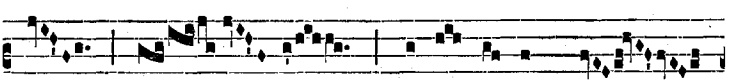
VII

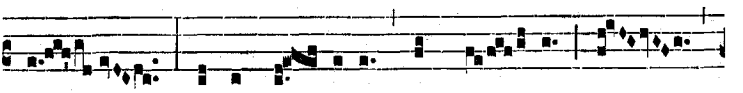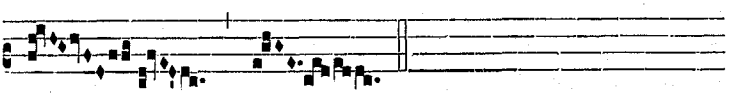



The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. *Ps. 88, 6.*
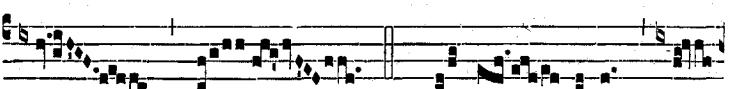


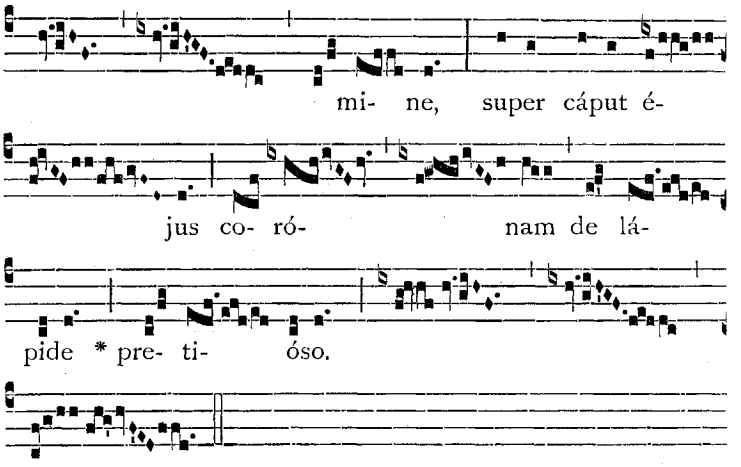



I




O Lord, thou hast set on his head a crown of precious stones. *Ps. 20, 4.*






## ✠ Sequentia sancti Evangelii secundum Lucam.

*The mission of the seventy-two disciples. Luke 10, 1 9.*

IN illo témpore : Designávit Dóminus et álios septuagínta duos : et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis : Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite : ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta : et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite : Pax huic dómui : et si ibi fúerit fílius pacis, requiéscet super illum pax vestra : sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quae apud illos sunt : dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis,

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.
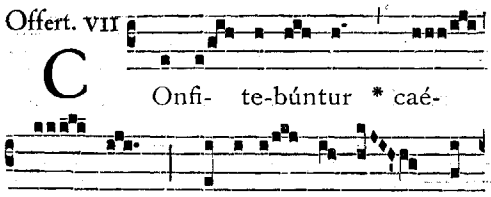
Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house : and if the[1] son of peace be there, your peace shall rest upon him : but if not, it shall return to you. And in the 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 quae apponúntur vobis : et curáte infírmos qui in illa sunt, et dícite illis : Appropinquávit in vos regnum Dei. Credo.

that are therein; and say to them, The kingdom of God is come nigh unto you.

Offert. VII




The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints. *Ps. 88, 6.*

**Secret.**

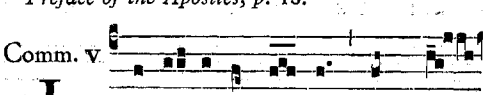
BEáti Marci Evangelístae tui solemnitáte, tibi múnera deferéntes, quaésumus, Dómine : ut, sicut illum praedicátio evangélica fecit gloriósum : ita nos ejus intercéssio, et verbo et ópere tibi reddat accéptos. Per Dóminum nostrum.

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...

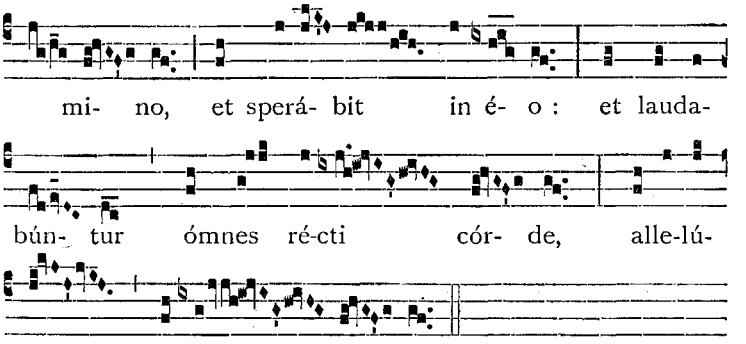
*On Sunday, the Secret of the Sunday is added.*

*Preface of the Apostles, p.* 13.

Comm. v.




The just shall rejoice in the Lord, and shall hope in him : and all the upright in heart shall be praised. *Ps. 63, 11.*




**Postcommunion.**

TRíbuant nobis, quaésumus, Dómine, contínuum tua sancta praesídium : quo beáti Marci Evangelístae tui précibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

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.

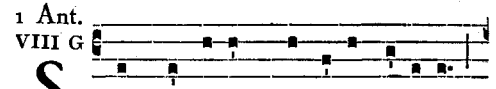
*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## Vespers of Apostles and of Martyrs in Paschal Time.

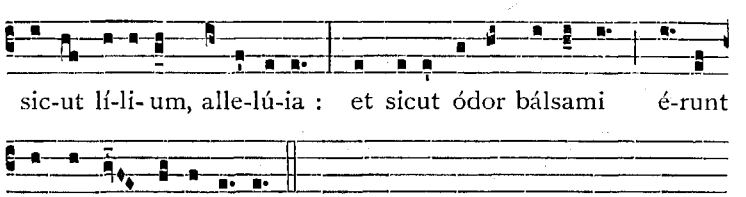
The Church, rejoicing in Christ's Resurrection, no longer shows us the struggles of Apostles and Martyrs; all the Antiphons in Paschal Time represent, under most graceful imagery, the happiness they enjoy in heaven.

*For St. Mark, the Psalms for Apostles are used.*

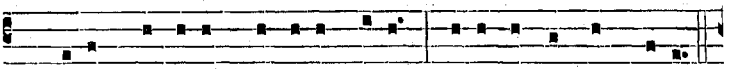
1 Ant. VIII G




Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee, alleluia.



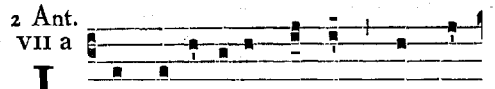
## For Apostles and Martyrs.



*Ps.* Díxit Dóminus Dómino **mé**-o : * Séde a *déxtris* **mé**-is.

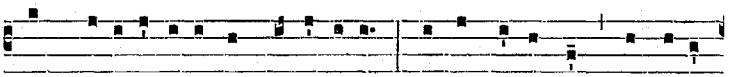
*Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant. VII a



In the heavenly kingdoms is the dwelling of the Saints; and their rest is eternal.

I N caeléstibus régnis * Sanctó-



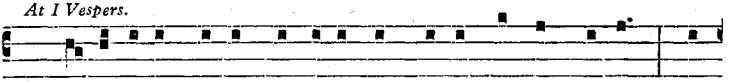
rum habi-tá-ti-o est, alle-lú-ia : et in aetérnum réqui-es



e-ó-rum, alle-lú- ia.

### For Apostles.

*At I Vespers.*

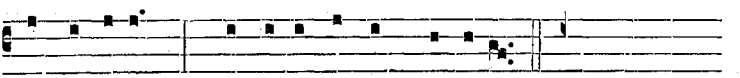


*Ps.* Confi-tébor tí-bi Dómine in tó-to **córde mé**- o : * in

*At II Vespers.*



consí-li-o justórum et congre**ga**-ti-óne. *Ps.* Laudá-te **pú**-e-



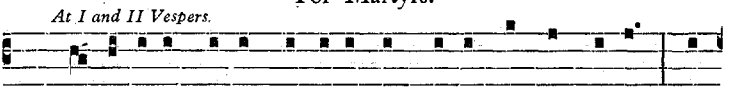
ri **Dó**minum : * laudá-te **nó**men **Dó**mi-ni.

*At I Vespers. Ps.* Confitébor. VII a. *p.* 157.

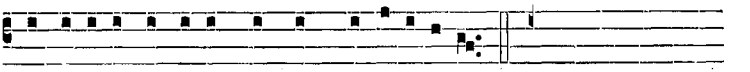
*At II Vespers. Ps.* Laudáte púeri. VII a. *p.* 169.

### For Martyrs.

*At I and II Vespers.*



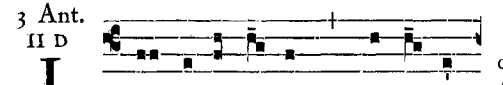
*Ps.* Con-fi-tébor tí-bi Dómine in tó-to **córde mé**- o : * in



consí-li-o justórum et congre**ga**-ti-**ó**ne.

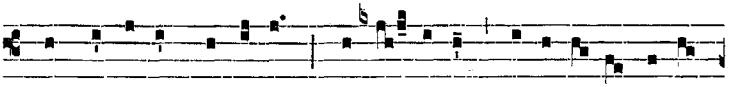
*Ps.* Confitébor. VII a. *p.* 157.

3 Ant.
II D

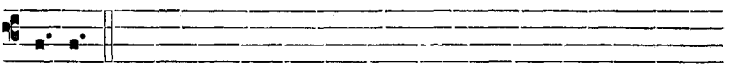


Thy Saints, O Lord, cried within the veil: Alleluia, alleluia, alleluia.

I N ve-laménto * clamá-bant



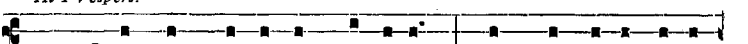
Sáncti tú- i Dómi-ne : al-le- lú-ia, alle-lu- ia, alle-



lú- ia.

For Apostles.

*At I Vespers.*



*Ps.* Be-á-tus vir qui tímet **Dó**minum : * in mandá-tis é-jus

*At II Vespers.*



vó-*let* **ní**mis. *Ps.* Crédi-di propter quod lo**cú**tus sum : * égo

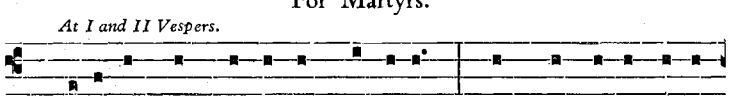


autem humi-li-átus *sum* **ní**mis.

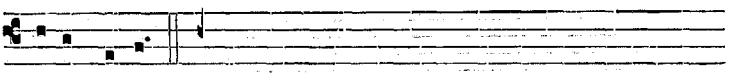
*At I Vespers. Ps.* Beátus vir. II D. *p.* 160.
*At II Vespers. Ps.* Crédidi. II D. *p.* 179.

For Martyrs.

*At I and II Vespers.*

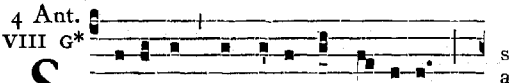


*Ps.* Be-á-tus vir qui tímet **Dó**minum : * in mandá-tis é-jus



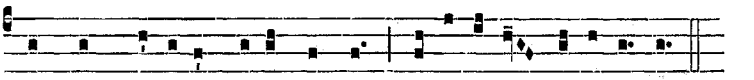
vó-*let* nímis. *Ps.* Beátus vir. II D. *p.* 160.

4 Ant. VIII G*



O ye spirits and souls of the just, sing a hymn to our God.

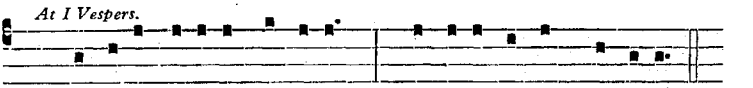
S Pí-ri-tus * et ánimae justórum,



hýmnum dí-ci-te Dé-o nóstro, alle-lú-ia, alle-lú-ia.

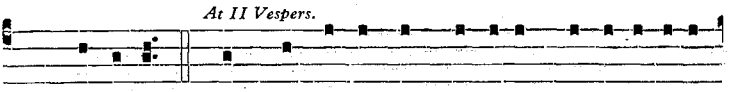
For Apostles.

*At I Vespers.*

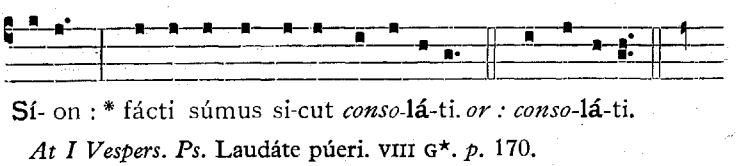


*Ps.* Laudáte pú-e-ri **Dó**minum: * laudáte *nómen* **Dó**mi-ni.

*At II Vespers.*



*or :* **Dó**mi-ni. *Ps.* In converténdo Dóminus capti-vi-tátem



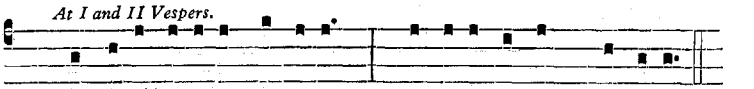
**Sí**-on : * fácti súmus si-cut *conso*-**lá**-ti. *or : conso*-**lá**-ti.

*At I Vespers. Ps.* Laudáte púeri. VIII G*. *p.* 170.

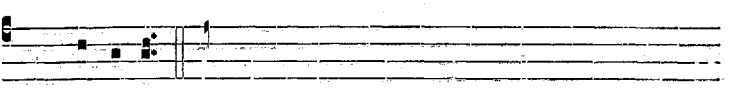
*At II Vespers. Ps.* In converténdo. VIII G*. *p.* 192.

For Martyrs.

*At I and II Vespers.*
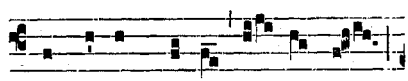


*Ps.* Laudáte pú-e-ri **Dó**minum: * laudáte *nómen* **Dó**mi-ni.



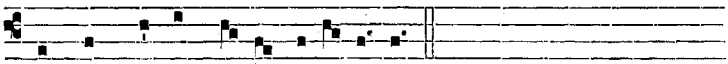
*or :* **Dó**mi-ni. *Ps.* Laudáte púeri. VIII G*. *p.* 170.

℣ Ant. II D



The just shall shine as the sun in the sight of God.

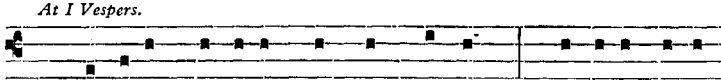
F Ulgébunt jústi * sic- ut sol



in conspéctu Dé- i, alle-lú-ia.

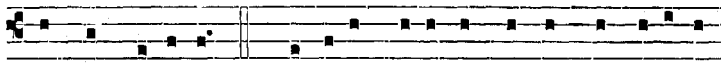
## For Apostles.

*At I Vespers.*



*Ps.* Laudáte Dóminum ómnes **gén**tes : * laudáte é- um

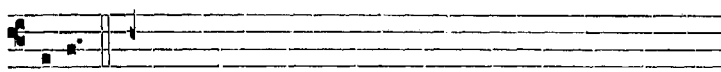
*At II Vespers.*



*ómnes* **pó**pu- li. *Ps.* Dómine probásti me et cognovísti



me : * tu cognovísti sessi- ónem mé- am et resurrecti-ó*nem*

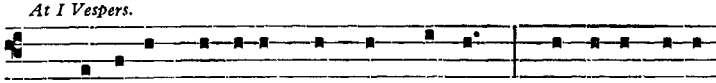


**mé**- am.

*At I Vespers. Ps.* Laudáte Dóminum. II D. *p.* 184.
*At II Vespers. Ps.* Dómine probásti me. II D. *p.* 202.

## For Martyrs.

*At I Vespers.*

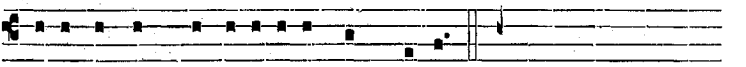


*Ps.* Laudá-te Dóminum ómnes **gén**tes : * laudá-te é- um

*At II Vespers.*



*ómnes* **pó**pu- li. *Ps.* Crédi-di propter quod **locú**tus sum : *



égo au-tem humi-li-átus *sum* nímis.

*At I Vespers. Ps.* Laudáte Dóminum. II D. *p.* 184.
*At II Vespers. Ps.* Crédidi propter. II D. *p.* 179.

## Chapter.

*Epistle for the Mass of a Martyr in P. T.*
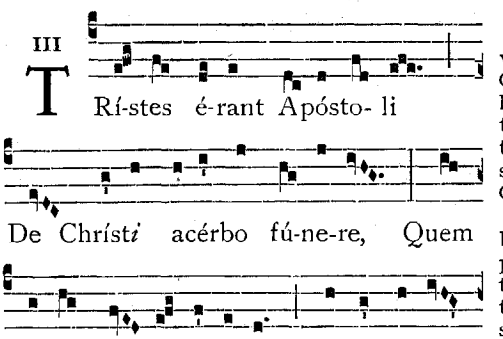
STabunt justi in magna constántia † advérsus eos qui se angus*tia*vérunt, * et qui abstulérunt labóres eórum.

THE just shall stand with great constancy against those that have afflicted them, and taken away their labours.

## Hymn of Apostles. *(X. cent.?)*
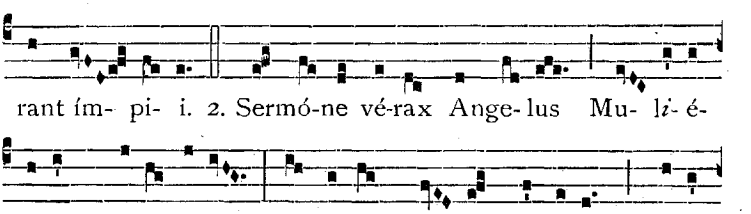
The Hymn depicts the Apostles' grief changed to joy at the news the women bring of the risen Saviour: soon they will see him for themselves. — The 5th verse is proper to this season alone: it recalls the first ages of the Church, when Baptism was solemnly conferred at Easter and Whitsuntide. We also, like the newly baptized, must pray that Jesus may be continually risen in our souls.

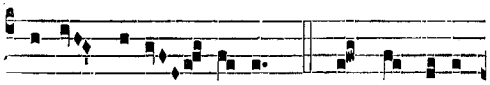
III
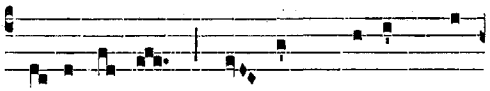



1. The dismal scene was yet in view, Christ's sufferings fresh, his death still new; th'Apostles, grieving at their loss, still felt his scourge and bore his Cross,

2. When heaven's bright messenger appears, and, wiping off the women's tears, foretells them they the first should be to reap the fruits of constancy.
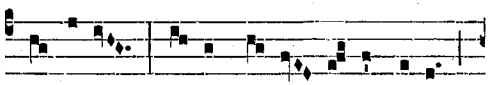




fé-ret fidé- li- um. 3. Ad ánxi- os



Apósto- los Cúr- runt sta-tim dum



núnti-ae, Illae mi-cán-tis óbvi- a



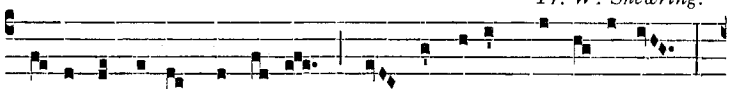
Christi ténent vestí- gi- a. 4. Ga-lí-

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.

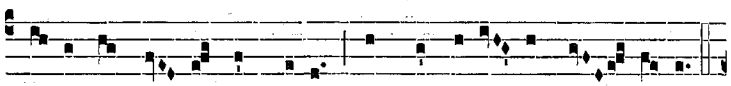
4. Th'Apostles heard, and led by fame to Galilee's high mountain came, and, happy, in that mount adored their living and life-giving Lord.

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.*



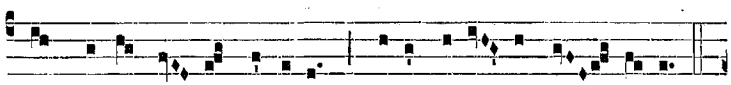
laé-*ae* ad álta mónti- um Se cónferunt Apósto-li,



Je-súque, vó- ti cómpotes, Almo be-án-tur lú- mi-ne.



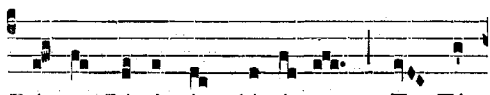
5. Ut sis perénne ménti-bus Paschá-le Jésu gáudi- um,



A mórte dí- ra críminum Vítae renā- tos lí- be-ra.

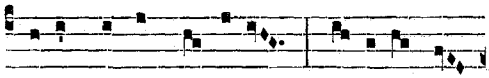
6. Doxology a) or b), as below.

### a) From Easter to Ascension.



Dé- o Pátri sit gló-ri- a, Et Fí-

May endless worlds the glories tell of Christ, who vanquished death



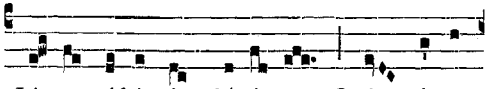
li- o, quí a mórtu- is Surréxit, ac

and hell, and one eternal praise repeat the Father and the Paraclete.
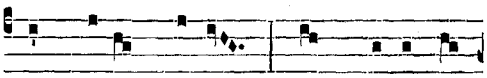


Pa- rácli-to, In sempi-tér-na saé- cu- la. Amen.

### b) From Ascension to Pentecost.



Jé-su tí-bi sit gló-ri- a, Qui víctor

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.



in caélum ré-dis, Cum Pátre et



ál-mo Spí-ri-tu, In sempi-tér-na saé- cu- la. Amen.

### Versicle of I Vespers.

℣. Sáncti et jústi in Dómino gaudéte, allelúia.
℟. Vos elégit Déus in hereditátem síbi, allelúia.

℣. O ye holy and just ones, rejoice in the Lord, alleluia.
℟. God has chosen you to himself as an inheritance, alleluia.

### Versicle of II Vespers.

℣. Pretiósa in conspéctu Dómini, allelúia.
℟. Mors sanctórum éjus, allelúia.

℣. Precious in the sight of the Lord, alleluia.
℟. Is the death of his saints, alleluia.

### Hymn for one Martyr.

Hymn. III

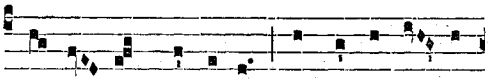


D E- us tu-órum mí-li-tum

1. O God, the lot, reward, and prize that crowns thy Martyrs' victories, grant, while we sing this Martyr's



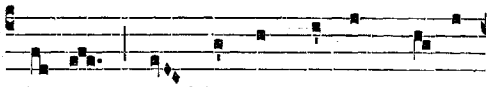
Sors et coróna, praémi- um : Láudes



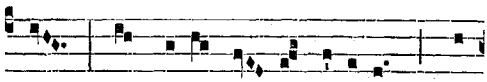
ca-nén-tes Márty-ris, Absólve né- xu



crí- mi- nis. 2. Hic nempe múndi gáu-



di- a, Et blánda fráudum pá-bu-



la Imbú-ta fél- le députans, Per-

praise, we may renounce our sinful ways.

2. The world with specious cheats disguised he soon discovered and despised, and laboured for a nobler gain than palling pleasures mixed with pain.

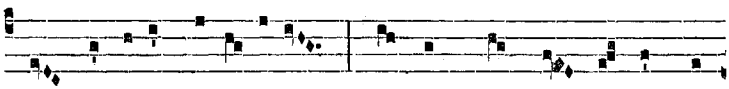
3. No force could make his mind relent, no racks his resolution bent; fearless of death, he sheds his blood and wades to heaven through the flood.

4. O vocal blood, now pierce the skies and deal with heaven to hear our cries; that on his glorious triumph we may find indulgence, Lord, with thee.

*Tr. W. Shewring.*



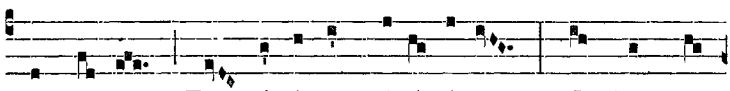
vénit ad cae-lé- sti- a. 3. Poénas cucúrrit fórti- ter,



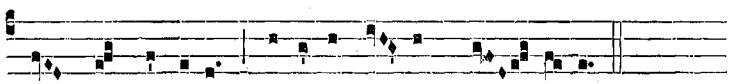
Et sústu-lit vi-rí- li-ter : Fundénsque pro te sángui-



nem, Ætérna dó- na pós- si-det. 4. Ob hoc precá-tu



súppli- ci Te póscimus pi- ís-sime : In hoc tri-

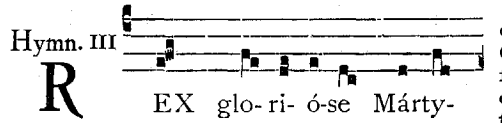


úmpho Márty-ris, Dimítte nó- xam sér- vu- lis.

5. Doxology a) or b) *p.* 1144 and Versicle as follows.

## Hymn for several Martyrs.

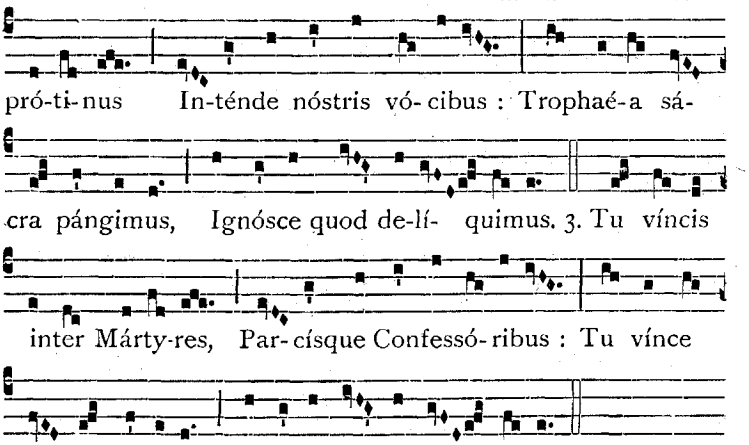
Hymn. III




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:

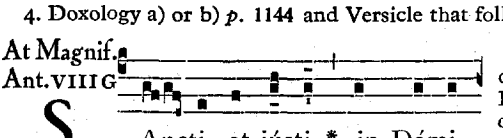
2. Thine ear in mercy, Saviour, lend, while unto thee our prayers ascend; and as we count their triumphs won, forgive the sins that we have done.

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.*
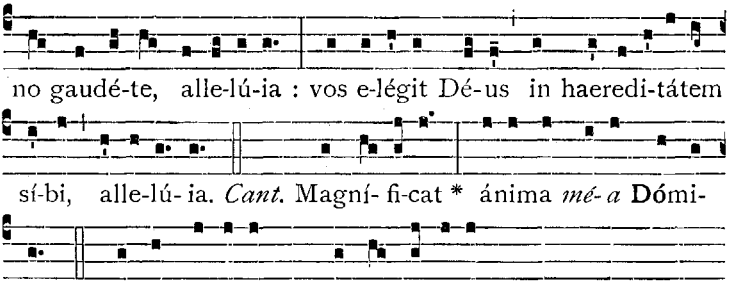



4. Doxology a) or b) *p.* 1144 and Versicle that follows.

At Magnif. Ant. VIII G




O ye holy and just ones, rejoice in the Lord, allel. God has chosen you to himself as an inheritance, allel.




*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.
*For Prayer is said the Collect of the Mass.*
*On Sunday : Commemoration of Sunday.*
Benedicámus Dómino II. *p.* 139. — *Ant.* Regína caéli. *p.* 242.

## 26. Sts. Cletus († 91) and Marcellinus († 304) Pp. and Mart.

*Semidouble.*

*April 25.* Lux perpétua. *p.* 125. — *April 26.* Sáncti et jústi. *p.* 125.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos Cletum et Marcellínum Mártyres tuos atque Summos Pontífices, perpétua protectióne custódi; * quos totíus Ecclésiae praestitísti esse pastóres. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Cletus and Marcellinus 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 nº 1, p.* 967 *and Postcommunion nº 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 beátum Petrum, Confessórem tuum, virtúte et doctrína roborásti : † concéde propítius; ut ejus exémplis et mónitis, errántes ad salútem resipíscant, * et fidéles in veritátis confessióne persevérent. Per Dóminum.

OGod, who for the safeguarding of the Catholic faith didst confirm blessed Peter, thy Confessor, in doctrine and virtue; mercifully grant that by his example and teaching, both those who have gone astray may return to salvation, and those who are faithful may persevere in the confession of the truth. Through Jesus...

*Secret nº 10,* 968 *and Postcommunion nº 9,* 972.

## 28. St. Paul of the Cross Confessor. († 1775)

*Double.*

*April 27.* Similábo. *p.* 133. — *April 28.* Hic vir. *p.* 133.

### Collect.

DOmine Jesu Christe, qui ad mystérium crucis praedicándum, sanctum Paulum singulári caritáte donásti, et per eum novam in Ecclésia famíliam floréscere voluísti : † ipsíus nobis intercessióne concéde; ut passiónem tuam júgiter recoléntes in terris, * ejúsdem fructum cónsequi mereámur in caelis : Qui vivis et regnas.

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.

### Secret.

CÆléstem nobis, Dómine, praébeant mystéria haec passiónis et mortis tuae fervórem : quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibíque placéntem exhíbuit : Qui vivis.

MAY these sacred mysteries, O Lord, imbue our hearts with ardent and heaven-sent devotion to thy Passion and death : even such as burned in the heart of St Paul, who, in celebrating them, offered up his body as a victim, living, holy, and well-pleasing to thee. Who livest.

### Postcommunion.

SUmpsimus, Dómine, divínum sacraméntum, imménsae caritátis tuae memoriále perpétuum : tríbue, quaésumus; ut sancti Pauli méritis et imitatióne, aquam de fóntibus tuis hauriámus in vitam aetérnam saliéntem, et tuam sacratíssimam passiónem córdibus nóstris impréssam móribus et vita teneámus : Qui vivis.

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)

*April 27.* Lux perpétua. *p.* 125.

### Collect.

PRaesta, quaésumus, omnípotens Deus : * ut qui beáti Vitális Mártyris tui natalítia

GRant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed Vitalis,

cólimus, intercessióne ejus in tui nóminis amóre roborémur. Per Dóminum.

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.

**Mass** *of St. Vitalis.* Protexísti, *p.* 1623.

## 29. St. Peter of Verona Martyr. († 1252)

*Double.*

*April 28.* Lux perpétua. *p.* 125. — *April 29.* Sáncti et justi. *p.* 125.

### Collect.

PRaesta, quaésumus, omnípotens Deus : † ut beáti Petri Mártyris tui fidem cóngrua devotióne sectémur; * qui pro ejúsdem fídei dilatatióne, martýrii palmam méruit obtinére. Per Dóminum.

MAke us, O Almighty God, we beseech thee, with ardent devotion to strive for the faith of blessed Peter, thy Martyr, who because of his zeal for the spreading of that same faith, was accounted worthy of the palm of martyrdom. Through Jesus.

### Secret.

PReces, quas tibi Dómine offérimus, intercedénte beáto Petro Mártyre tuo, cleménter inténde : et propugnatóres fídei sub tua protectióne custódi. Per Dóminum.

BE moved, we beseech thee, O Lord, by the prayers of thy blessed Martyr Peter, to give favourable ear to our supplications : and be thou ever a defence to all who fight in the cause of the true faith. Through Jesus Christ our Lord.

### Postcommunion.

FIdéles tuos, Dómine, custódiant sacraménta quae súmpsimus : et, intercedénte beáto Petro Mártyre tuo, contra omnes advérsos 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.*

*April 29.* Véni spónsa. *p.* 134. — *April 30.* Véni spónsa. *p.* 135.

### Collect.

DA, quaésumus, omnípotens Deus : † ut qui beátae Catharínae Vírginis tuae natalítia cólimus; * et ánnua solemnitáte

O Almighty God, grant, we beseech thee, unto us, who commemorate the passing from this life of thy blessed Virgin Catharine, year by

laetémur, 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 Catharínae solemnitáte offérimus preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum nostrum Jesum 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.**

ÆTernitátem nobis, Dómine, cónferat, qua pasti sumus, mensa caeléstis : quae beátae Catharínae Vírginis 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.

## 1. Sts. Philip and James the Less Apostles.

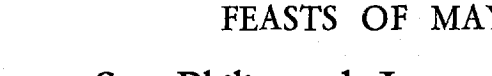
*Double of II Class.*

**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 Magnif.
Ant. VI F
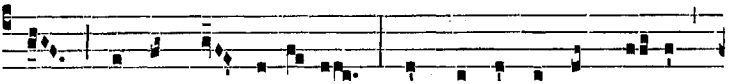


NON turbé-tur * cor véstrum,



ne-que formí- det : cré- di-tis in Dé-

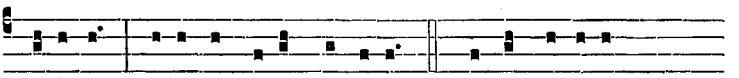
Let not your heart be troubled : you believe in God, believe also in me : in my Father's house there are many mansions.

*Gospel.*





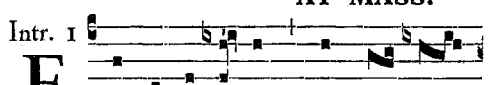


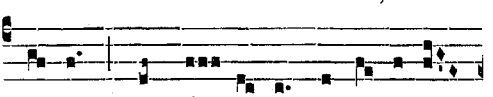



*Cant.* Magníficat. VI F. *p.* 216 *or* 219.
*Prayer.* Deus, qui nos ánnua. *p.* 1153.
*On Sunday, Commem. of the Sunday, but not of St. Catharine of Siena.*
Benedicámus Dómino II. *p.* 139. — *Ant.* Regína caeli. *p.* 242.

## AT MASS.

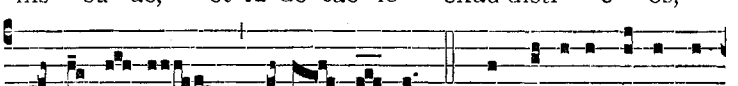
Intr. I

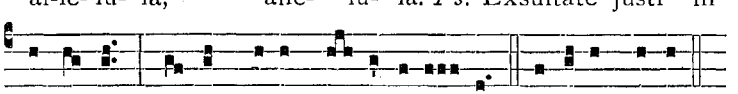


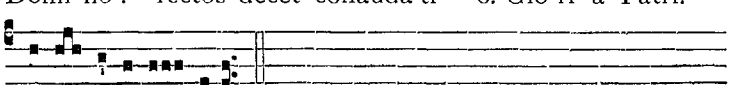




In the time of their tribulation they cried to thee, O Lord, and thou heardest them from heaven. *Ps.* Rejoice in the Lord, ye just : praise becometh the upright. *Neh. or 2 Esd. 9, 27 ; Ps. 32, 1.*




Glória Pátri. 1st tone. *p.* 28.

### Collect.

DEus, qui nos ánnua Apostolórum tuórum Philíppi et Jacóbi solemnitáte laetíficas : † praesta, quaésumus; ut quorum gaudémus méritis, * instruámur exémplis. Per Dóminum.

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.

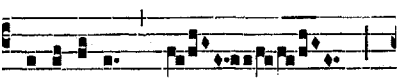
*Good and bad at the Judgment. Wisdom 5, 1-5.*

STabunt justi in magna constántia advérsus eos, qui se angustiavérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne insperátae salútis, dicéntes intra se, paeniténtiam agéntes, et prae angústia spíritus geméntes : Hi sunt, quos habúimus aliquándo in derísum, et in similitúdinem impropérii. Nos insensáti vitam illórum aestimabámus insániam, et finem illórum sine honóre : ecce quómodo computáti sunt inter fílios Dei, et inter Sanctos sors illórum est.

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.

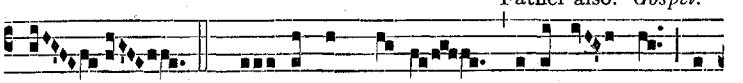
Allelúia, allelúia. ℣. Confitebúntur. *p.* 1135.

VIII
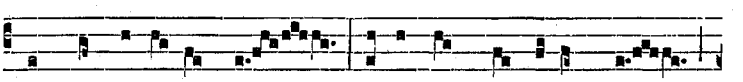


A Lle-lú-ia. *

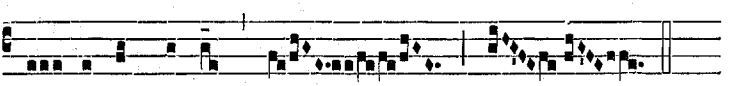
So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. *Gospel.*



℣. Tán-to témpo-re vobíscum sum, et



non cogno-vístis me? Phil-íppe, qui vídet me, *



ví-det et Pátrem.

## ✠ Sequentia sancti Evangelii secundum Joannem.

*Jesus goes to prepare a place with his Father for his Apostles. He will give them great power, and will hear all their prayers. John 14, 1-13.*

IN illo témpore : Dixit Jesus discípulis suis : Non turbétur cor vestrum. Créditis in Deum, et in me crédite. In domo Patris mei mansiónes multae sunt. Si quo minus dixíssem vobis : Quia vado paráre vobis locum. Et si abíero, et praeparávero vobis locum : íterum vénio, et accípiam vos ad meípsum, ut ubi sum ego, et vos sitis. Et quo ego vado scitis, et viam scitis. Dicit ei Thomas : Dómine, nescímus quo vadis : et quómodo póssumus viam scire? Dicit ei Jesus : Ego sum via et véritas et vita; nemo venit ad Patrem nisi per me. Si cognovissétis me, et Patrem meum útique cognovissétis : et ámodo cognoscétis eum, et vidístis eum. Dicit ei Philíppus : Dómine, osténde nobis Patrem, et súfficit nobis. Dicit ei Jesus : Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem. Quómodo tu dicis : Osténde nobis Patrem? Non créditis, quia ego in Patre, et Pater in me est? Verba, quae ego loquor vobis, a meípso non loquor. Pater autem in me manens, ipse facit ópera. Non créditis, quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa crédite. Amen, amen dico vobis, qui credit in me, ópera quae ego fácio, et ipse fáciet, et majóra horum fáciet : quia ego ad Patrem vado. Et quodcúmque petiéritis Patrem in nómine meo, hoc fáciam.

Credo.

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.

*Offertory.* Confitebúntur. *p.* 1137.

## Secret.
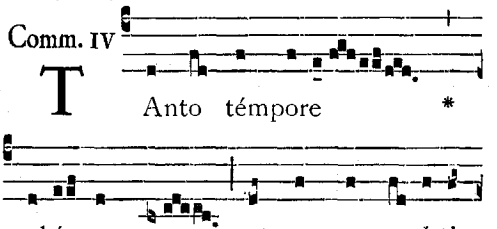
MUnera, Dómine, quae pro Apostolórum tuórum Philíppi et Jacóbi solemnitáte deférimus, propítius súscipe : et mala ómnia, quae merémur, avérte. Per Dóminum.

ACcept, 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.
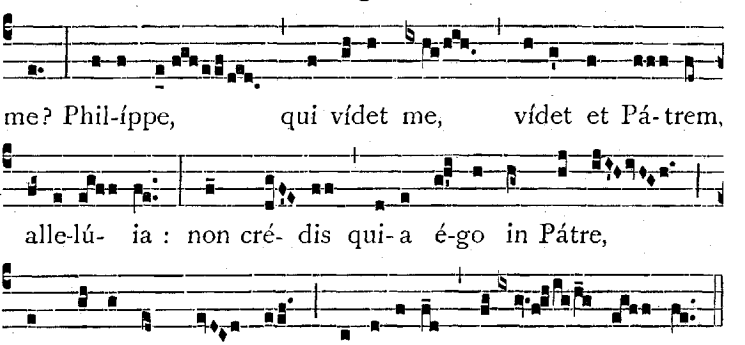
*On Sunday, the Secret of the Sunday is added.*

*Preface of the Apostles, p.* 13.

Comm. IV




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? *Gospel.*



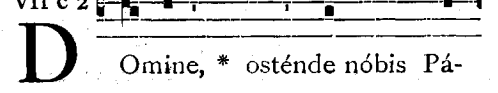

*Postcommunion nº 5, p.* 971.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

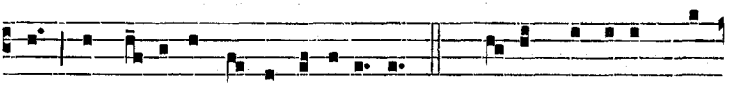
## AT SECOND VESPERS.

The five Antiphons are taken from chap. 14 of St. John, and, except the fifth, from the Gospel at Mass.

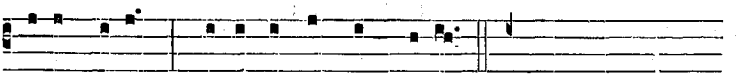
1 Ant.
VII c 2




Lord, shew us the Father; and it is enough for us.



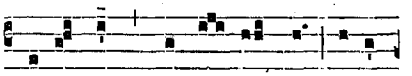
trem, et súf-fi-cit nó-bis, alle-lú-ia. *Ps.* Dí-xit Dóminus **Dó-**



mino **mé**-o : * Séde a **déx**tris **mé**-is.

*Ps.* **Díxit Dóminus. VII c2.** *p.* 151

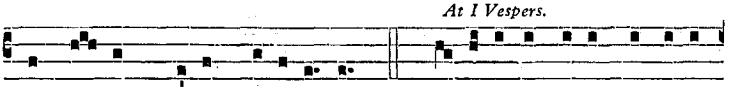
2 Ant. VII a



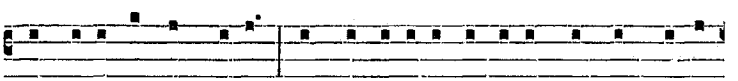
Philip, he that seeth me seeth the Father also.

P Hi-líppe, * qui ví-det me, vídet

*At I Vespers.*

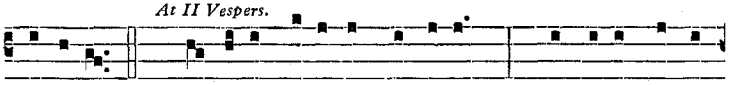


et Pátrem mé-um, alle-lú-ia. *Ps.* Confi-tébor tíbi Dómine

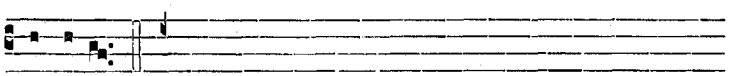


in tóto **córde mé**-o : * in consí-li-o justórum et congre**ga**-

*At II Vespers.*



ti-**óne**. *Ps.* Laudáte **pú**-e-ri **Dó**minum : * laudáte **nó**men

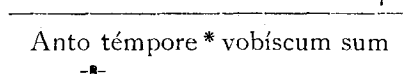


**Dó**mi-ni.

*At I Vespers. Ps.* **Confitébor. VII a.** *p.* 157.

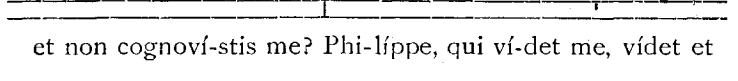
*At II Vespers. Ps.* **Laudáte púeri. VII a.** *p.* 169.

3 Ant. III a

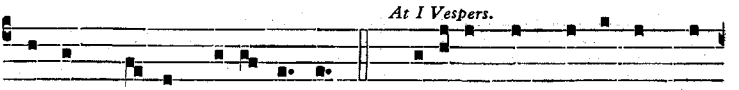


Have I been so long a time with you and have you not known me? Philip, he that seeth me seeth the Father also.

T Anto témpore * vobíscum sum



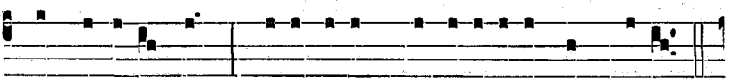
et non cognoví-stis me? Phi-líppe, qui ví-det me, vídet et




Pátrem mé- um, alle-lú- ia. *Ps.* Be-átus vir qui **tí**met **Dó**-




**mi**-num : * in mandátis éjus vó*let* **ní**mis. *Ps.* Crédidi propter



**quod** lo**cútus** sum : * égo autem humi-li-átus *sum* **ní**mis.

*At I Vespers. Ps.* Beátus vir. III a. *p.* 160.

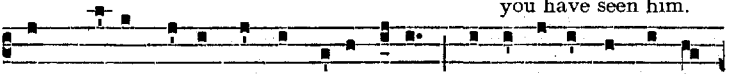
*At II Vespers. Ps.* Crédidi. III a. *p.* 179.

4 Ant. VII a

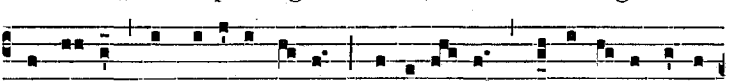


If you had known me, you would have known my Father also: and from henceforth you shall know him, and you have seen him.

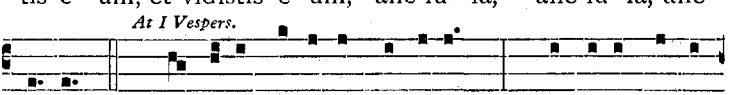
S I cogno- vissé-tis me, * et Pá-



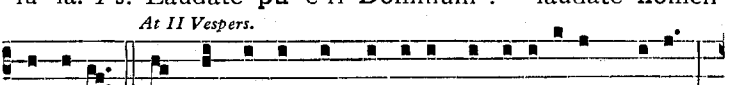
trem mé-um ú-tique cognovissé-tis, et ámodo cognoscé-



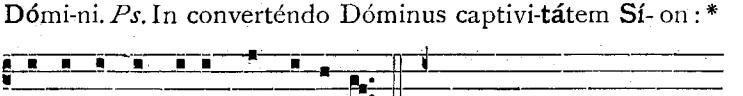
tis é- um, et vidístis é- um, alle-lú- ia, alle-lú- ia, alle-




lú- ia. *Ps.* Laudáte **pú**- e-ri **Dó**minum : * laudáte **nó**men




Dómi-ni. *Ps.* In converténdo Dóminus captivi-**tá**tem **Sí**-on : *

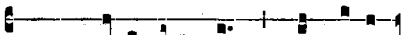


fácti súmus sicut **con**so-**lá**-ti.

*At I Vespers. Ps.* Laudáte púeri. VII a. *p.* 169.

*At II Vespers. Ps.* In converténdo. VII a. *p.* 191.

℣ Ant. III a
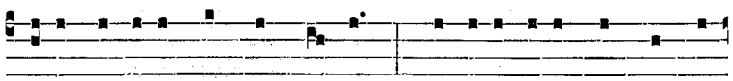


If you love me, keep my commandments.

S I di-lígi-tis me, * mandáta

*At I Vespers.*

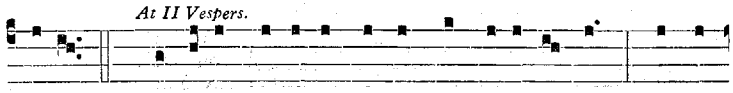


mé- a serváte, alle-lú-ia, alle-lú-ia, alle-lú- ia. *Ps.* Lau-

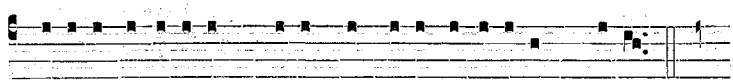


dáte Dóminum ómnes géntes : * laudáte é-um *ómnes* pó-

*At II Vespers.*



pu-li. *Ps.* Dómine probásti me et cognovísti me : * tu co-



gnovísti sessi-ónem mé- am et resurrecti-*ónem* mé- am.

*At I Vespers. Ps.* Laudáte Dóminum. III a. *p.* 184.

*At II Vespers. Ps.* Dómine probásti. III a. *p.* 204.

*Chapter, Hymn and ℣. as for Vespers of Apostles in P. T. p.* 1143.

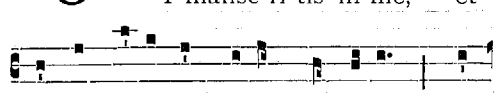
At Magnif. Ant. VII a



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.*

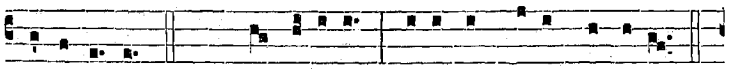
S I mansé-ri-tis in me, * et



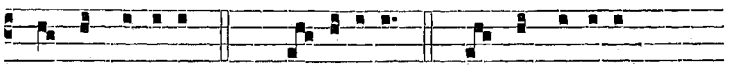
vérba mé- a in vóbis mánse-rint, quod-



cúmque pe-ti- é-ri-tis, fí- et vó-bis, alle-lú- ia, alle-lú- ia,



alle-lú- ia. *Cant.* Magní-ficat * ánima mé-a Dóminum.



2. Et exsultávit... *or* Magní-ficat... 2. Et exsultávit...

*Cant.* Magníficat. VII a. *p.* 217 *or* 222.

*Prayer.* Deus, qui ánnua. *p.* 1153.

*On Sunday, Commemoration of St. Athanasius, after that of the Sunday.*

Benedicámus Dómino II. *p.* 139. — *Ant.* Regína caeli. *p.* 242.

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## 2. St. Athanasius Bp., Conf. and Doct. († 373)

*Double.*

*May 1 and 2.* O Dóctor... beáte Athanási. *p.* 131.

**Collect.**

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti Athanásii Confessóris tui atque Pontíficis solemnitáte deférimus : † et qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccátis. Per Dóminum.

GRaciously 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.

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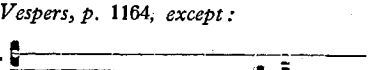
## 3. Finding of the Holy Cross (by 320)

*Double of II Class.*

### AT FIRST VESPERS. *(May 2)*

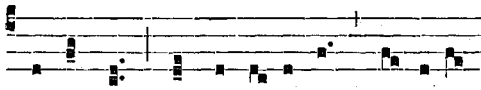
*As at II Vespers, p.* 1164, *except :*

At Magnif. Ant. I D



O Crux, * splendí-di- or cún-

O Cross, brighter than any stars, famed through the world,

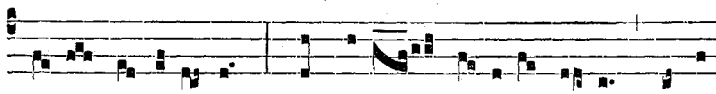


ctis ástris, múndo cé-lebris, homí-ni-



bus multum amá-bi-lis, sán-

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.



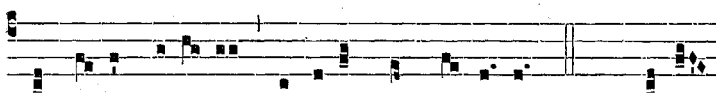
cti- or u-nivér-sis : quae só-la fu- ísti dígna portá-



re ta-léntum múndi : dúlce lígnum, dúlces clávos,



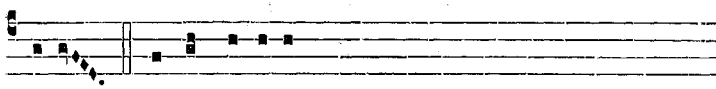
dúlci- a férens póndera : sál-va praeséntem ca-tér-vam,



in tú- is hódi- e láudibus congre-gá-tam. *P. T.* Alle-



lú- ia, alle- lú- ia. *Cant.* Magní- ficat * ánima *mé- a* **Dó-**



minum. 2. Et exsultávit...

*Cant.* Magníficat. I D. *p.* 212 *or* 218.

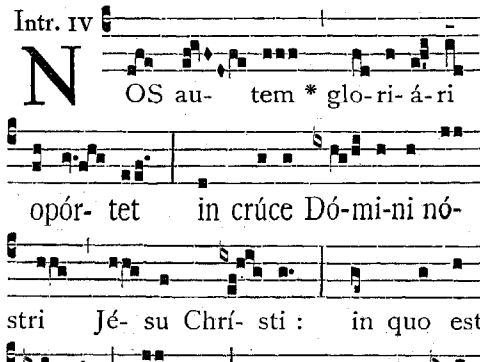
*Prayer.* Deus, qui in praeclára. *p.* 1161.

*On Sunday, Commemoration of the Sunday, after that of St. Athanasius.*

Benedicámus Dómino II. *p.* 139. — *Ant.* Regína caeli. *p.* 242.

## AT MASS.

Intr. IV




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.*

Glória Pátri. 4th tone. *p.* 29.

### Collect.

DEus, qui in praeclára salutíferae Crucis Inventióne, Passiónis tuae mirácula suscitásti : † concéde : ut vitális ligni prétio * aetérnae vitae suffrágia consequámur : Qui vivis et regnas.

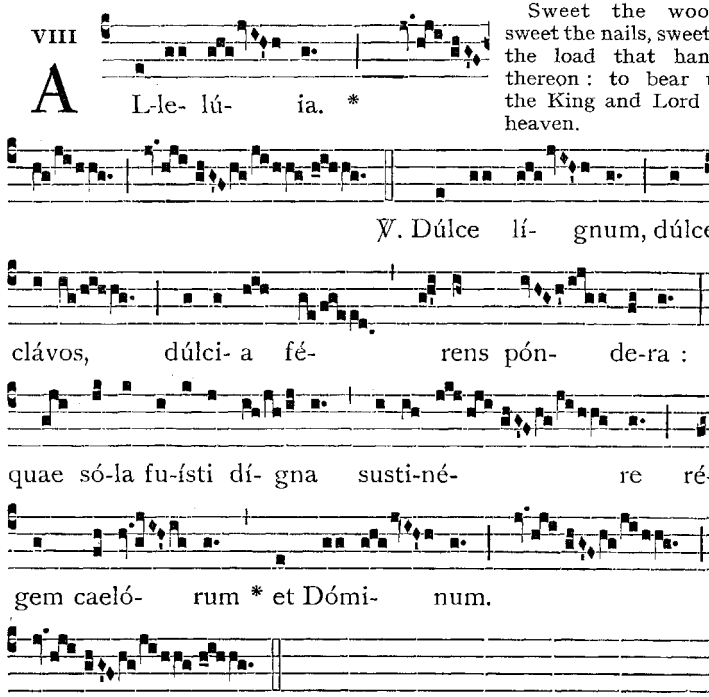
O God who, at the glorious finding of thy life-giving Cross, didst repeat the wonders thou hadst wrought in the hour of thy Passion : grant that the priceless worth of this saving wood may purchase for us everlasting life. Who livest...

*On Sunday, the Collect of the Sunday is added.*

*Epistle.* Hoc enim sentíte. *p.* 525.

Allelúia, allelúia. ℣. Dícite in géntibus. *p.* 673.

VIII




Sweet the wood, sweet the nails, sweeter the load that hangs thereon: to bear up the King and Lord of heaven.

## ✠ Sequentia sancti Evangelii secundum Joannem.

*Jesus converses with Nicodemus. John 3, 1-15.*

IN illo témpore : Erat homo ex pharisaéis, Nicodémus nómine, princeps Judaeórum. Hic venit ad Jesum nocte, et dixit ei : Rabbi, scimus quia a Deo venísti magíster : nemo enim potest haec signa fácere quae tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei : Amen, amen dico tibi, nisi quis renátus fúerit dénuo, non potest vidére regnum Dei. Dicit ad

AT that time, There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to him, Rabbi, we know that thou art come, a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus anwered, and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus

eum Nicodémus : Quómodo potest homo nasci, cum sit senex? Numquid potest in ventrem matris suae iteráto introíre et renásci? Respóndit Jesus : Amen, amen dico tibi, nisi quis renátus fúerit ex aqua et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est : et quod natum est ex spíritu, spíritus est. Non miréris quia dixi tibi : Opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat : sic est omnis qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei : Quómodo possunt haec fíeri? Respóndit Jesus et dixit ei : Tu es magíster in Israel, et haec ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimónium nostrum non accípitis. Si terréna dixi vobis, et non créditis : quómodo, si díxero vobis caeléstia, credétis? Et nemo ascéndit in caelum, nisi qui descéndit de caelo, Fílius hóminis, qui est in caelo. Et sicut Móyses exaltávit serpéntem in desérto, ita exaltári opórtet Fílium hóminis : ut omnis qui credit in ipsum, non péreat, sed hábeat vitam aetérnam.

Credo.

saith to him, How can a man be born again, when he is old? Can he enter a second time into his mother' s womb, and be born again? Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; so is every one that is born of the Spirit.

Nicodemus answered, and said to him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting.

*Offertory*. Déxtera Dómini. *p*. 548.

## Secret.

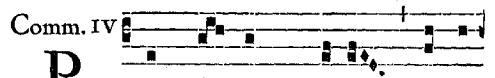
SAcrifícium, Dómine, quod tibi immolámus, placátus intende : ut ab omni nos éruat bellórum nequítia, et per vexíllum sanctae Crucis Fílii tui, ad conteréndas potestátis advérsae insídias, nos in tuae protectiónis securitáte constítuat. Per eúmdem Dóminum.

REgard in mercy, O Lord, the sacrifice we offer up : for its sake, may we be spared all the horrors of war, and, escaping the snares set for us by our enemies, may we, under the banner of the holy Cross of thy Son, be established in that peace which thy protection ensures. Through the same our Lord.

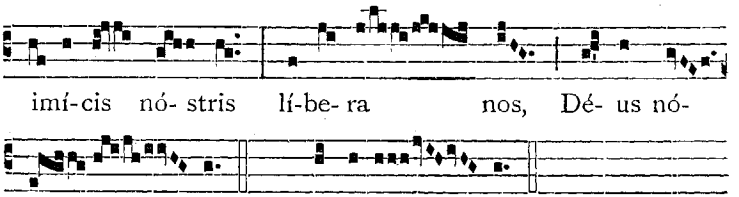
*On Sunday, the Secret of the Sunday is added.*

*Preface of the Cross, p.* 502.

Comm. IV




By the sign of the Cross, deliver us from our enemies, O thou our God.




**Postcommunion.**

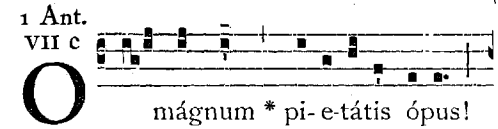
REpléti alimónia caelésti, et spirituáli póculo recreáti, quaésumus, omnípotens Deus : ut ab hoste malígno deféndas, quos per lignum sanctae Crucis Fílii tui, arma justítiae pro salúte mundi, triumpháre jussísti. Per eúmdem Dóminum nostrum.

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.

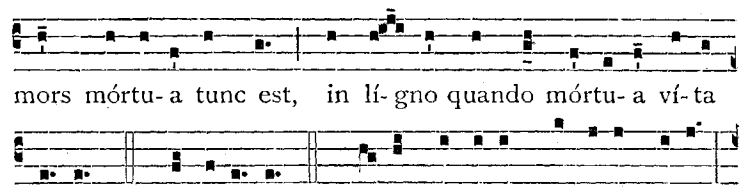
*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## AT SECOND VESPERS. *(May 3)*

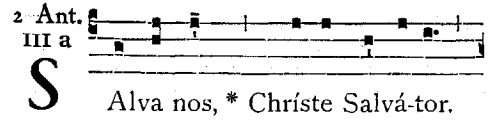
1 Ant. VII c




O mighty work of love! Death died when Life was dead upon the tree.

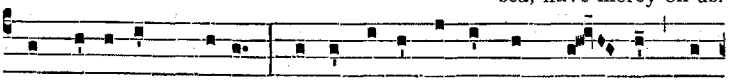


2 Ant. III a

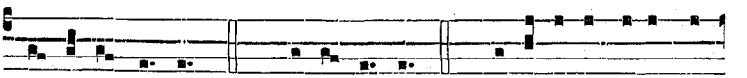


Save us, Saviour Christ, by the power of the Cross; thou who savest Peter on the sea, have mercy on us.

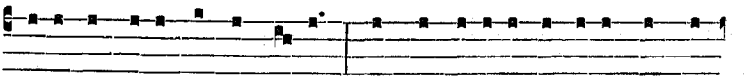
Salva nos, * Chríste Salvá-tor.



per virtú-tem Crúcis : qui salvásti Pétrum in má- ri, mi-



se-ré-re nó-bis. *P. T.* Alle-lú- ia. *Ps.* Confi-tébor tíbi Dó-

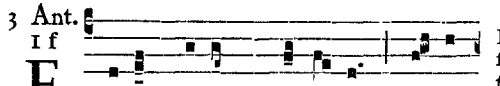


mine in tóto córde mé- o : * in consí-li-o justórum et con-



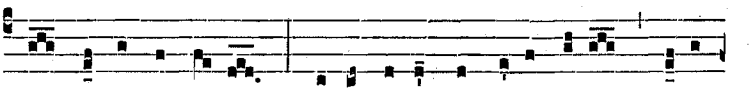
grega*ti*- óne. *Ps.* Confitébor. III a. *p.* 154.

3 Ant. I f



See, the Cross of our Lord; fly ranks of the foe; the Lion of Juda's tribe has conquered, the root of David, alleluia.

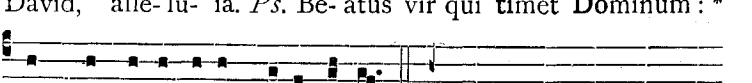
Ecce Crúcem Dómi-ni, * fú-gi-



te pártes advérsae : ví-cit lé- o de tríbu Júda, rádix

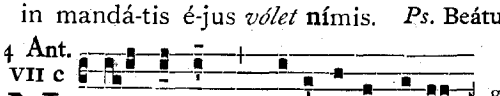


Dávid, alle-lú- ia. *Ps.* Be- átus vir qui tímet Dóminum : *



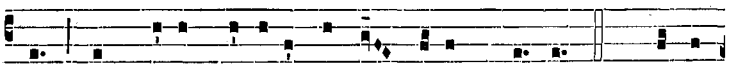
in mandá-tis é-jus *vólet* nímis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant. VII c

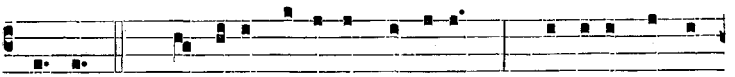


But it behoves us to glory in the cross of our Lord Jesus Christ. *Introit.*

NOS autem * glori- á-ri opór-



tet in crúce Dómini nóstri Jésu Chrí-sti. *P. T.* Alle-
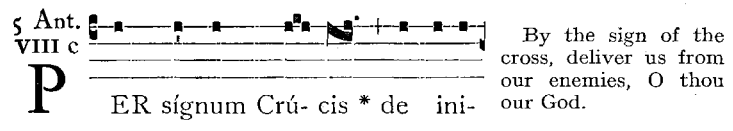


lú- ia. *Ps.* Laudáte, **pú**-e-ri, **Dó**minum : * laudáte **nó**men



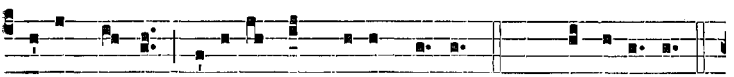
**Dó**mini. *Ps.* Laudáte, púeri. VII c. *p.* 169.

℣ Ant. VIII c



PER sígnum Crú- cis * de ini-

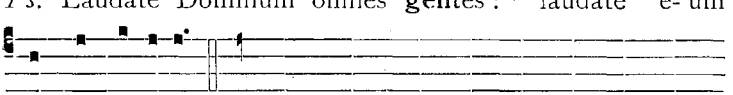
By the sign of the cross, deliver us from our enemies, O thou our God.



mí-cis nóstris líbe-ra nos Dé-us nóster. *P. T.* Alle-lú-ia.



*Ps.* Laudáte Dóminum ómnes **gén**tes : * laudáte é-um



*ómnes* **pó**pu-li. *Ps.* Laudáte Dóminum. VIII c. *p.* 186.

*Chapter of Palm Sunday, p.* 542.

*Hymn.* Vexílla Regis. *p.* 504. *In the 6th stanza,* Paschále quae fers gaúdium.

℣. Hoc sígnum Crúcis érit in caélo, allelúia [1].

℟. Cum Dóminus ad judicándum vénerit, allelúia.

℣. This sign of the Cross will be in the heavens.

℟. When the Lord shall come to judge.

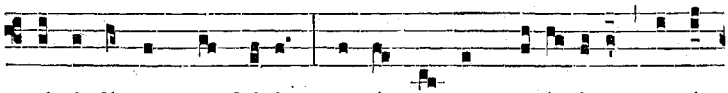
At Magnif. Ant. II D



CRúcem sánctam súb-i- it, *

He who harrowed hell endured the holy Cross; he was girded with power, he rose the third day, alleluia.

[1] *On the Finding of the Holy Cross, Sept. 14,* allelúia *is not said.*



qui inférnum confrégit : accínctus est poténti- a, surré-



xit dí- e tér-ti- a, alle- lú-ia. *Cant.* Magní- ficat *



ánima mé-*a* Dóminum. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. II D. *p.* 213 *or* 219.

*Prayer.* Deus, qui in praeclára. *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.

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## 4. St. Monica Widow. († 387)

*Double.*

*May 3.* Símile est. *p.* 136. — *May 4.* Mánum súam. *p.* 136.

**Collect.**

DEus, maeréntium consolátor et in te sperántium salus, qui beátae Mónicae pias lácrimas in conversióne fílii sui Augustíni misericórditer suscepísti : † da nobis utriúsque intervéntu; peccáta nostra deploráre, * et grátiae tuae indulgéntiam invenire. Per Dóminum nostrum.

O God, the comforter of the sorrowful and the salvation of them that put their trust in thee, who, in bringing about the conversion of her son Augustine, hadst merciful regard to the loving tears of blessed Monica : grant, by the intercession of them both that we may grieve over our sins, and may win grace and pardon from thee. Through Jesus Christ our Lord.

*Secret nº 16, p. 969 and Postcommunion nº 15, p. 973.*

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## 5. St. Pius V. Pope and Confessor. († 1572)

*Double.*

*May 4.* Sacérdos. *p.* 129. — *May 5.* Dum ésset. *p.* 130.

**Collect.**

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

beátum Pium Pontíficem máximum elígere dignátus es : † fac nos ipsíus deféndi praesídiis, et ita tuis inhaerére obséquiis; * ut, ómnium hóstium superátis insídiis, perpétua pace laetémur. Per Dóminum nostrum.

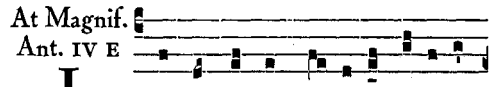
of thy worship, didst advance blessed Pius to the dignity of the supreme pontificate : grant that his prayers be ever our defence, and that we so cling to the observance of thy commandments, that escaping all the snares of our enemies, we abide in thy peace for evermore. Through Jesus...

*Secret n 1, p. 967 and Postcommunion nº 1, p. 970.*
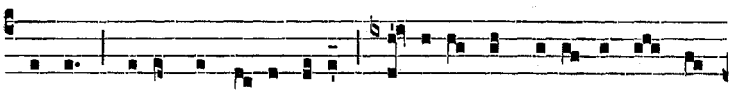
## 6. St. John Apostle and Evang. before the Latin Gate.
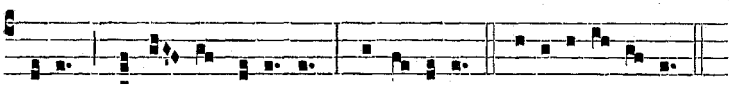
*Double major.*

Commemoration at Vespers of May 5 and 6.




Plunged in a cauldron of boiling oil, John the Apostle, by God's protecting grace, came out unharmed.







*Cant.* Magníficat. IV E. *p.* 215 *or* 221.

*At I Vespers :*

℣. Sáncti et jústi in Dómino gaudéte, allelúia.
℟. Vos elégit Déus in hereditátem sibi, allelúia.

℣. O ye holy and just ones, rejoice in the Lord.
℟. God hath chosen you to himself as an inheritance.

*At II Vespers :*

℣. Pretiósa in conspéctu Dómini, allelúia.
℟. Mors Sanctórum éjus, allelúia.

℣. Precious in the sight of the Lord.
℟. Is the death of his Saints.

**Collect.**

DEus, qui cónspicis quia nos úndique mala nostra pertúrbant : † praesta, quaésumus; * ut, ómnium hóstium superátis insídiis, perpétua pace laetémur. Per Dóminum nostrum.

O God who knowest that on every side we are borne down by our sins : deny us not, we entreat of

ut beáti Joánnis Apóstoli tui et Evangelístae intercéssio gloriósa nos prótegat. Per Dóminum.

thee, the safeguard of the glorious intercession of blessed John thine Apostle and Evangelist. Through Jesus...

*Secret.* Munéribus nostris. *p.* 434.

**Postcommunion.**

REfécti, Dómine, pane caelésti : ad vitam, quaésumus, nutriámur aetérnam. Per Dóminum.

COmforted, O Lord, with bread from heaven, we beg of thee, by its virtue, to quicken us unto life everlasting. Through Jesus Christ.

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¶ *In places where the feast is solemnly kept.*

*Introit.* Protexísti. *p.* 1133. — *Epistle.* Stabunt justi. *p.* 1153.

Allelúia, allelúia. ℣. Justus ut pálma. *p.* 991.

Allelúia. ℣. Justus germinábit. *p.* 1102.

*Gospel as on July 25, p.* 1298. — Credo.

*Offertory.* Confitebúntur. *p.* 1137. — *Preface of Apostles, p.* 13.

*Communion.* Laetábitur. *p.* 1137.

*Vespers from the Common of Apostles in Paschal Time, p.* 1138, *except Ant. at Magnif. as above and the Prayer proper.*

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## 7. St. Stanislaus Bishop of Cracow and Mart. († 1079)

*Double.*

*May 6.* Lux perpétua. *p.* 125. — *May 7.* Sáncti et justi. *p.* 125.

**Collect.**

DEus, pro cujus honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit : † praesta, quaésumus; ut omnes, qui ejus implórant auxílium, * petitiónis suae salutárem consequántur efféctum. Per Dóminum.

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 nº 3 (a), p.* 967 *and Postcommunion nº 3 (a), p.* 971.

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## 8. The Apparition of St. Michael the Archangel. in (525)

*Double major.*

*As on the Feast of September 29, p.* 1448.

*May 7.* Dum sácrum. *p.* 1448. ℣. Stétit.

*May 8.* Prínceps gloriosíssime. *p.* 1459. ℣. In conspéctu.

## 9. St. Gregory Nazianzen Bp., Conf. and Doct. († 389)

*Double.*

*May 8 and 9.* O Dóctor... beáte Gregóri. *p.* 131.

**Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Gregórium minístrum tribuísti : † praesta, quaésumus; ut, quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst give blessed Gregory 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 10, p.* 968 *and Postcommunion nº 9, p.* 972.

## 10. St. Antoninus Bishop of Florence and Conf. († 1459)

*Double.*

*May 9.* Sacérdos. *p.* 129. — *May 10.* Amávit éum. *p.* 130.

**Mass.** Státuit. *p.* 1654.

**Collect.**

SAncti Antoníni, Dómine, Confessóris tui atque Pontíficis méritis adjuvémur : † ut, sicut te in illo mirábilem praedicámus, * ita in nos misericórdem fuísse gloriémur. Per Dóminum nostrum.

MAY the merits, O Lord, of St Antoninus, thy Confessor and Bishop, avail us : and may we who praise thee because of the wonders thou didst work in him, have cause ourselves to glory in the mercy thou shalt show to us. Through Jesus...

### *The same day.*

### Sts. Gordian († 362) and Epimachus († 250) Martyrs

*May 9.* Lux perpétua. *p.* 125.

**Collect.**

DA, quaésumus, omnípotens Deus : * ut, qui beatórum Mártyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiónibus adjuvémur. Per Dóminum.

GRant, we beseech thee, O Almighty God, that the intercession of thy holy Martyrs Gordian and Epimachus, whose feast-day we are keeping, may avail with thee on our behalf. Through Jesus Christ our Lord.

*Secret nº 8, p.* 968 *and 2 (c). — Postcommunions nº 7, p.* 971 *and 11 (b).*

## 12. Sts. Nereus, Achilleus and Domitilla Virgin († 96) and Pancras († 304) Martyrs.

*Semi-double.*

*May 11.* Lux perpétua. *p.* 125. — *May 12.* Sáncti et jústi. *p.* 125.

**Collect.**

SEmper nos, Dómine, Mártyrum tuórum Nérei, Achíllei, Domitíllae atque Pancrátii fóveat, quaésumus, beáta solémnitas : * et tuo dignos reddat obséquio. Per Dóminum.

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.**

SAnctórum Mártyrum tuórum, quaésumus, Dómine, Nérei, Achíllei, Domitíllae atque Pancrátii sit tibi grata conféssio : quae et múnera nostra commendet, et tuam nobis indulgéntiam semper implóret. Per Dóminum.

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.**

QUaésumus, Dómine : ut beatórum Mártyrum tuórum Nérei, Achíllei, Domitíllae atque Pancrátii deprecatiónibus, sacraménta sancta, quae súmpsimus, ad tuae nobis proficiant placatiónis augméntum. Per Dóminum.

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.

## 13. St. Robert Bellarmine Bp., Conf. and Doct. († 1621)

*Double.*

*May 12 and 13.* O Dóctor... beáte Robérte. *p.* 131.

**Collect.**

DEus, qui ad errórum insídias repelléndas et Apostólicae Sedis jura propugnánda, beátum Robértum, Pontíficem tuum atque Doctórem, mira eruditióne et virtúte decorásti : † ejus méritis et intercessióne concéde ; ut

O 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

nos in veritátis amóre crescámus * et errántium corda ad Ecclésiae tuae rédeant unitátem. Per Dóminum.

may ever increase and that erring hearts may return to the unity of thy Church. Through Jesus Christ our Lord.

**Secret.**

HOstias tibi, Dómine, in odórem suavitátis offérimus : et praesta; ut, beáti Robérti mónitis et exémplis edócti, per sémitam mandatórum tuórum dilatáto corde currámus. Per Dóminum nostrum.

WE offer unto thee, O Lord, this sacrifice in the odour of sweetness; grant that, instructed by the teachings and example of blessed Robert, we may hasten in the way of thy commandments with a joyous heart. Through Jesus Christ our Lord.

**Postcommunion.**

SAcraménta, quae súmpsimus, Dómine Deus noster, in nobis fóveant caritátis ardórem : quo beátus Robértus veheménter accénsus, pro Ecclésia tua se júgiter impendébat. Per Dóminum nostrum.

MAY the mysteries which we have received, O Lord our God, enkindle in us the ardour of that charity which so inflamed the heart of blessed Robert that he devoted himself unceasingly to the interests of thy Church. Through Jesus Christ.

## 14. St. Boniface of Tarsus Martyr. († 306)

*Simple.*

*May 13.* Lux perpétua. *p.* 125.

**Collect.**

DA, quaésumus, omnípotens Deus : † ut, qui beáti Bonifátii Mártyris tui solémnia cólimus, * ejus apud te intercessiónibus adjuvémur. Per Dóminum.

GRant us, O Almighty God, we beseech thee, that the intercession of thy holy Martyr Boniface, whose feast-day we are keeping, may avail with thee on our behalf. Through Jesus Christ our Lord.

*Secret.* Munéribus nostris. *p.* 434 *and Postcommunion nº 2 (a), p.* 970.

## 15. St. John Baptist de la Salle Confessor. († 1719)

*Double.*

*May 14.* Similábo. *p.* 133. — *May 15.* Hic vir. *p.* 133.

**Collect.**

DEus, qui ad christiánam páuperum eruditiónem, et ad juvéntam in via veritátis firmándam, sanctum Joánnem Baptístam 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,

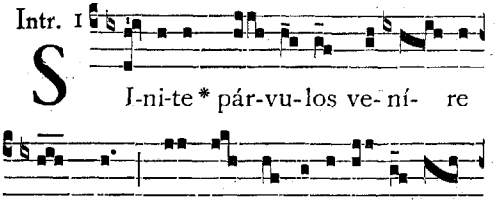
novam per eum in Ecclésia famíliam collegísti : † concéde propítius; ut ejus intercessióne et exémplo, stúdio glóriae tuae in animárum salúte fervéntes, * ejus in caelis corónae partícipes fíeri valeámus. Per Dóminum nostrum.

moreover, thou hast made to be the father of a new family [1] 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.

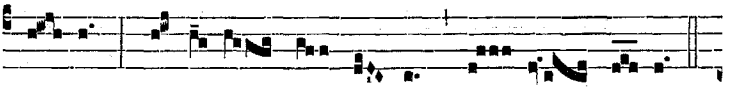
*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

**Mass.** Os jústi, *of a Confessor not a Bishop, p.* 1665.

¶ *In some dioceses Mass proper for the Society of the Christian Brothers.*

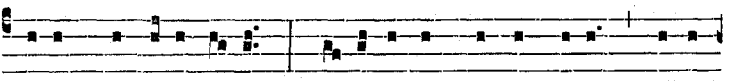


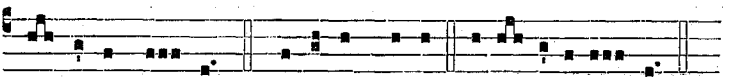

Suffer children to come to me and forbid them not : for of such is the kingdom of God. *Ps.* Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him. *Luke 18, 16. Ps. 21, 24.*









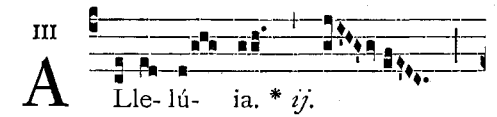

**Glória Pátri. 1st tone.** *p.* 28.

[1] The Society of the Christian Brothers.

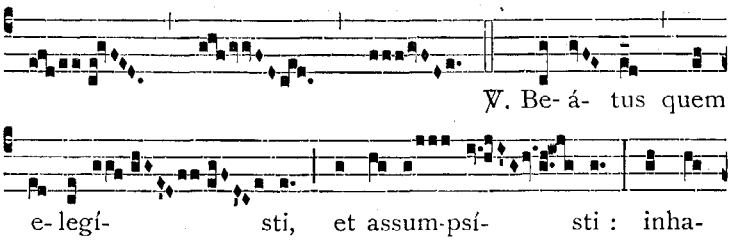
*Collect.* Deus, qui ad christiánam. *p.* 1172.

*Epistle.* Justus cor suum. *p.* 1374.

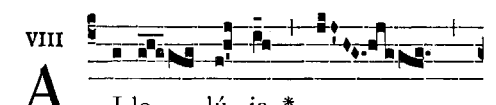
III



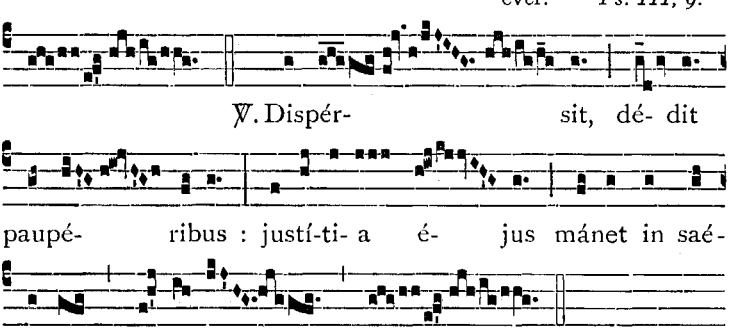

Blessed is he whom thou hast chosen and taken to thee : he shall dwell in thy courts. *Ps. 64, 5.*




VIII

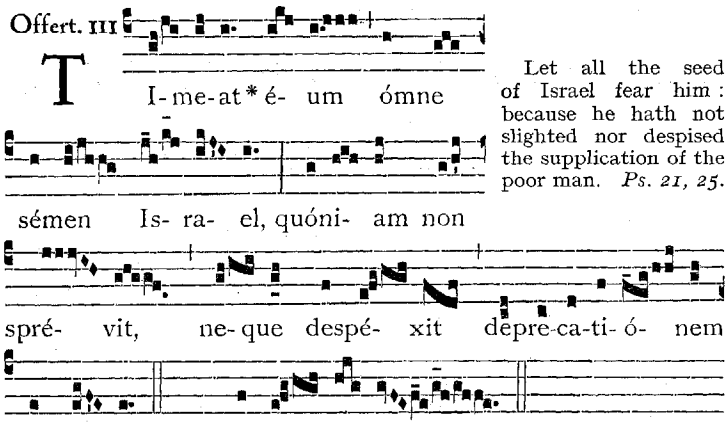



He hath distributed, he hath given to the poor : his justice remaineth for ever and ever. *Ps. 111, 9.*




*Gospel as on September 29. p.* 1452 *to* **.

Offert. III



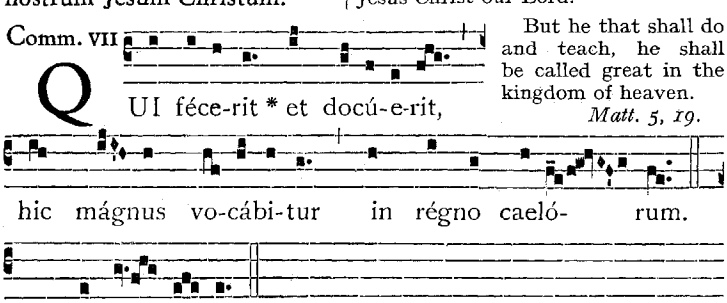

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. *Ps. 21, 25.*

**Secret.**

MUnera tibi, Domine, dicáta sanctífica; quorum ubertáte repléta família tua, intercedénte beáto Joánne Baptísta Confessóre, tuis eruditiónibus multiplicétur et donis. Per Dóminum nostrum Jesum Christum.

HAllow, O Lord, the offerings set apart for thee; may thy family, filled with their richness, through the intercession of the blessed Confessor John Baptist, be multiplied by thy teachings and thy gifts. Through Jesus Christ our Lord.

Comm. VII




But he that shall do and teach, he shall be called great in the kingdom of heaven. *Matt. 5, 19.*

**Postcommunion.**

CAélesti dape refécti, te súpplices, Dómine, deprecámur: ut beáti Joánnis Baptístæ méritis; bonitátem, et disciplínam, et sciéntiam hauriámus de plenitúdine Fílii tui Dómini nostri Jesu Christi. Qui tecum vivit et regnat.

REfreshed 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.

## 16. St. Ubaldus Bishop of Gubbio and Conf. († 1160)

*Semi-double.*

*May 15.* Sacérdos. *p.* 129. — *May 16.* Amávit éum. *p.* 130.

**Collect.**

AUxílium tuum nobis, Dómine, quaésumus, placátus impénde : † et, intercessióne beáti Ubáldi Confessóris tui atque Pontíficis, * contra omnes diáboli nequítias déxteram super nos tuae propitiatiónis 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.*

*May 16.* Similábo. *p.* 133. — *May 17.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Paschálem Confessórem tuum mirífica erga Córporis et Sánguinis tui sacra mystéria dilectióne decorásti : † concéde propítius; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, * eámdem et nos percípere mereámur : Qui vivis et regnas.

OGod, 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 17.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

*May 18.* Qui vult. *p.* 127. — (*P. T.* Sáncti et jústi. *p.* 125).

**Mass.** Protexísti. *p.* 1623. — *Out of P. T.* In virtúte. *p.* 1618.

**Collect.**

DEus, qui hunc diem beáti Venántii Mártyris tui triúmpho consecrásti : † exáudi preces pópuli tui, et praesta; ut, qui ejus mérita venerámur, * fídei constántiam imitémur. Per Dóminum.

O God, who hast hallowed this day by the triumph of thy blessed Martyr Venantius : graciously listen to the prayers of thy people, and grant that we who seek to do honour to his merit, may learn from him to be steadfast in the faith. Through Jesus.

**Secret.**

HAnc oblatiónem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam : ut, ipsíus subsídiis adjúti, glóriae ejus consórtes efficiámur. Per Dóminum.

MAY the merits of blessed Venantius render, O Almighty God, this our oblation well-pleasing in thy sight : may we be helped by his prayers, and may we one day be called to share in his glory. Through Jesus...

**Postcommunion.**

SUmpsimus, Dómine, aetérnae vitae sacraménta, te humíliter deprecántes : ut, beáto Venántio Mártyre tuo pro nobis deprecánte, véniam nobis concílient, et grátiam. Per Dóminum nostrum Jesum Christum.

MOst humbly we entreat of thee, O Lord, that the prayers of blessed Venantius, thy Martyr, may avail to win for us thy forgiveness and favour, whom thou hast fed with the sacrament of life everlasting. Through Jesus Christ our Lord.

## 19. St. Peter Celestine Pope and Confessor. († 1296)

*Double.*

*May 18.* Sacérdos. *p.* 129. — *May 19.* Amávit. *p.* 130.

**Collect.**

DEus, qui beátum Petrum Caelestínum ad summi pontificátus ápicem sublimásti, quique illum humilitáti postpónere docuísti : † concéde propítius; ut ejus exémplo cuncta mundi despícere, * et ad promíssa humílibus praémia pervenire felíciter mereámur. Per Dóminum nostrum Jesum Christum.

O God, who wast pleased to raise blessed Peter Celestine to the supreme Pontificate, and, nevertheless, didst teach him to set before that highest of earthly dignities the practice of the virtue of humility[1] : make us, we beseech thee, following his example, to care nothing for the high things of this world, and thereby to ensure for ourselves the reward thou hast promised to the humble of heart. Through Jesus Christ our Lord.

**Mass.** Si díligis me. *p.* 1604.

[1] Five months after being elected Pope, he resigned his charge and resumed his solitary life.

*The same day.* St. Pudentiana Virgin. (1st cent.)

*May 18.* Veni spónsa. *(I Vespers). p.* 134.

**Collect.**

EXáudi nos, Deus, salutáris noster : * ut, sicut de beátae Pudentiánae Vírginis tuae festivitáte gaudémus; ita piae devotiónis erudiámur afféctu. Per Dóminum nostrum Jesum Christum.

GRaciously 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.*

*May 19.* Similábo. *p.* 133. — *May 20.* Hic vir. *p.* 133.

**Collect.**

DOmine Jesu, qui beáto Bernardíno Confessóri tuo exímium sancti nóminis tui amórem tribuísti : † ejus, quaésumus, méritis et intercessióne, * spíritum nobis tuae dilectiónis benígnus infúnde : Qui vivis.

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 no 11, p.* 969 *and Postcommunion no 10, p.* 972.

**Mass.** Os jústi. *p.* 1665, *with Gospel of the p.* 1669.

## 25. St. Gregory VII. Pope and Confessor. († 1085)

*Double.*

*May 24.* Sacérdos. *p.* 129. — *May 25.* Amávit éum. *p.* 130.

**Collect.**

DEus, in te sperántium fortitúdo, qui beátum Gregórium Confessórem tuum atque Pontíficem, pro tuénda Ecclésiae libertáte, virtúte constántiae roborásti : † da nobis, ejus exémplo et intercessióne, * ómnia adversántia fórtiter superáre. Per Dóminum nostrum Jesum Christum.

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 no 1, p.* 967 *and Postcommunion no 1, p.* 970.

## *The same day.* St. Urban I. Pope and Martyr. († 230)

*May 24.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Urbánum, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Urban 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.

MUnera, quae tibi, Dómine, laetántes offérimus, súscipe benígnus, et praesta : ut intercedénte beáto Urbáno, Ecclésia tua et fídei integritáte laetétur, et témporum tranquillitáte semper exsúltet. Per Dóminum.

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.

### Postcommunion.

MUltíplica, quaésumus, Dómine, in Ecclésia tua spíritum grátiae, quem dedísti : ut beáti Urbáni Mártyris tui atque Summi Pontíficis deprecatióne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum nostrum Jesum Christum.

INcrease in thy Church, we pray thee, O Lord, the spirit of grace which thou hast bestowed upon it : so that, through the prayers of blessed Urban thy Martyr and Sovereign Pontiff, thy flock may never lack the care of a pastor nor ever be wanting in obedience to him. Through Jesus Christ our Lord.

**Mass** *of St. Urban :* Si díligis me. *p.* 1604 *with the Prayers as above.*

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## 26. St. Philip Neri Confessor. († 1595)

*Double.*

*May 25.* Similábo. *p.* 133. — *May 26.* Hic vir. *p.* 133.

### Collect.

DEus, 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

concéde propítius; ut, cujus solemnitáte laetámur, * ejus virtútum proficiámus exémplo. Per Dóminum.

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.**

SAcrifíciis praeséntibus, quaésumus, Dómine, inténde placátus : et praesta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philíppi cor mirabíliter penetrávit. Per Dóminum... in unitáte ejúsdem.

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.**

CAléstibus, Dómine, pasti delíciis : quaésumus; ut beáti Philíppi Confessóris tui méritis et imitatióne, semper éadem, per quae veráciter vívimus, appetámus. Per Dóminum nostrum.

THou 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)

*May 25.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Eleuthérium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

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 nº 1, p.* 967 *and Postcommunion nº 1, p.* 970.

## 27. St. Bede the Venerable Conf. and Doct. († 735)

*Double.*

*May 26 and 27.* O Dóctor... beáte Béda. *p.* 131.

**Collect.**

DEus, qui Ecclésiam tuam beáti Bedae Confessóris tui atque Doctóris eruditióne claríficas : † concéde propítius fámulis tuis; * ejus semper illustrári sapiéntia et méritis adjuvári. Per Dóminum nostrum.

OGod, 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)

*May 26.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Joánnem Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

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.*

## 28. St. Augustine of Canterbury Bp. and Conf. († 604)

*Double.*

*May 27.* Sacérdos. *p.* 129. — *May 28.* Amávit éum. *p.* 130.

**Collect.**

DEus, qui Anglórum gentes, praedicatióne et miráculis beáti Augustíni Confessóris tui atque Pontíficis, verae fídei luce illustráre dignátus es : † concéde; ut, ipso interveniénte, errántium corda ad veritátis tuae rédeant unitátem, * et nos in tua simus voluntáte concórdes. Per Dóminum nostrum Jesum Christum.

OGod, 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.**

SAcrifícium tibi offérimus, Dómine, in solemnitáte beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes : ut oves, quae periérunt, ad unum ovíle revérsae, hoc salutári pábulo nutriántur. Per Dóminum.

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.**

HOstia salutári refécti : te, Dómine, súpplices exorámus; ut éadem, beáti Augustíni interveniénte suffrágio, in omni

COmforted through our having partaken of this lifegiving Victim, most humbly, O Lord, we entreat of thee, that, listening to the prayers

loco nómini tuo júgiter immolétur. 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...

**Mass.** Sacerdótes túi. *p.* 1656, *with the Prayers as above and Gospel of April 25, p.* 1136. — *Epistle.* Fidúciam habúimus. *p.* 1846.

## 29. St. Mary Magdalen Pazzi Virgin. († 1607)

*Semi-double.*

*May 28.* Véni spónsa. *p.* 134. — *May 29.* Véni spónsa. *p.* 135.

**Collect.**

DEus, virginitátis amátor, qui beátam Maríam Magdalénam Vírginem, tuo amóre succénsam, caeléstibus donis decorásti : † da; ut, quam festíva celebritáte venerámur, * puritáte et caritáte imitémur. 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.*

*May 29.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Felícem, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae 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.*

*May 30.* Véni spónsa. *(I Vespers) p.* 134. — *May 31.* Véni spónsa. *(II Vespers) p.* 135.

### Collect.

DEus, qui novum per beátam Angelam sacrárum Vírginum collégium in Ecclésia tua floréscere voluísti : † da nobis, ejus intercessióne, angélicis móribus vívere; * ut, terrénis ómnibus abdicátis, gáudiis pérfrui mereámur aetérnis. 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 life 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, Dómine, quam tibi beátae Angelae memóriam recoléntes offérimus, et nostrae 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.

CÆlésti alimónia refécti, súpplices te, Dómine, deprecámur : ut beátae Angelae 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.

**Mass.** Dilexísti. *p.* 1683 *with Prayers as above.*

## *The same day.* St. Petronilla Virgin. (I cent.)

*May 30.* Símile est. *p.* 136. ℣. Diffúsa. *p.* 135.

### Collect.

EXáudi nos, Deus, salutáris noster : * ut, sicut de beátae Petronílae Vírginis tuae festivitáte gaudémus; ita piae devotiónis eruditámur afféctu. Per Dóminum nostrum.

GRaciously 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 nº 16, p.* 969 *and Postcommunion nº 15, p.* 973.

**Mass** *of Saint Petronilla :* Vúltum túum. *p.* 1686.

*In some dioceses :*

# Feast of the Blessed Virgin Mary

## Mediatrix of all graces.

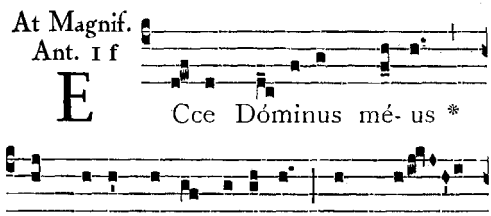
*Double major.*

### AT FIRST VESPERS.

*All as at II Vespers, p.* 1189, *except :*

℣. Ora pro nóbis. *p.* 1191.

At Magnif. Ant. 1 f




Behold, my Master hath delivered all things to me, neither is there anything which is not in my power, or that he hath not delivered to me.

*Genesis 39, 8-9.*

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

*Prayer.* Dómine Jesu Christe. *p.* 1185.

## AT MASS.

*Introit.* Adeámus. *p.* 1377, *with Ps.* Levávi. *at following.*

### Collect.

DOmine Jesu Christe, noster apud Patrem mediátor, qui beatíssimam Vírginem Matrem tuam, matrem quoque nostram et apud te mediatrícem constitúere dignátus es : † concéde propítius; ut quisquis ad te benefícia petitúrus accésserit, * cuncta se per eam impetrásse laetétur : Qui vivis et regnas.

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.

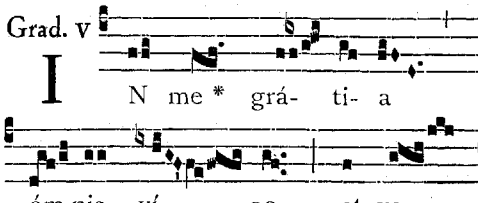
### Lectio Isaiae Prophetae.

*God's appeal in Isaias applied to our Lady.*
*Is. 55, 1-3 and 5.*

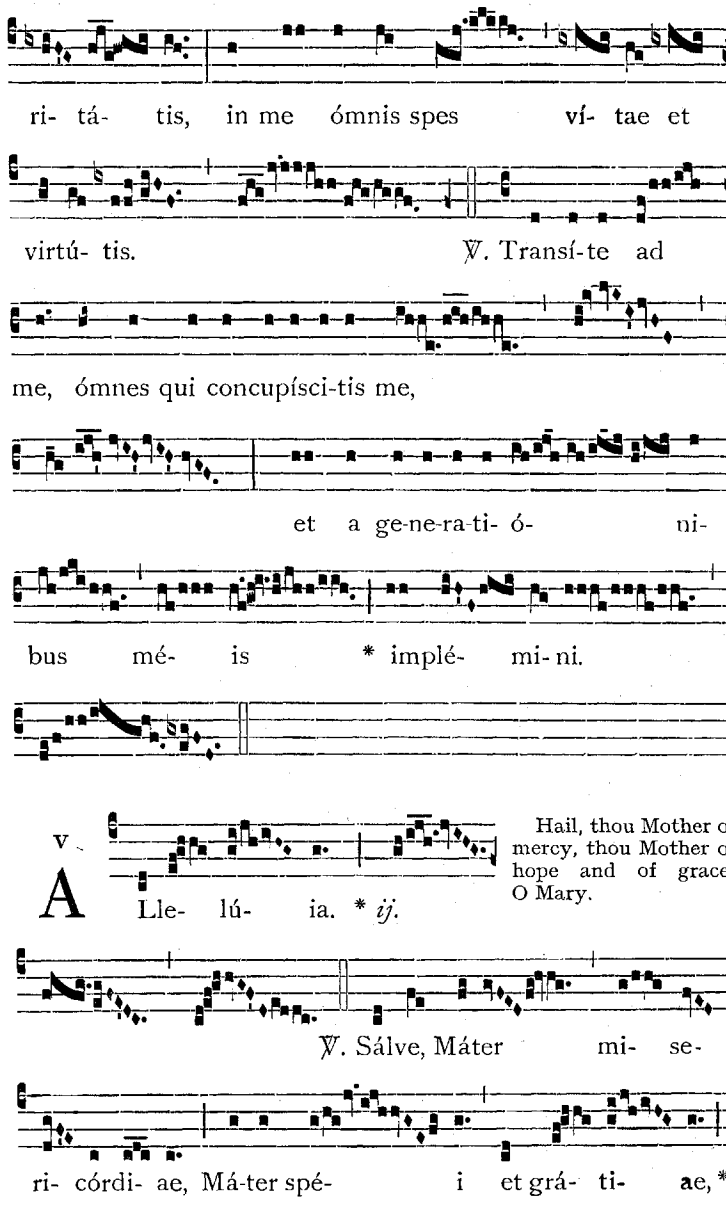
OMnes sitiéntes, veníte ad aquas : et qui non habétis argéntum, properáte, émite et comédite : veníte, émite absque argénto et absque ulla commutatióne vinum et lac. Quare appénditis argéntum non in pánibus et labórem vestrum non in saturitáte? audíte, audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte aurem vestram, et veníte ad me : audíte, et vivet ánima vestra. Ecce gentem, quam nesciébas, vocábis : et gentes, quae te non cognovérunt, ad te current propter Dóminum Deum tuum, et Sanctum Israël, quia glorificávit te.

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.



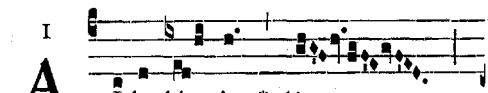

In me is all grace of the way and of the truth : in me is all hope of life and of virtue. ℣. Come over to me all you that desire me, and be filled with my fruits. *Eccl. 24, 25-26.*


ri- tá- tis, in me ómnis spes ví- tae et
virtú- tis. ℣. Transí-te ad
me, ómnes qui concupísci-tis me,
et a ge-ne-ra-ti- ó- ni-
bus mé- is * implé- mi- ni.
v
A Lle- lú- ia. * ij.
Hail, thou Mother of mercy, thou Mother of hope and of grace, O Mary.
℣. Sálve, Máter mi- se-
ri- córdi- ae, Má-ter spé- i et grá- ti- ae, *
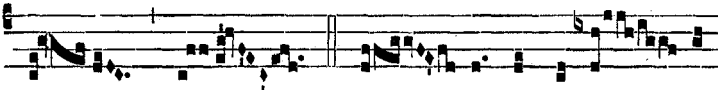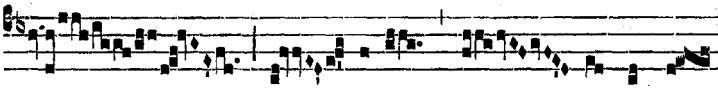



*In Paschal Time, the Gradual is omitted, and instead is sung :*
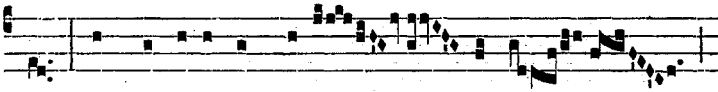
I
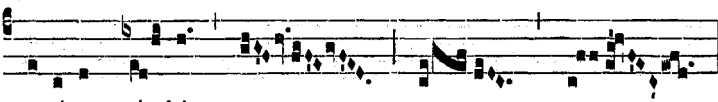



Lift thine eyes up round about and see : all these are gathered together; they are come to thee. *Is. 60, 4.*
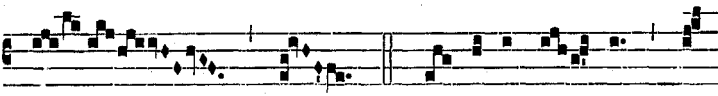










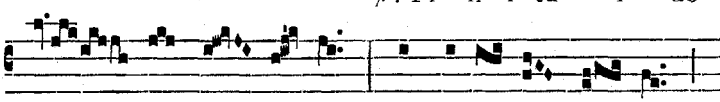


VII



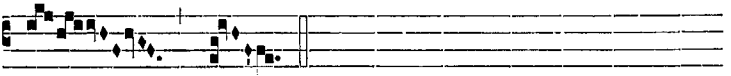

Thy sons are come from afar, and thy daughters shall arise up at thy side. *Is. 60, 4.*





de lá- te- re * súr- gent.



*Gospel and Offertory as on Sept. 15, p.* 1426. **Credo.**
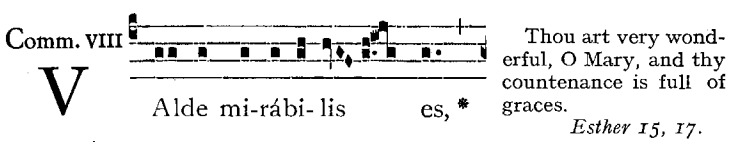
## Secret.

MAtris tuae ac mediatrícis nostrae précibus, Dómine, quaésumus : haec hostiárum oblátio nosmetípsos, tua grátia largiénte, tibi perfíciat munus aetérnum : Qui vivis et regnas.

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...

*Preface of the B. V. Mary.* Et te in Festivitáte. *p.* 13.

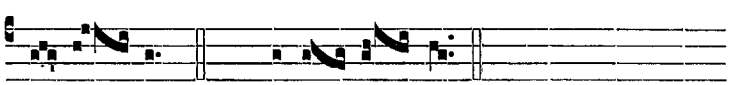
Comm. VIII



V Alde mi-rábi- lis es, *

Thou art very wonderful, O Mary, and thy countenance is full of graces. *Esther 15, 17.*

o Ma- rí- a, et fá- ci- es tú- a plé-na est gra-



ti- á- rum. *P. T.* Alle- lú- ia.

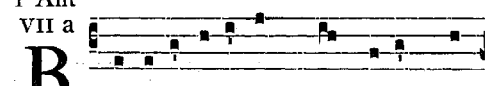
## Postcommunion.

SUbvéniat nobis, Dómine, beátae Maríae Matris tuae ac nostrae mediatrícis orátio : ut per haec sacrosáncta commércia, tua grátia largiénte, ad redemptiónis aetérnae proficiámus augméntum : Qui vivis et regnas.

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.

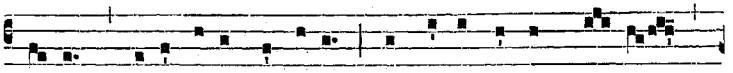
## AT SECOND VESPERS.

1 Ant
VII a
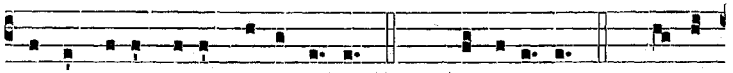


B Enedicti-ónem * ómni-um gén-

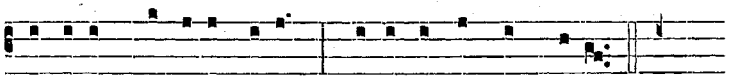
The Lord gave her the blessing of all nations: and confirmed his covenant upon her head. *Eccli. 44, 25.*



ti-um déditílli Dómi-nus, et testaméntum sú-um



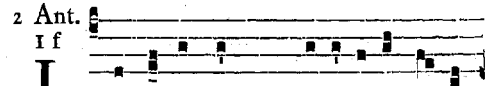
confirmávit super cáput é-jus. *P. T.* Alle-lú-ia. *Ps.* Dí-xit



Dóminus **Dómino mé**-o : * Séde a **déx**tris **mé**-is.

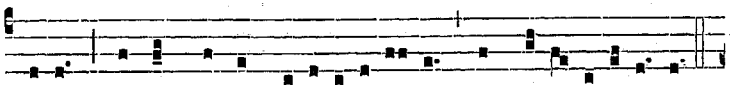
*Ps.* **Díxit Dóminus.** VII a. *p.* 151.

2 Ant.
I f

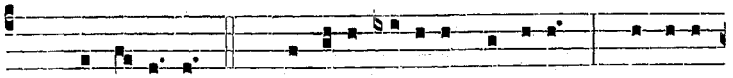


I N aetérnum * mise-ricórdi-a

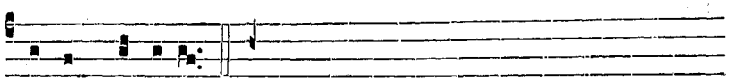
His mercy endureth for ever, and his truth to generation and generation. *Ps. 99, 5.*



é-jus, et usque in genera-ti-ó-nem et gene-ra-ti-ó-nem.

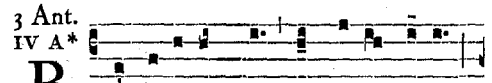


*P. T.* Alle-lú-ia. *Ps.* Laudáte, **pú**-e-ri, **Dóminum** : * laudáte



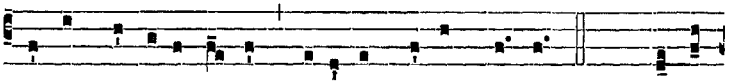
*nómen* **Dómi**-ni. *Ps.* **Laudáte, púeri.** I f. *p.* 166.

3 Ant.
IV A*



B Enedí-cam te * in ví-ta mé-a,

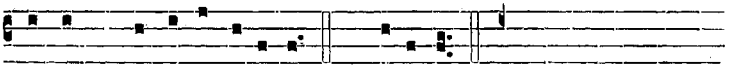
Thus will I bless thee all my life long: and in thy name I will lift up my hands. *Ps. 62, 5.*



et in nómine tú- o levábo mánus mé- as. *P. T.* Alle-



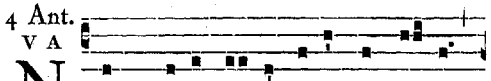
lú- ia. *Ps.* Laetátus sum in his quae d*ícta sunt* mí-hi : * In



dómum *Dómi-ni* íbimus. *or :* íbimus.

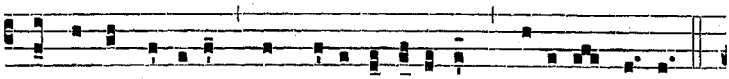
*Ps.* Laetátus sum. IV A*. *p.* 168.

4 Ant.
V A

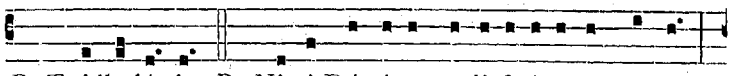


NON pepercí-sti * ánimae tú- ae,

Thou hast not spared thy life, by reason of the distress and tribulation of thy people. *Judith 13, 23.*



propter angústi- as et tribu-la-ti- ónem géne-ris tú- i.



*P. T.* Alle-lú- ia. *Ps.* Ni-si Dóminus àedi-ficáve-rit **dó**mum, *



in vánum laboravérunt qui aed**í**- ficant é- am.

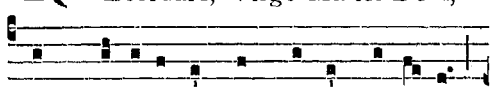
*Ps.* Nisi Dóminus. V a. *p.* 194.

5 Ant.
III a 2



RECordáre, *Vírgo Má-ter Dé- i,

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.*



dum sté-te-ris in conspéctu Dómi-ni,



ut loquá-ris pro nóbis bó-na. *P. T.* Alle-lú- ia. *Ps.* Láuda,



Jerúsa-lem, Dómi-num, * láuda Dé-um *tú-um*, Sí-on.

*Ps.* Láuda, Jerúsalem. III a 2. *p.* 209.

**Chapter.**

OMnes sitiéntes, veníte ad aquas : † et qui non habétis argéntum, properáte, émite *et comédite* : * veníte, émite absque argénto et absque ulla commutatióne vinum et lac.

ALL you that thirst come to the waters : and you that have no money, make haste, buy and eat : come ye, buy wine and milk, without money and without any price.

*Hymn.* Ave máris stélla. *p.* 1360.
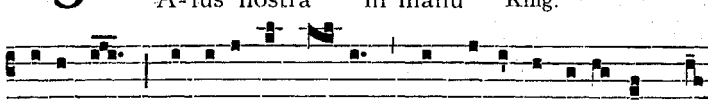
℣. Ora pro nóbis, Mediátrix nóstra potentíssima. *P. T.* Allelúia.

℣. Pray for us, our most powerful Mediatrix.

℟. Ut dígni efficiámur promissiónibus Christi. *P. T.* Allelúia.

℟. That we may be made worthy of the promises of Christ.

At Magnif. Ant. VII a



SAlus 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.* Magní-ficat * ánima

mé-a Dóminum. 2. Et exsultávit... *or :* Magní-ficat * ...

Et exsultávit... *Cant.* Magníficat. VII a. *p.* 217 *or* 222.

*Prayer.* Dómine Jesu Christe. *p.* 1185.

*When May 31 is a Sunday, the Antiphon at Magnificat of that Sunday is added for commemoration.*

Benedicámus Dómino IV. *p.* 140.

*In some dioceses.*

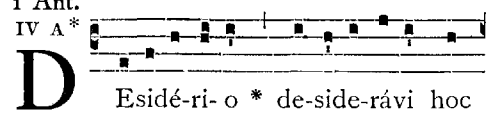
THURSDAY WITHIN THE OCTAVE OF THE SACRED HEART.

# Feast of the Eucharistic Heart of Jesus.

*Double major.*
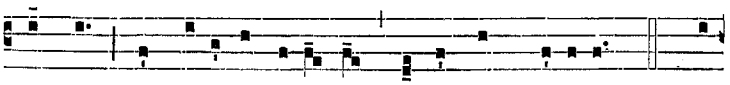
## AT FIRST VESPERS.

1 Ant.
IV A*

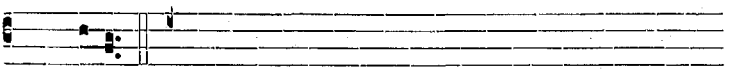


With desire I have desired to eat this Pasch with you, before I suffer. *Gospel.*

Esidé-ri- o * de-side-rávi hoc páscha manducá-re vobís-cum, ántequam pá-ti- ar. *Ps.* Dí-

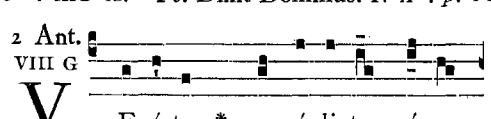


xit Dóminus Dómino mé- o : * Séde *a déxtris* mé- is.



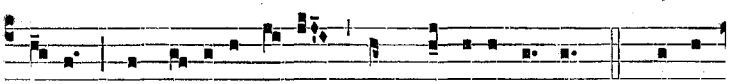
*or :* mé- is. *Ps.* Díxit Dóminus. IV A*. *p.* 149.

2 Ant.
VIII G

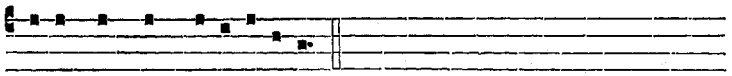


Come eat my bread, and drink the wine which I have mingled for you. *Proverbs 9, 5.*

Ení-te, * comé-di- te pánem mé- um, et bí-bi-te ví-num quod míscu-i vó-bis. *Ps.* Confi-

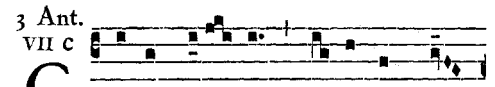


tébor tí-bi, Dómine, in tóto córde mé- o : * in consí-li- o ju-



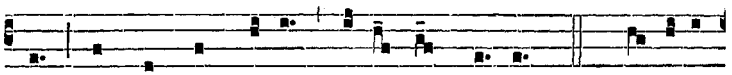
stórum et congre*gati*- óne. *Ps.* Confitébor. VIII G. *p.* 158.

3 Ant. VII c

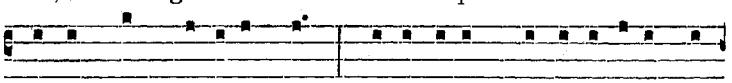


C Aro mé- a * ve-re est cí-

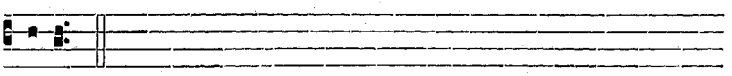
For my flesh is meat indeed : and my blood is drink indeed. *John 6, 56.*



bus, et sánguis mé- us ve-re est pó- tus. *Ps.* Cré-didi

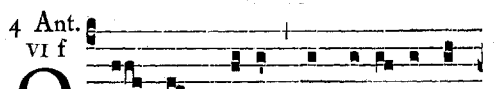


propter **quod** locútus sum : * égo autem humi- li- átus sum



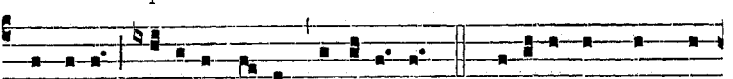
nímis. *Ps.* Crédidi. VII C. *p.* 181.

4 Ant. VI f

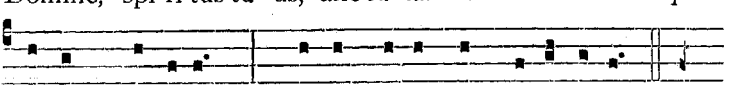


O quam bónus * et su- á-vis est,

O how good and pleasant is thy Spirit, Lord, alleluia.



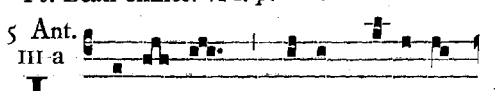
Dómine, spí-ri-tus tú- us, alle-lú- ia. *Ps.* Be-á-ti ómnes qui



tí*ment* Dóminum : * qui ámbu-lant in *ví- is* é-jus.

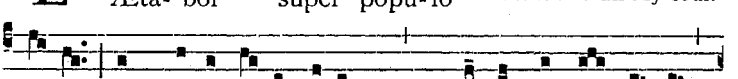
*Ps.* Beáti ómnes. VI f. *p.* 197.

5 Ant. III a

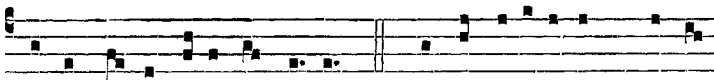


L Ætá- bor * super pópu-lo

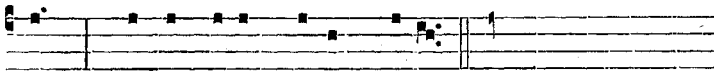
I will rejoice over my people when I do them good with all my heart and all my soul.



mé- o cum bene é- is féce- ro in tó-to córde mé- o



et in tó-ta ánima mé- a *Ps.* Láuda, Jerúsa-lem, **Dómi-**



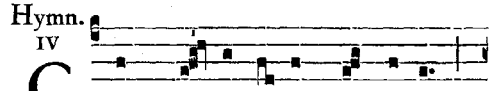
num : * láuda Dé- um tú-*um*, **Sí-** on.

*Ps.* **Láuda, Jerúsalem.** III a. *p.* 208.

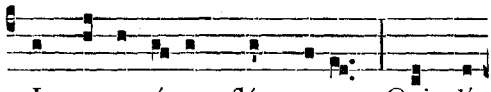
*Chapter as on Feast of the Sacred Heart, p.* 838.

**Hymn.**

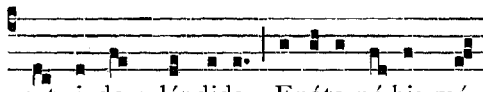
IV



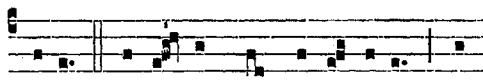
C OR dúl-ce Jé-su, quis tú- um



In nos amó-rem flámme- um, Quis dí-



cat inde spléndida Enáta nó-bis mú-



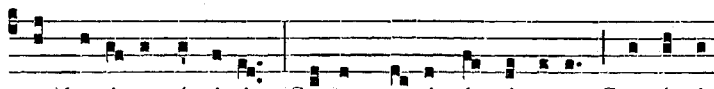
ne-ra? 2. Enár-ret haec Apósto-lus, Cui

1. Sweet Heart of Jesus, who shall tell thy flaming love for us, the resplendent gifts there born?

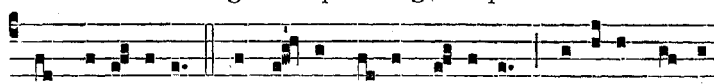
2. These the Apostle will declare, thrice-happy as he was to rest at the Supper on his Master's breast.

3. Jesus had said, The awaited hour dawns when, laying down my life, I willingly offer myself Victim for sinners.

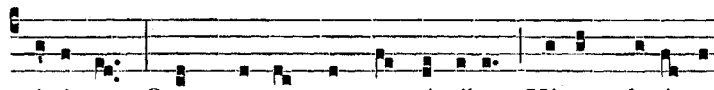
4. Freely I embrace bonds, scourges, crown



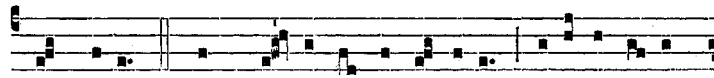
ter be-á-to cónti-git Super ma-gístri pécto-re Coenántis



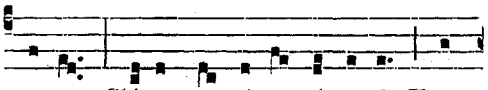
acqui-éscere. 3. Optá- ta, Jé-sus díxe-rat, Illúcet hó-ra,



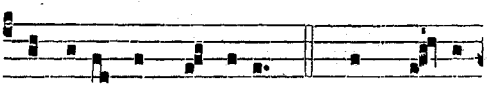
víctimam Qua sponte me, pro sóntibus Ví-tam datú-rus,



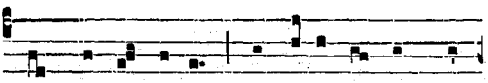
ímmo-lem. 4. Amplé-ctar ultro víncu-la, Flagélla, sérta spí-



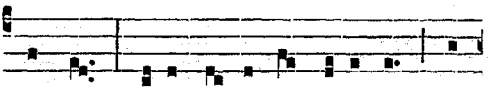
ne- a, Clávos, et íma pécto-ris Trans-



verbe-rántem lánce- am. 5. Sed pró- ri-



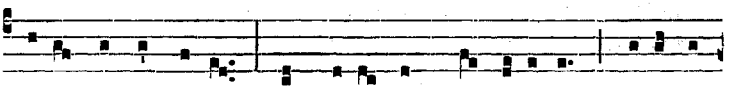
pit me lóngi- us Amóris árdor; pér-



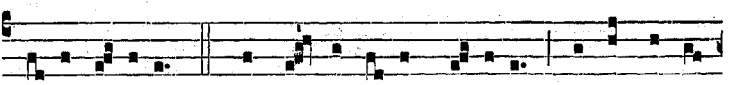
sequar, Caélo re-céptus, ínfimis His



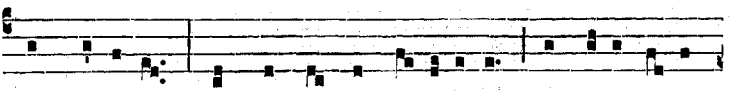
immo-rá-ri sé-dibus. 6. Sácris in á- ris, ínteger Hómo



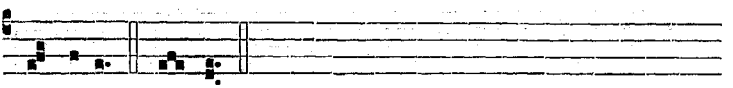
De- úsque cándi-da Sub pánis úmbra dé-li- tens, So-lábor



Hévae fí-li- os. 7. Cor dúl-ce Jé-su, múne-ra Tot unde nó-



bis próflu- unt, Fac nóstra te medúlli-tus Amáre díscant



pécto-ra. A-men.

of thorns, nails, and lance to pierce my inmost breast.

5. But flaming love urges me farther yet; though returning to heaven, still I shall remain on this lowly earth.

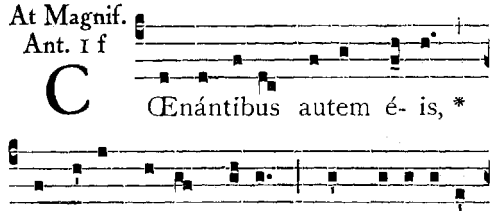
6. Wholly God and man, hiding on the sacred altars under seeming bread, I will console the sons of Eve.

7. Sweet Heart of Jesus, whence for us flow so many gifts, may our hearts learn profoundest love for thee. Amen.

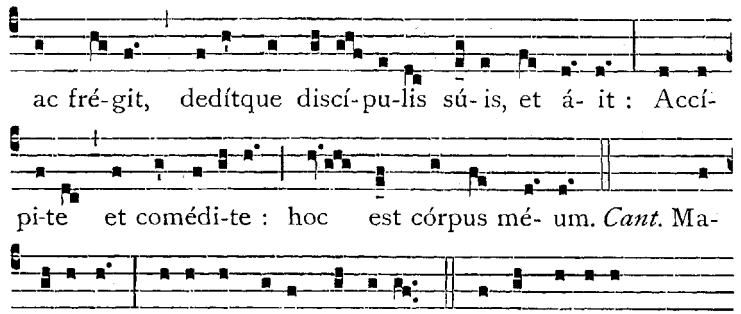
℣. De bóno thesáuro Córdis súi prófert bónum, allelúia.
℟. Implens cíbo et laetítia córda nóstra, allelúia.

℣. From the treasures of his Heart he draws all good.
℟. Filling our hearts with food and joy.

At Magnif. Ant. 1 f
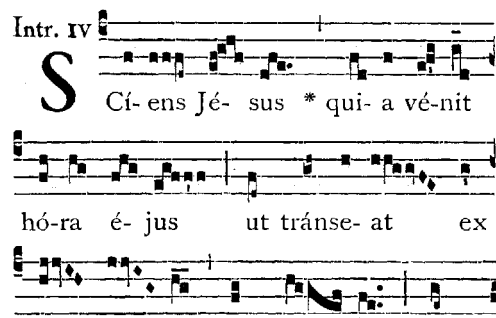



And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat; this is my body.
*Matt. 26, 26.*
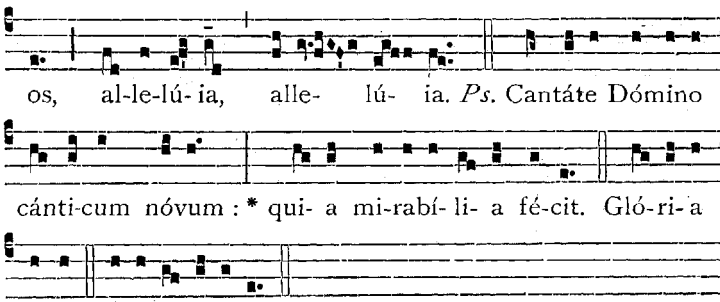



*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.
*Prayer.* Dómine Jesu Chríste. *p.* 1197.

## AT MASS.

Intr. IV




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.*

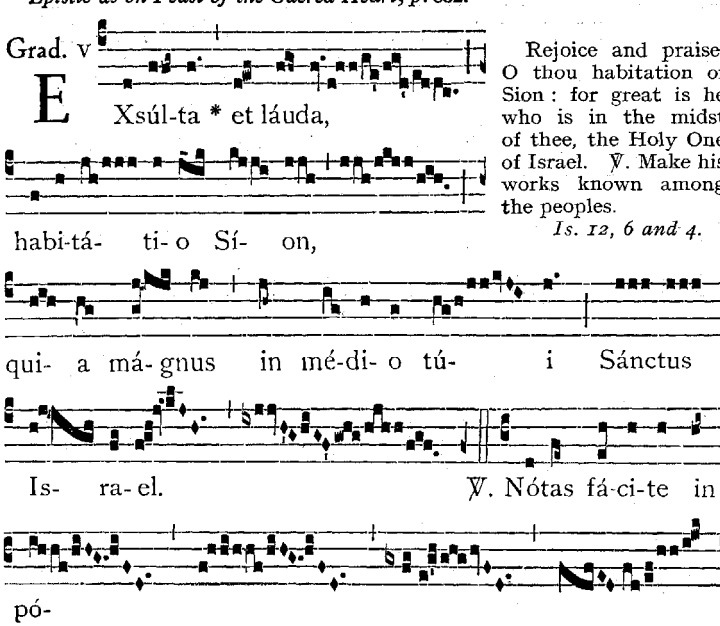



**Collect.**

DOmine Jesu Christe, qui divítias amóris tui erga hómines effúndens Eucharístiae Sacraméntum condidísti : † da nobis, quaésumus; ut amantíssimum Cor tuum dilígere, * et tanto Sacraménto digne semper uti valeámus : Qui vivis.

O Lord Jesus Christ, who pouring forth the riches of thy love for men, didst institute the Sacrament of the Eucharist: grant us, we beseech thee, to love thy most loving Heart and ever to make worthy use of so great a Sacrament. Who livest and reignest...

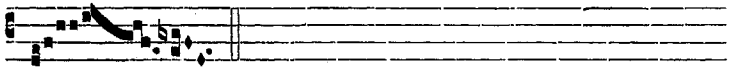
*Epistle as on Feast of the Sacred Heart, p.* 832.



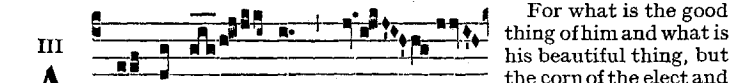

Rejoice and praise, O thou habitation of Sion : for great is he who is in the midst of thee, the Holy One of Israel. ℣. Make his works known among the peoples.

*Is. 12, 6 and 4.*
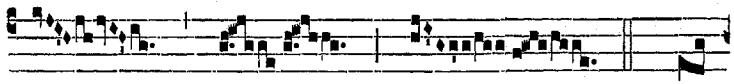


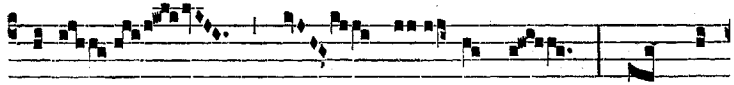
III

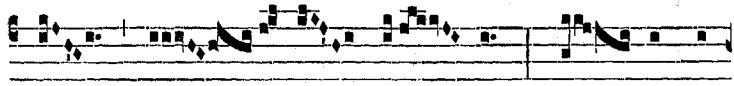


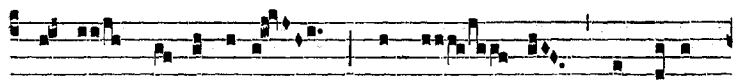

For what is the good thing of him and what is his beautiful thing, but the corn of the elect and the wine springing forth virgins? *Zach., 9, 17.*
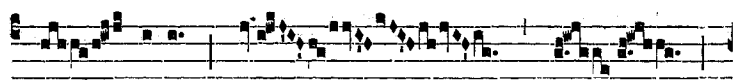


℣. Quid









### ✠ Sequentia sancti Evangelii secundum Lucam.

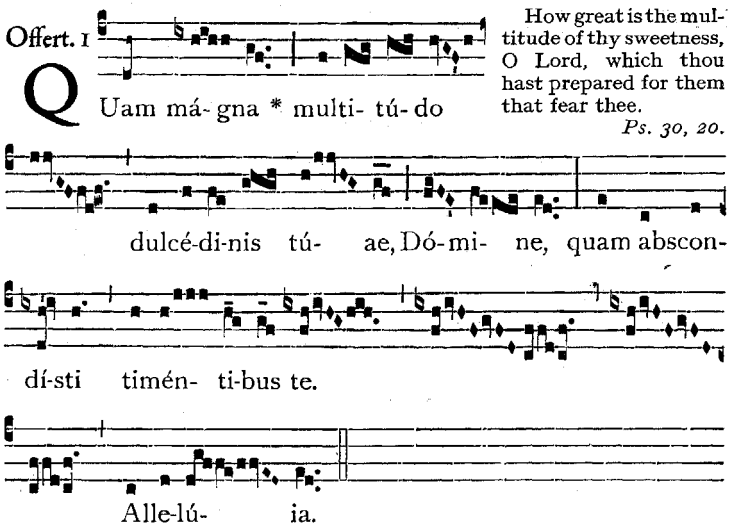
*Institution of the holy Eucharist during the Last Supper.*
*Luke 22, 15-20.*

IN illo témpore : Dixit Jesus discípulis suis : Desidério desiderávi hoc pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit : Accípite et divídite inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens : Hoc est corpus meum, quod pro vobis datur : hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam coenávit, dicens : Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur.

Credo.

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.

Offert. I




How great is the multitude of thy sweetness, O Lord, which thou hast prepared for them that fear thee.

*Ps. 30, 20.*

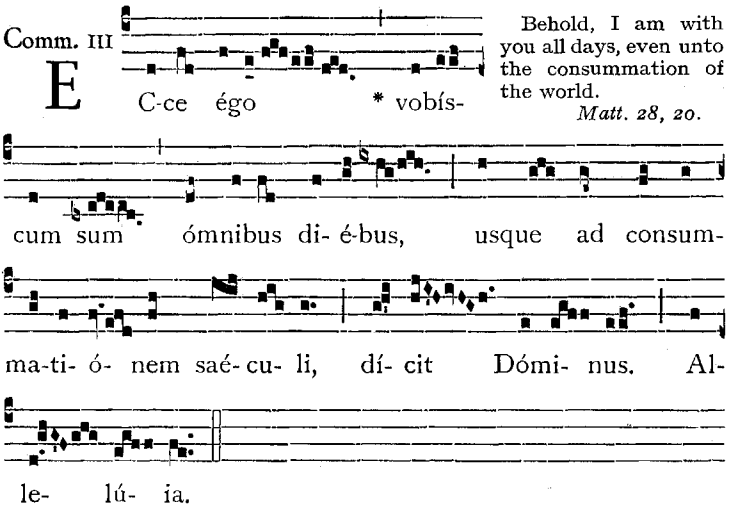
### Secret.

TUére nos, Dómine, tua tibi holocáusta offeréntes : ad quae ut fervéntius corda nostra praeparéntur, flammis adúre tuae divínae caritátis : Qui vivis et regnas.

GUard us, O Lord, who offer up to thee thine own Sacrifice : and that thereto we may the more fervently prepare our hearts, do thou burn them up in the flames of thy divine love. Who livest...

*Preface of the Sacred Heart. p.* 835.

Comm. III




Behold, I am with you all days, even unto the consummation of the world. *Matt. 28, 20.*

### Postcommunion.

DIvínis donis Cordis tui satiáti : quaésumus, Dómine Jesu, ut in tui semper amóre permanére et usque in finem créscere mereámur : Qui vivis et regnas.

FIlled with the divine gifts of thy Heart, O Lord Jesus, we beseech of thee that we may ever remain faithful to thy love and may merit to grow therein unto the end. Who livest and reignest..

*Vespers of Octave day of the Sacred Heart.*

# FEASTS OF JUNE.

## 2. Sts. Marcellinus, Peter and Erasmus Bp., Mart. († 303)

*Simple.*

*June 1.* Istórum. *p.* 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

DEus, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitáte laetíficas : † praesta, quaésumus; ut, quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

O God who, year by year, dost gladden us by the return of the feast-day of thy holy martyrs, Marcellinus, Peter and Erasmus : mercifully grant, that we who rejoice in their merits, may be quickened by their example. Through Jesus Christ.

*Secret nº 17, p.* 969 *and Postcommunion nº 20, p.* 973.

## 4. St. Francis Caracciolo Confessor. († 1608)

*Double.*

*June 3.* Similábo. *p.* 133. — *June 4.* Hic vir. *p.* 133.

### Collect.

DEus, qui beátum Francíscum, novi órdinis institutórem, orándi stúdio et paeniténtiae amóre decorásti : † da fámulis tuis in ejus imitatióne ita profícere; ut, semper orántes et corpus in servitútem redigéntes, * ad caeléstem glóriam pervenire mereántur. Per Dóminum nostrum.

O God who, in a most singular manner, didst endue blessed Francis, the holy founder of a new Order[1] of Religious, with constancy in prayer and love of penance : make thy servants to speed forward in his footsteps, praying at all times, and bringing their flesh into subjection, so that they may become worthy of the glory of heaven. Through Jesus...

### Secret.

DA nobis, clementíssime Jesu : ut praeclára beáti Francísci mérita recoléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacrae hujus mensae tuae esse valeámus : Qui vivis et regnas.

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...

[1] The Minor Clerks Regular.

**Postcommunion.**

SAcrosáncti sacrifícii, quaésumus, Dómine, quod hódie in solemnitáte beáti Francísci tuae obtúlimus majestáti, grata semper in méntibus nostris memória persevéret, et fructus. Per Dóminum.

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.

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## 5. St. Boniface Bishop of Mayence and Martyr. († 754)

*Double.*

*June 4.* Iste sánctus. *p.* 126. — (*P. T.* Lux perpétua. *p.* 125).

*June 5.* Qui vult. *p.* 127. — (*P. T.* Sáncti et jústi. *p.* 125).

**Collect.**

DEus, qui multitúdinem populórum, beáti Bonifátii Mártyris tui atque Pontíficis zelo, ad agnitiónem tui nóminis vocáre dignátus es : † concéde propítius; ut, cujus solémnia cólimus, * étiam patrocínia sentiámus. Per Dóminum.

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.**

SUper has hóstias, Dómine, quaésumus, benedíctio copiósa descéndat : quae et sanctificatiónem nostram misericórditer operétur; et de sancti Bonifátii Mártyris tui atque Pontíficis fáciat solemnitáte gaudére. Per Dóminum.

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.**

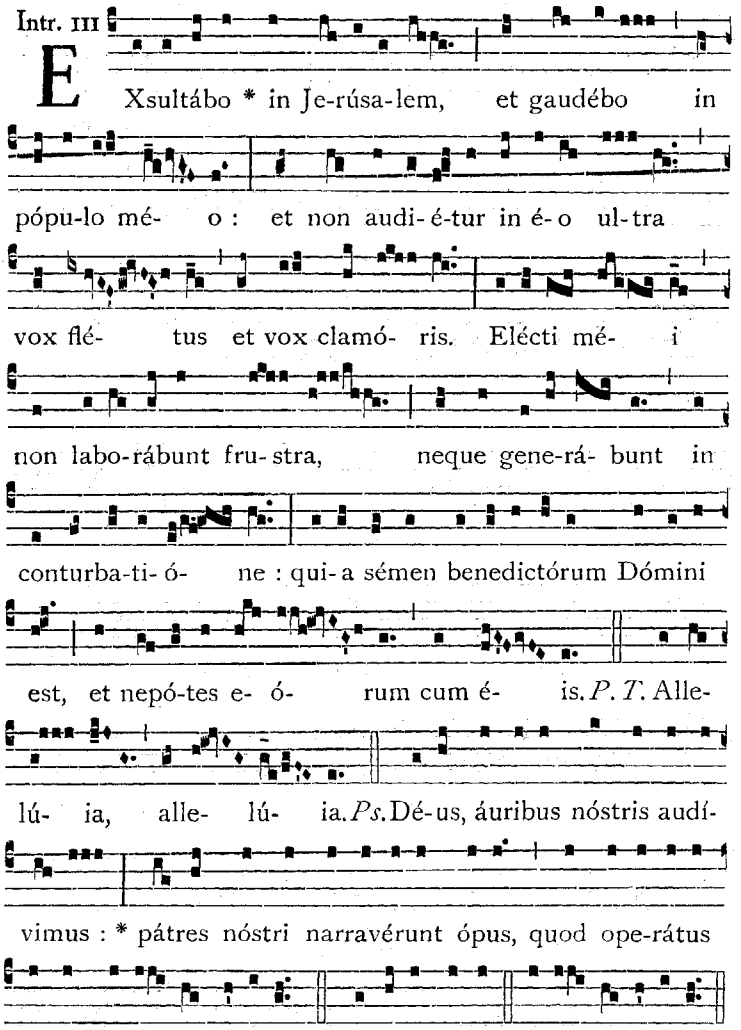
SAnctificáti, Dómine, salutári mystério : quaésumus; ut nobis sancti Bonifátii Mártyris tui atque Pontíficis pia non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

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...

¶ *In places where the feast is solemnly kept.*

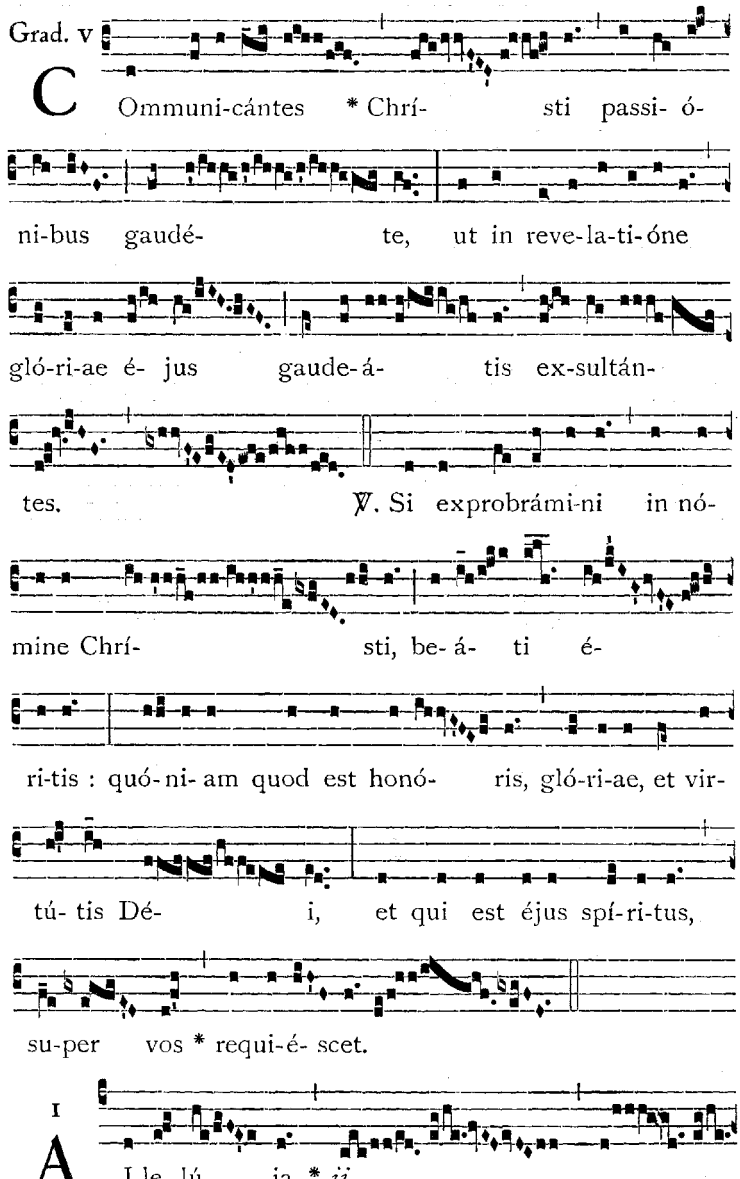
## AT MASS.

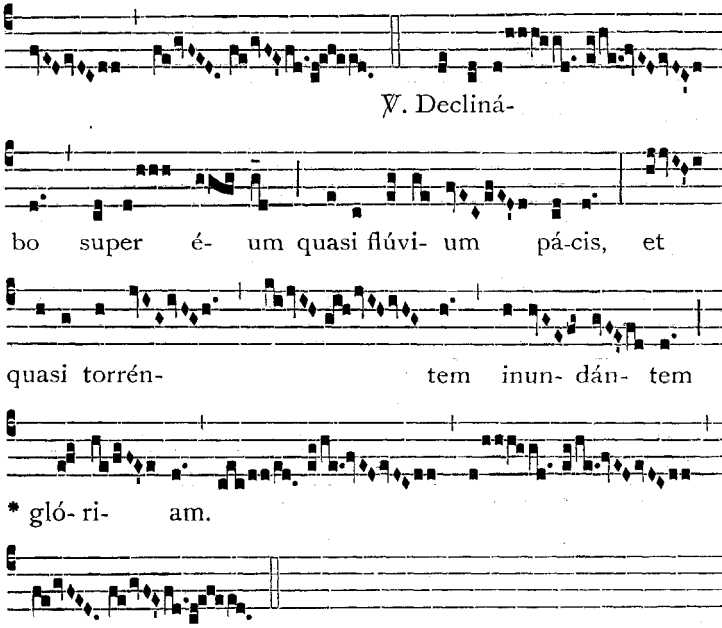
Intr. III



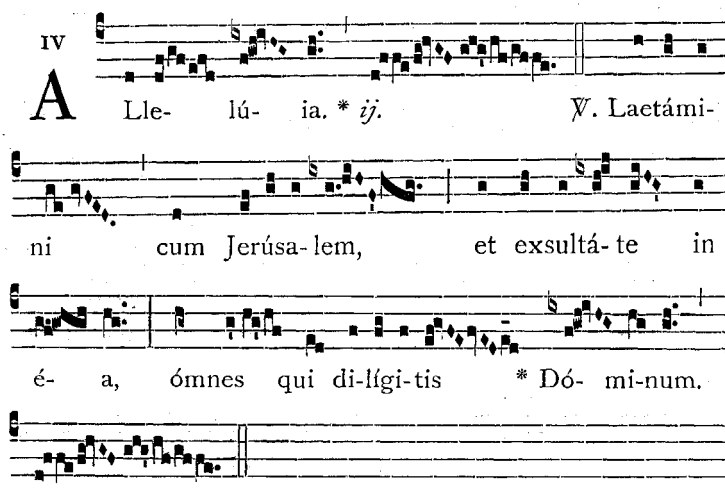

Glória Pátri. 3rd tone. *p.* 29.

Grad. v
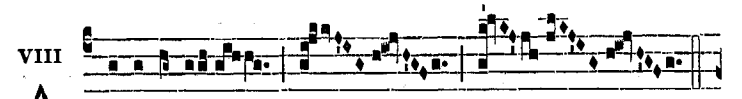

C Ommuni-cántes * Chrí- sti passi- ó-
ni-bus gaudé- te, ut in reve-la-ti-óne
gló-ri-ae é- jus gaude-á- tis ex-sultán-
tes. ℣. Si exprobrámi-ni in nó-
mine Chrí- sti, be-á- ti é-
ri-tis : quó-ni-am quod est honó- ris, gló-ri-ae, et vir-
tú- tis Dé- i, et qui est éjus spí-ri-tus,
su-per vos * requi-é- scet.
I
A Lle- lú- ia. * ij.



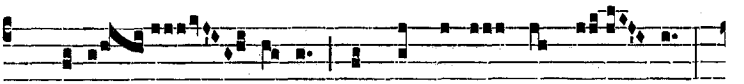

*In Paschal Time, the Gradual and the foregoing* Allelúia *are omitted, and the following are sung :*



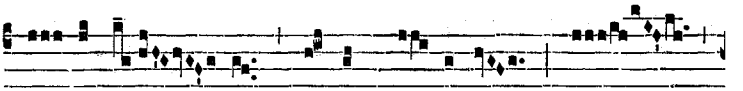
VIII
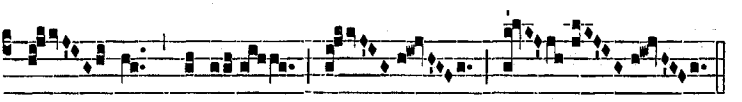


A Lle-lú-ia. *



℣. Vidé- bi- tis, et gaudé-bit cor vé- strum :
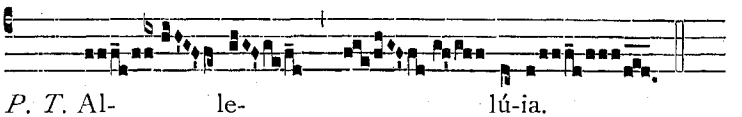


co-gnoscé- tur má-nus Dó-mi-ni sér-



vis * éjus.

*Gospel.* Videns Jesus. *p.* 1533.

*Offertory.* Benedícam Dóminum. *p.* 857. *In Paschal Time* Allelúia *is added as follows.*



*P. T.* Al- le- lú-ia.
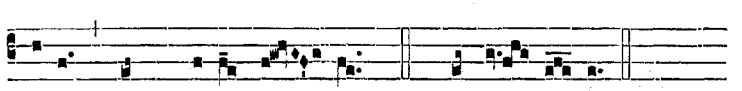
Comm. VII



Q UI více-rit, * dábo é- i sedére mécum in thró-



no mé- o : sicut et é- go ví- ci, et sé- di cum Pátre



mé-o in thróno é- jus. *P. T.* Alle- lú- ia.

## 6. St. Norbert Bishop of Magdeburg and Conf. († 1134)

*Double.*

*June 5.* Sacérdos. *p.* 129. — *June 6.* Amávit eum. *p.* 130.

### Collect.

DEus, qui beátum Norbértum Confessórem tuum atque Pontíficem, verbi tui praecónem exímium effecísti, et per eum Ecclésiam tuam nova prole fecundásti: † praesta, quaésumus; ut, ejúsdem suffragántibus méritis, * quod ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum.

O God, who didst raise up blessed Norbert, thy Confessor and Bishop, to be a powerful preacher of thy word, and through him didst bestow fresh spiritual offspring [1] upon thy Church: for the sake of his merits, grant, we beseech thee, that thy grace may strengthen us to put in practice the lessons he, both by word and by work, hast aught us. Through Jesus...

*Secret nº 8, p.* 968 *and Postcommunion nº 7, p.* 971.

## 9. Sts. Primus and Felician Martyrs. (IV cent.)

*Simple.*

*June 8.* Istórum. *p.* 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

FAC nos, quaésumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: * quorum suffrágiis protectiónis tuae dona sentiámus. Per Dóminum.

MAke us, we beseech thee, O Lord, ever to keep in a worthy manner, the feast of thy holy Martyrs, Primus and Felician: and may their loving intercession enable us to feel, that thy compassionate hand is at all times stretched out to protect us. Through...

### Secret.

FIat tibi, quaésumus, Dómine, hóstia sacránda placábilis, pretiósi celebritáte martýrii: quae et peccáta nostra purificet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

MAY the sacrifice, O Lord, which we are about to offer up in memory of the precious death of thy holy Martyrs, appease thy wrath: may it wash away our sins, and may it lead thee to listen graciously to the prayers of thy servants. Through Jesus...

### Postcommunion.

QUaésumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni caeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquírat. Per Dóminum.

OAlmighty 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.*

*June 9.* Símile est. *p.* 136. — *June 10.* Mánum súam. *p.* 136.

**Collect.**

DEus, qui beátam Margarítam regínam exímia in páuperes caritáte mirábilem effecísti : † da; ut ejus intercessióne et exémplo, * 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 nº 16, p.* 969 *and Postcommunion nº 15, p.* 973.

**Mass.** Cognóvi. *p.* 1692.

## 11. St. Barnabas Apostle. (I cent.)

*Double major.*

*June 10.* Trádent énim. *p.* 1595. ℣. In ómnem térram.

*June 11.* Estóte fórtes. *p.* 1602. ℣. Annuntiavérunt.

**Collect.**

DEus, qui nos beáti Bárnabae Apóstoli tui méritis et intercessióne laetíficas : † concéde propítius; ut, qui tua per eum benefícia póscimus, * dono tuae grátiae 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 in solemnly kept.*

*Introit.* Míhi autem. *p.* 979.

*Gradual.* In omnem. *p.* 1506.

Allelúia, allelúia. ℣. Ego vos elégi. *p.* 1297.

*Gospel as on June 30, p.* 1252.

*Offertory.* Constítues. *p.* 1241. — *Comm.* Vos qui secúti. *p.* 1087.

*At Paschal Time,* **Mass** Protexísti. *p.* 1623.

**Vespers** *of the Common of Apostles, p.* 1593.

## 12. St. John of St. Facundus Confessor. († 1470)

*Double.*

*June 11.* Similábo. *p.* 133. — *June 12.* Hic vir. *p.* 133.

### Collect.

DEus, auctor pacis et amátor caritátis, qui beátum Joánnem Confessórem tuum miríffica dissidéntes componéndi grátia decorásti : † ejus méritis et intercessióne concéde; ut, in tua caritáte firmáti, * nullis a te tentatiónibus separémur. Per Dóminum nostrum Jesum Christum Fílium tuum.

O God, the author of peace and the lover of charity, who didst endue blessed John, thy Confessor, with wondrous power in reconciling any who were at variance : moved by his merits and prayers, vouchsafe so to establish us in thy charity, that no temptation may avail to separate us from thee. Through Jesus Christ our Lord.

*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

## *The same day.*

## Sts. Basilides, Cyrinus, Nabor and Nazarius Mart. (IV cent.)

*June 11.* Istórum. *p.* 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

SAnctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii, quaésumus, Dómine, natalítia nobis votíva respléndeant : * et, quod illis cóntulit excelléntia sempitérna, frúctibus nostrae devotiónis accréscat. Per Dóminum.

MAY, O Lord, our keeping this festival in honour of the natal-day of thy holy Martyrs, Basilides, Cyrinus, Nabor and Nazarius, shed brightness on our lives : and may such high place in glory as their unfailing excellence won for them, be to us the reward of the devout service we pay thee. Through Jesus...

### Secret.

PRO sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii sánguine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractántes : per quem talis est perfécta victória. Per Dóminum.

WE venerate, O Lord, this day, the blood shed by thy holy Martyrs Basilides, Cyrinus, 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.

SEmper, Dómine, sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii

GRant, we beseech thee, O Almighty God, that we who year by year keep the festival-day of

solémnia celebrántes : praesta, quaésumus; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

thy holy Martyrs Basilides, Cyrinus, Nabor and Nazarius, may at all times profit by the prayers they put up to thee on our behalf. Through Jesus...

## 13. St. Anthony of Padua Conf. and Doct. († 1231)

*Double.*

*June 12.* O Dóctor... beáte Antóni, *p.* 131. — *June 13.* Hic vir, *p.* 133.

**Mass.** In médio. *p.* 1660.

**Collect.**

ECclésiam tuam, Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votíva laetíficet : † ut spirituálibus semper muniátur auxíliis * et gáudiis pérfrui mereátur aetérnis. 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, pópulo tuo salutáris : pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre : Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus, per ómnia saécula saeculórum.

MAY thy sacrifice, O Lord, avail thy people unto salvation : since it is for their sake that thou hast vouchsafed to offer thyself to the Father, a living Victim. Who with the same God the Father and the Holy Ghost livest and reignest world without end.

**Postcommunion.**

DIvínis, Dómine, munéribus satiáti : quaésumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrifícii sentiámus efféctum. Per Dóminum.

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.*

*June 13 and 14.* O Dóctor... beáte Basíli. *p.* 131.

**Collect.**

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti Basílii Confessóris tui atque Pontíficis solemnitáte deféri-

GRaciously hear, we beseech thee, O Lord, the prayers we offer thee on this festival-day of blessed Basil, thy Confessor and Bishop : he deserved

mus : † et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccátis. Per Dóminum.

to render thee a worthy service; may his merits appeal to thee to free us from all our sins. Through Jesus Christ our Lord.

*Secret nº 9, p.* 968 *and Postcommunion nº 8, p.* 971.

**Mass.** *Introit.* In médio. *p.* 337.
*Epistle.* Testíficor. *p.* 1660.
*Gradual.* Os jústi. *p.* 1660. — Allelúia, allel. ℣. Invéni Dávid. *p.* 1389.
*Gospel.* Si quis venit. *p.* 1614.
*Offertory.* Véritas méa. *p.* 992. — *Communion.* Fidélis sérvus. *p.* 1366.

## 15. Sts. Guy or Vitus, Modestus and Crescentia Martyrs. († 303)

*Simple.*

*June 14.* Istórum. *p.* 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

DA Ecclésiae tuae, quaésumus, Dómine, sanctis Martýribus tuis Vito, Modésto atque Crescéntia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte proficere : † ut, prava despíciens, * quaecúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

GRaciously 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.

SIcut glóriam divínae poténtiae múnera pro Sanctis obláta testántur : sic nóbis efféctum, Dómine, tuae salvatiónis 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.

REpléti, Dómine, benedictióne solémni : quaésumus; ut per intercessiónem sanctórum Mártyrum tuórum Viti, Modésti et Crescéntiae, medicína sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

THY 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 Dóctor... beáte Ephraem. *p.* 131.

### Collect.

DEus, qui Ecclésiam tuam beáti Ephraem Confessóris tui et Doctóris mira eruditióne et praecláris vitae méritis illustráre voluísti : † te súpplices exorámus; ut, ipso intercedénte, eam advérsus erróris et pravitátis insídias * perénni tua virtúte defréndas. 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.*

*June 17.* Istórum. 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

PRaesta, quaésumus, omnípotens Deus : * ut, qui sanctórum Mártyrum tuórum Marci et Marcelliáni natalítia 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.

SAlutáris tui, Dómine, múnere satiáti, súpplices exorámus : ut, cujus laetámur gustu, intercedéntibus sanctis Martýribus tuis 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.*

*June 18.* Véni spónsa. *p.* 134. — *June 19.* Véni spónsa. *p.* 135.

### Collect.

DEus, qui beátam Juliánam Vírginem tuam extrémo morbo laborántem, pretióso Fílii tui córpore mirabíliter recreáre dignátus es : † concéde, quaésumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, * ad caeléstem pátriam perducámur. Per eúmdem Dóminum nostrum.

O God, who, blessed Juliana thy Virgin being sick unto death, didst in wondrous wise solace her with the precious Body of thy Son : for the sake of her merits, vouchsafe unto us, we beseech thee, that when our last hour shall have come, we may in like manner be comforted and strengthened, and may be by thee safely guided into our heavenly fatherland. Through the same our Lord.

## *The same day.* Sts. Gervase and Protase Martyrs. († 170)

*June 18.* Istórum. *p.* 128. — (*P. T.* Lux perpétua. *p.* 125).

### Collect.

DEus, qui nos ánnua sanctórum Mártyrum tuórum Gervásii et Protásii solemnitáte laetíficas : * concéde propítius; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.
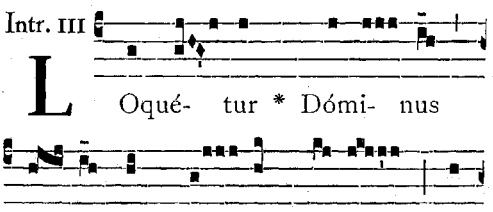
O God who dost gladden us each year by the feast-day of thy holy Martyrs Gervase and Protase : mercifully grant that rejoicing in their merits we may be quickened by their example. Through Jesus Christ our Lord.

*Secrets nos 16, p. 969 and 7(b). — Postcommunions nos 15, p. 973 and 3(b).*

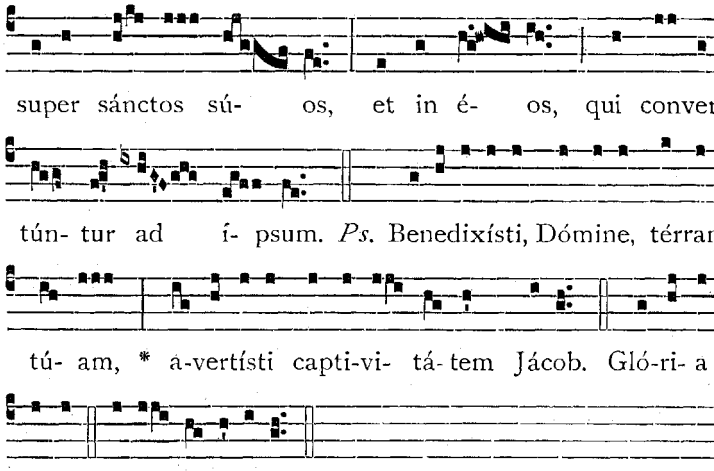
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¶ *In dioceses and places where the feast of Sts.* Gervase *and* Protase *is solemnly kept :*

Intr. III




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.*




*Collect.* Deus, qui nos. *as above. On a Sunday, its Collect is added.*
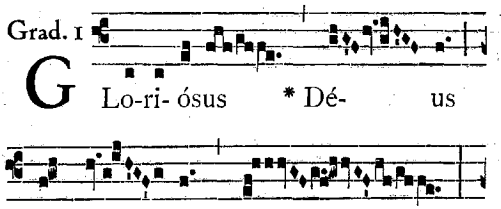
**Lectio Epistolae beati Petri Apostoli.**

*The Christian's joy in sufferings. I Peter 4, 13-19.*

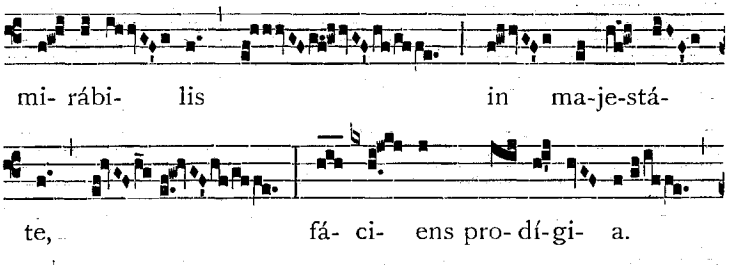
CAríssimi : Communicántes Christi passiónibus gaudéte, ut ét in revelatióne glóriae ejus gaudeátis exsultántes. Si exprobrámini in nómine Christi, beáti éritis : quóniam quod est honóris, glóriae, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscit. Nemo autem vestrum patiátur ut homicída, aut fur, aut malédicus, aut alienórum appetítor. Si autem ut christiánus, non erubéscat : glorificet autem Deum in isto nómine. Quóniam tempus est, ut incípiat judícium a domo Dei. Si autem primum a nobis : quis finis eórum, qui non credunt Dei Evangélio ? Et si justus vix salvábitur, ímpius et peccátor ubi parébunt ? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

DEarly 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 railer 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.
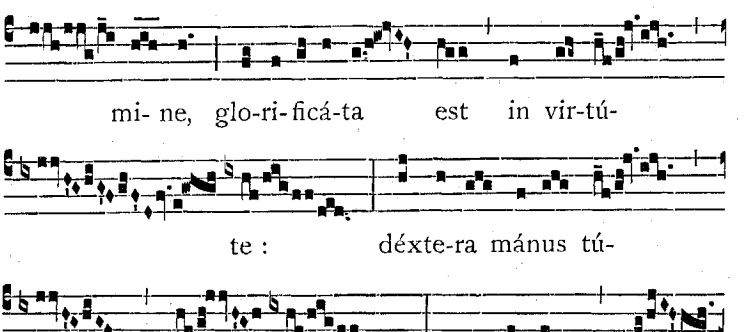
Grad. I

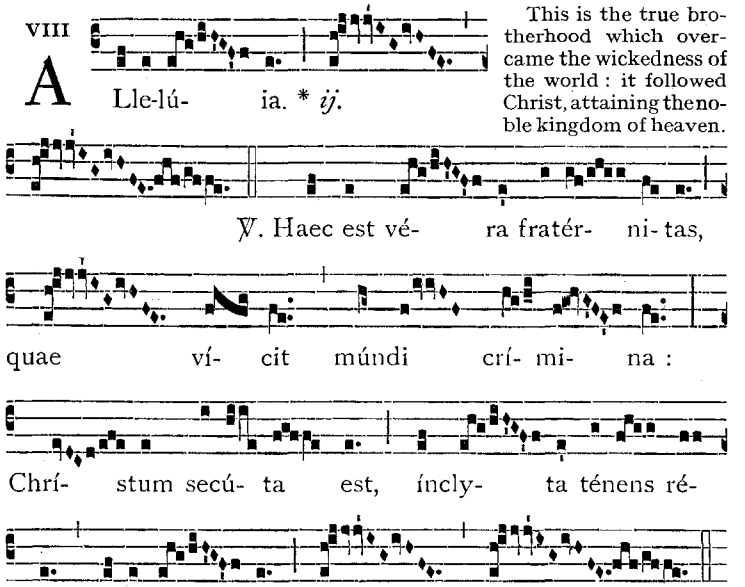



God is glorious in holiness, terrible and praise-worthy, doing-wonders. ℣. Thy right hand, O Lord, is magnified in strength : thy right hand, O Lord, hath slain the enemy. *Exodus 15, 11 and 6.*




℣. Déxte-ra tú- a, Dó-






This is the true brotherhood which overcame the wickedness of the world : it followed Christ, attaining the noble kingdom of heaven.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*The eagerness of the crowds. The Beatitudes. Luke 6, 17-23.*

IN illo témpore : Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judaéa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quaerébat eum tángere : quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat : Beáti páuperes : quia vestrum est regnum Dei. Beáti, qui nunc esurítis : quia saturabímini. Beáti, qui nunc fletis : quia ridébitis. Beáti éritis cum vos óderint hómines,

AT that time, Jesus, coming down from the mountain, stood in a plain place : and the company of his disciples and a very great multitude of people from all Judea and Jerusalem and the sea coast, both of Tyre and Sidon, who were come to hear him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him : for virtue went out from him and healed all. And he, lifting up his eyes on his disciples, said : Blessed are ye poor : for yours is the kingdom of God. Blessed are ye that hunger now : for you shall be filled. Blessed are ye that weep now : for you shall laugh. Blessed shall you be when men shall hate you, and when they

et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in caelo.

Credo.

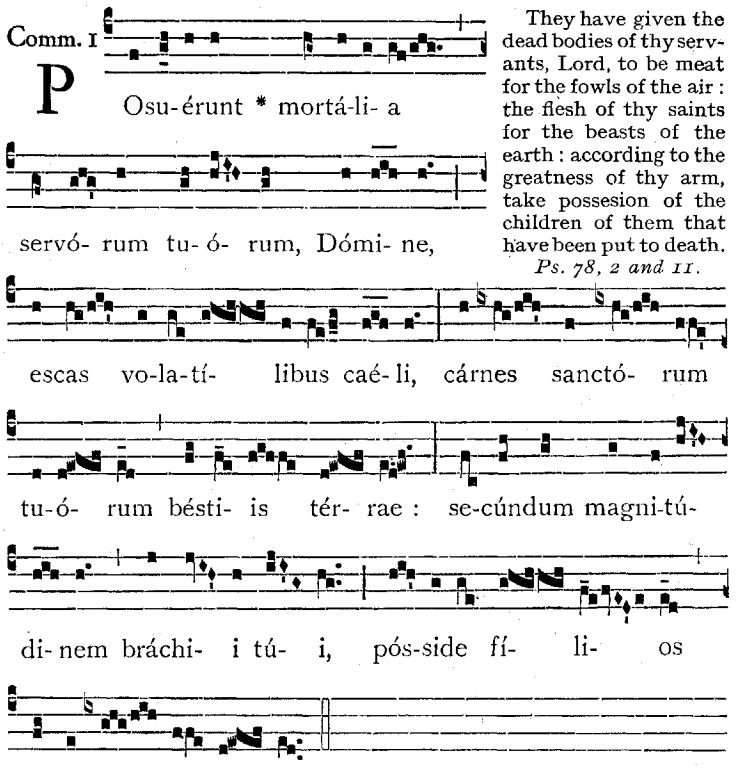
shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven.

*Offertory.* Laetámini. *p.* 1626, Allelúia *is omitted.*

*Secret no 7 (b), p.* 968. *On Sunday, 2nd Secret of that Sunday.*

*On Sunday, Preface of the Blessed Trinity, p.* 12 (*or of the Saints, p.* 1534).

Comm. I




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 possesion 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.*

*June 19.* Iste sánctus. *p.* 126.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Silvérium, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Silverius 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.

## 21. St. Aloysius Gonzaga Confessor. († 1591)

*Double.*

*June 20.* Similábo. 133. — *June 21.* Hic vir. *p.* 133.

**Collect.**

CÆléstium donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitae innocéntiam pari cum paeniténtia sociásti : † ejus méritis et précibus concéde; ut, innocéntem non secúti, * paeniténtem imitémur. Per Dóminum nostrum Jesum Christum.

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.

**Secret.**

CÆlésti convívio fac nos, Dómine, nuptiáli veste indútos accúmbere : quam beáti Aloísii pia praeparátio, et juges lácrimae inaestimabílibus ornábant margarítis. Per Dóminum nostrum.

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.

**Postcommunion.**

ANgelórum esca nutrítos, angélicis étiam, Dómine, da móribus vívere : et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum nostrum.

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.*

*June 21.* Sacérdos. *p.* 129. — *June 22.* Amávit éum. *p.* 130.

## Collect.

DEus, qui ómnia pro te in hoc saéculo relinquéntibus, céntuplum in futúro et vitam aetérnam promisísti : † concéde propítius; ut, sancti Pontíficis Paulíni vestígiis inhaeréntes, * valeámus terréna despícere, et sola caeléstia desideráre. Qui vivis et regnas cum Deo Patre.

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 sacrifícium, exémplo sancti Pontíficis Paulíni, cum altáris oblatióne conjúngere : et beneficéntiae stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

GIve unto us, O Lord, after the example of the holy Bishop Paulinus, to unite a sacrifice of perfect charity with the offering we lay upon thine altar; and by our readiness to do good to others to win for ourselves a share in thine everlasting mercies. Through Jesus Christ.

## Postcommunion.

TRíbue nobis per haec sancta, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulínus : et, ipsíus intercessióne, in omnes, qui te deprecántur, grátiae tuae divítias benígnus effúnde. Per Dóminum nostrum.

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 :**

*Introit.* Sacerdótes. *p.* 1656.

*Gradual.* Ecce sacérdos. *p.* 1560.

Allelúia, allelúia. ℣. Tu es sacérdos. *p.* 1654.

*Offertory.* Invéni Dávid. *p.* 1655.

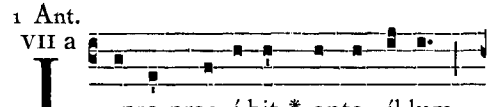
*Communion.* Fidélis sérvus. *p.* 1366.

# NATIVITY OF ST. JOHN THE BAPTIST.

*Double of I Class with common Octave.*

## AT FIRST VESPERS. *(June 23)*

1 Ant. VII a

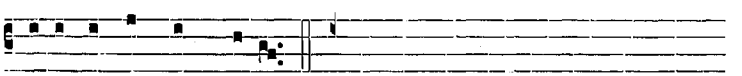



He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people. *Luke 1, 17.*





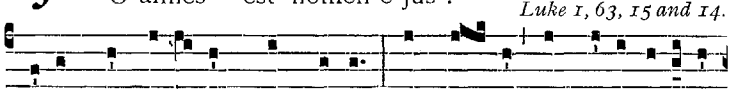


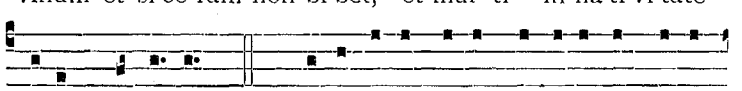


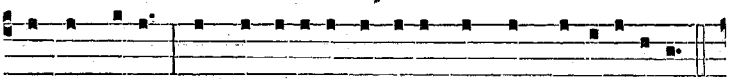

2 Ant. VIII G




John is his name: and he shall drink no wine nor strong drink, and many shall rejoice in his nativity. *Luke 1, 63, 15 and 14.*



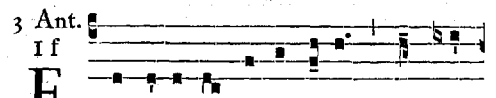





córde mé- o : * in consí-li-o justórum et congre*gati-* óne.

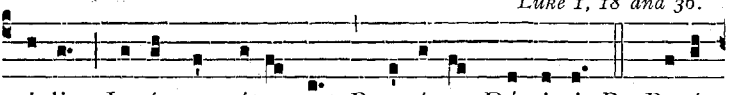
*Ps.* Confitébor. VIII G. *p.* 158.

3 Ant. I f

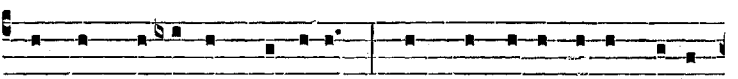


EX úte-ro senectú-tis * et sté-

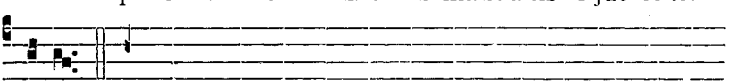
From the womb of old age and one who was barren, is born John, the Lord's Forerunner. *Luke 1, 18 and 36.*



ri- li Jo- ánnes nátus est, Praecúrsor Dómi-ni. *Ps.* Be- á-

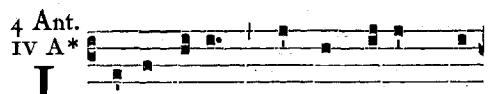


tus vir qui tímet Dóminum : * in mandá-tis é-jus *vó-let*
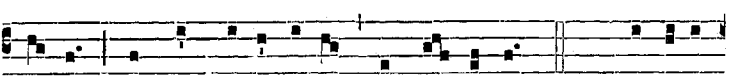


nímis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant. IV A*

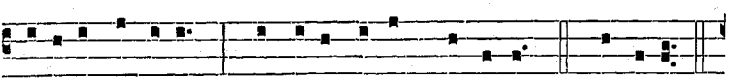


ISte pú- er * mágnus córam Dó-

This child shall be great before the Lord; for his hand is with him. *Luke 1, 15 and 66.*



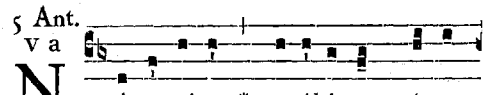
mi- no : nam et mánus é-jus cum í-pso est. *Ps.* Laudáte,



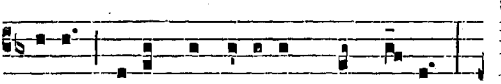
pú-*eri*, Dóminum : * laudá-*te nómen* Dómi-ni. *or :* Dómi-ni.

*Ps.* Laudáte púeri. IV A*. *p.* 167.

5 Ant. V a

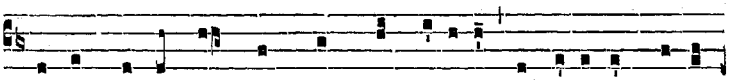


NAzaraé-us * vocábi-tur pú- er

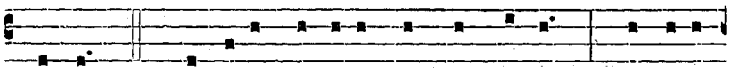


íste : vínum et síce-ram non bí-bet,

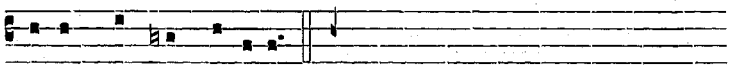
This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb. *Luke 1, 15 ; cf. Numbers 6, 2-3.*



et ómne immúndum non manducábit ex úte-ro mátris



sú- ae. *Ps.* Laudáte Dóminum, ómnes **gén**tes : * laudáte



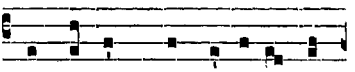
é- um, ómnes **pó**pu-li. *Ps.* **Laudáte Dóminum.** v a. *p.* 185.

*Chapter and Hymn of II Vespers, p.* 1229.

℣. Fúit hómo míssus a Déo.
℟. Cúi nómen érat Joánnes.

℣. There was a man sent from God.
℟. Whose name was John.

At Magnif.
Ant. VIII G

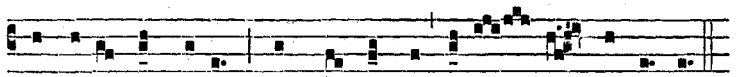


I Ngrésso * Zacha-rí- a tém-



plum Dómi-ni, appá-ru-it é- i

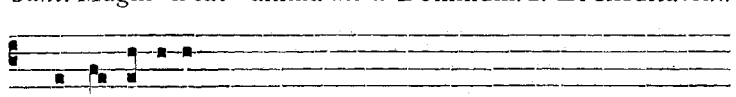
When Zachary went into the temple of the Lord, the Angel Gabriel appeared to him standing on the right side of the altar of incense. *Luke* 1, 9-11.



Gábri- el Ange-lus, stans a déxtris altá- ris incénsi.



*Cant.* Magní- fi-cat * ánima *mé-a* **Dó**minum. 2. Et exsultávit...



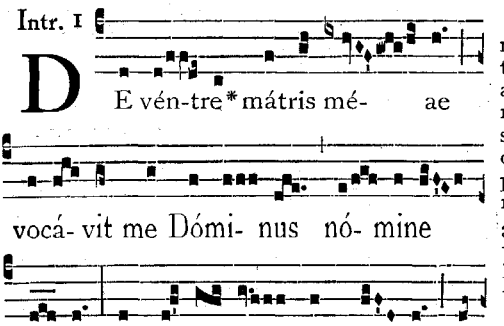
*or* Et exsultávit... *Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui praeséntem diem. *p.* 1223.
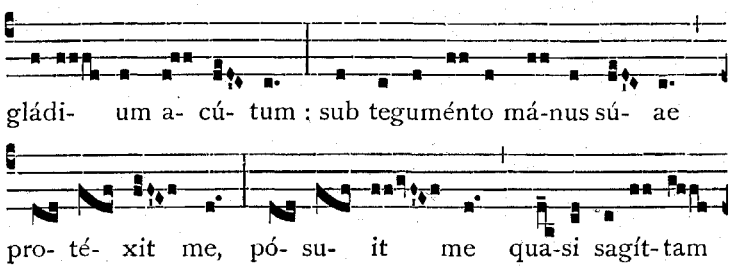
*On Sunday : Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve Regína. *p.* 243.

## AT MASS.




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.*




Glória Pátri. 1st tone. *p.* 28.

### Collect.

DEus, qui praeséntem diem honorábilem nobis in beáti 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

tiam gaudiórum; * et ómnium fidélium mentes dírige in viam salútis aetérnae. Per Dóminum nostrum.

people the grace of spiritual joy, and guide the feet of all the faithful into the way of eternal salvation. Through Jesus Christ our Lord.

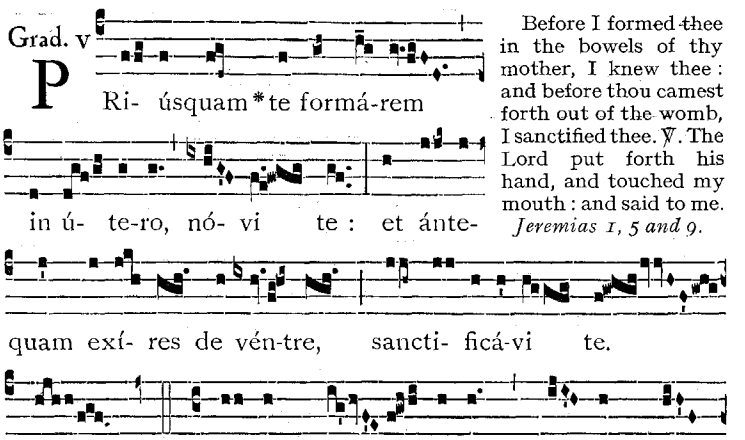
*On Sunday, the Collect of the Sunday is added.*

## Lectio Isaiae Prophetae.
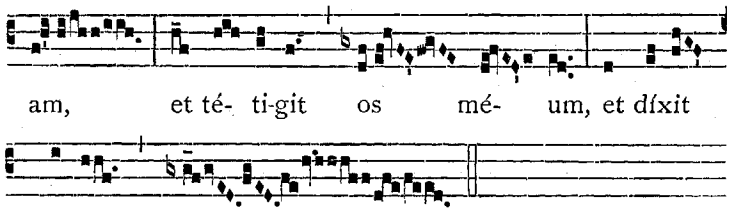
*The Church applies to the Forerunner what the prophet foretold of the Messias. Is. 49, 1-3, 5-7,*
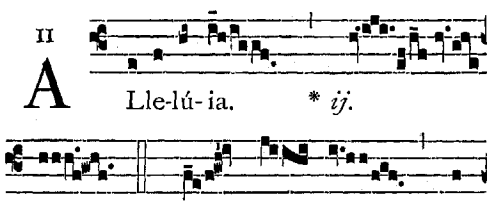
AUdíte, ínsulae, et atténdite, pópuli, de longe : Dóminus ab útero vocávit me, de ventre matris meae recordátus est nóminis mei. Et pósuit os meum quasi gládium acútum : in umbra manus suae protéxit me, et pósuit me sicut sagíttam eléctam : in pháretra sua abscóndit me. Et dixit mihi : Servus meus es tu, Israël, quia in te gloriábor. Et nunc dicit Dóminus, formans me ex útero servum sibi : Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terrae. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israël, qui elégit te.

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.*

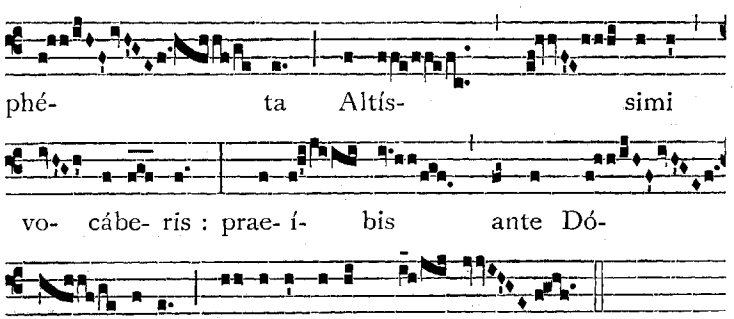






Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

*Canticle of Zachary, v. 9. p.* 813. *Luke 1, 76.*




### ✠ Sequentia sancti Evangelii secundum Lucam.

*Birth and Circumcision of S. John the Baptist. Luke 1, 57-68.*

ELísabeth implétum est tempus pariéndi, et péperit fílium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulabántur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater ejus, dixit : Nequáquam, sed vocábitur Joánnes. Et dixérunt

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

ad illam : Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri ejus, quem vellet vocári eum. Et póstulans pugillárem, scripsit, dicens : Joánnes est nomen ejus. Et miráti sunt univérsi. Apértum est autem íllico os ejus, et lingua ejus, et loquebátur benedícens Deum. Et factus est timor super omnes vicínos eórum : et super ómnia montána Judaéae divulgabántur ómnia verba haec : et posuérunt omnes, qui audíerant, in corde suo, dicéntes : Quis, putas, puer iste erit? Etenim manus Dómini erat cum illo. Et Zacharías pater ejus replétus est Spíritu Sancto, et prophetávit, dicens : Benedíctus Dóminus Deus Israël, quia visitávit et fecit redemptiónem plebis suae.

said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote saying, John is his name : and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hillcountry of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because he hath visited, and wrought the redemption of his people.

*(For the whole Canticle of Zachary, see p. 813).*

*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.*

*Offertory.* Justus ut pálma. *p.* 340.

**Secret.**

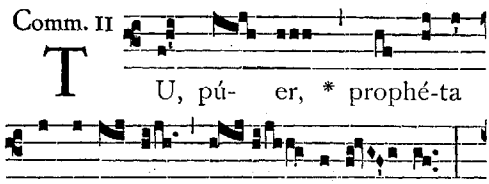
TUA, Dómine, munéribus altária cumulámus : illíus nativitátem honóre débito celebrántes, qui Salvatórem mundi et cécinit adfutúrum, et adésse monstrávit, Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum.

THine altar we load, O Lord, with our gifts, seeking thus to do fitting honour to the Saint who both foretold the advent of the Saviour, and pointed him out when come into the world, Jesus Christ, thy Son, our Lord. Who lives and reigns.

*On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p.* 12 *(or of the Saints, p.* 1534).

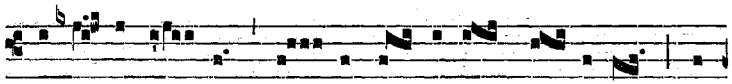
*During the week, common Preface, p.* 14 *(or of the Saints).*

Comm. II




Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

*Canticle of Zachary, v. 9. p.* 809.



prae- í- bis e- nim an- te fá- ci- em Dó- mi-ni pa-



rá- re ví- as é- jus.

**Postcommunion.**

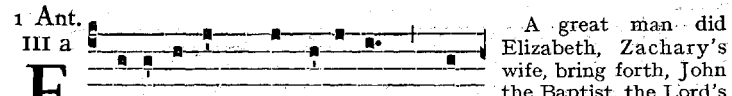
SUmat Ecclésia tua, Deus, beáti Joánnis Baptístae generatióne laetítiam : per quem suae regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum.

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.*

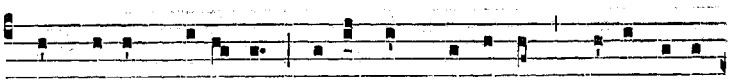
## AT SECOND VESPERS. *(June 24)*

1 Ant. III a

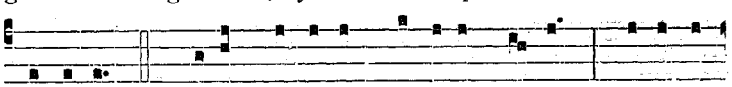


E - lí-sabeth Zacharí- ae * má-

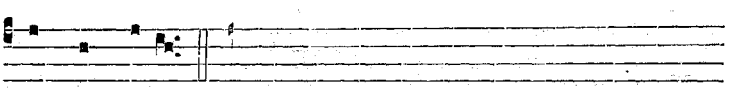
A great man did Elizabeth, Zachary's wife, bring forth, John the Baptist, the Lord's Forerunner.



gnum ví-rum génu- it, Jo- ánnem Baptístam Praecursó-rem

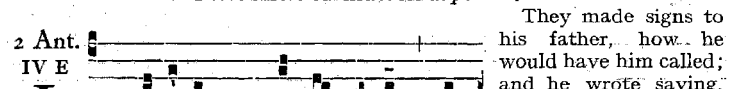


Dómi-ni. *Ps.* Díxit Dómi-nus **Dómino mé-** o : * Séde a



dex*tris* mé- is. *Ps.* Díxit Dóminus. III a. *p.* 148.

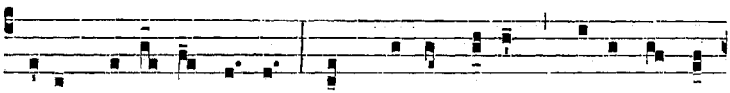
2 Ant. IV E



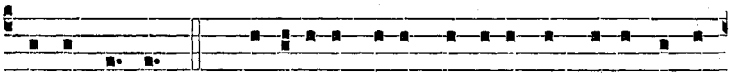
I Nnu-ébant * pátri é-jus quem

They made signs to his father, how he would have him called; and he wrote saying, John is his name.

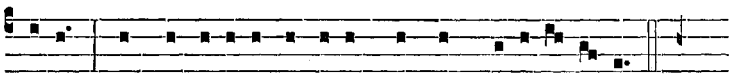
*Gospel.*



véllet vo-cá-ri é-um : et scrípsit dí-cens : Jo-ánnes est



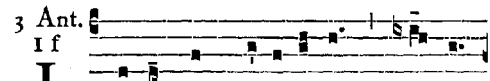
nómen é-jus. *Ps.* Confitébor tíbi, Dómine, in tó-to *córde*



**mé**-o : * in consí-li-o justórum et con*gregati-* **ó**-ne.
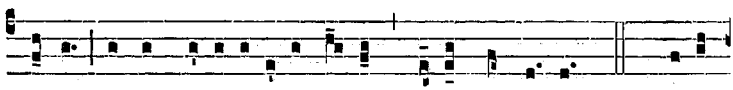
*Ps.* Confitébor. IV E. *p.* 155.

3 Ant. I f
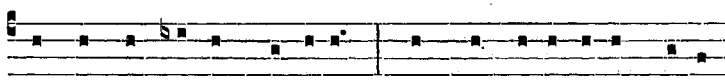


O-ánnes vocábi-tur * nómen

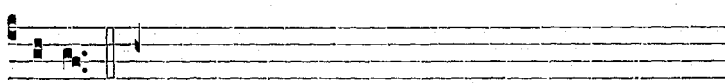
Thou shalt call his name John; and many shall rejoice in his nativity. *Luke I, 13-14.*



é-jus, et in na-tivi-táte é-jus múlti gaudé-bunt. *Ps.* Be-á-

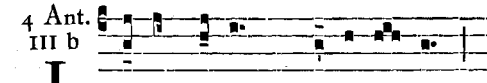


tus vir qui **tí**met **Dó**minum : * in mandá-tis é-jus *vó-let*



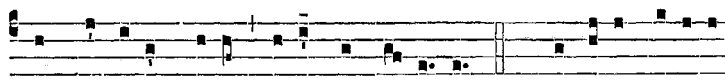
**ní**mis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant. III b

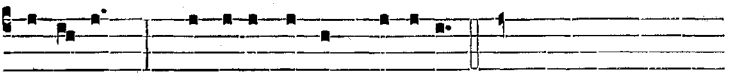


Nter ná-tos * mu-lí- e- rum

Among them that are born of women a greater hath not arisen than John the Baptist. *Matth. II, II.*



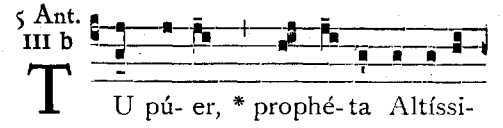
non surréxit májor Jo-ánne Baptísta. *Ps.* Laudáte, **pú**-e-ri,



Dómi-num : * laudáte nómen Dómini.

*Ps.* Laudáte, púeri. III b. *p.* 166.

℣ Ant. III b

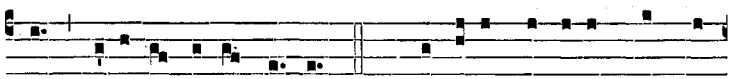


T U pú- er, * prophé- ta Altíssi-

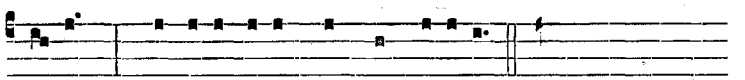
mi vo-cábe- ris : prae-íbis ante Dómi-

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.*



num pará-re ví- as é- jus. *Ps.* Laudáte Dóminum, ómnes



géntes : * laudáte é- um, ómnes pópu-li.

*Ps.* Laudáte Dóminum. III b. *p.* 184.

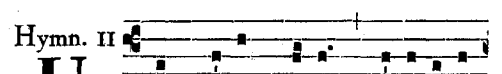
## Chapter.

AUdíte, ínsulae, et atténdite, pópuli, de **longe**: † Dóminus ab útero *voc*ávit me, * de ventre matris meae recordátus est nóminis **mei**.

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.

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

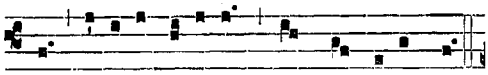


UT qué- ant láxis **re**sonáre

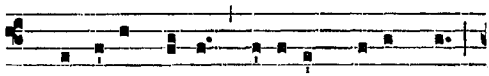
1. O for thy spirit, holy John, to chasten lips sin-polluted, fetter-



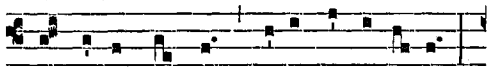
fíbris **Mí**-ra gestó-rum **fá**mu-li tu-ó-rum, **Sól**-ve pollú-



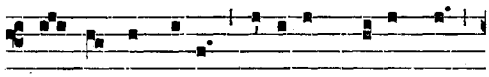
ti **lá**bi- i re-átum, **S**áncte **J**o-ánnes.
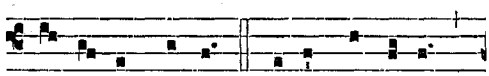


2. Núnti- us célso véni- ens Olýmpo,



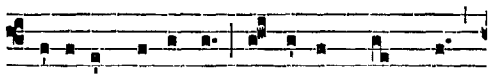
Te pátri mágnum fóre nasci-tú-rum,



Nó-men, et vítae sé-ri- em geréndae



Ordi-ne prómit. 3. Ille promíssi



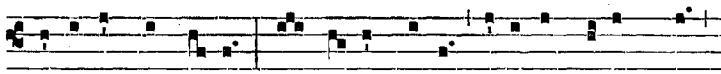
dúbi- us supérni, Pérdi-dit prómptae

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.

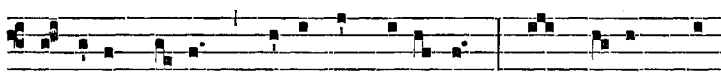
4. Thou, in thy mother's womb all darkly cradled, knewest thy monarch, biding in his [1] chamber, whence the two parents, through their children's merits, mysteries uttered.



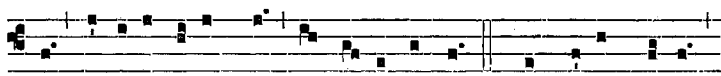
módu-los loqué-lae : Sed re-formásti géni-tus perémptae



Orga-na vócis. 4. Véntris obstrúso récubans cubí-li

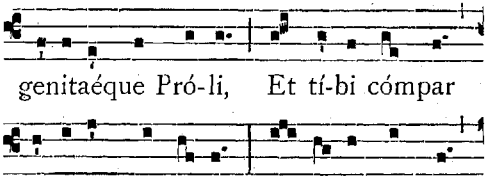


Sénseras Ré-gem thá-lamo manéntem : Hinc pá-rens ná-

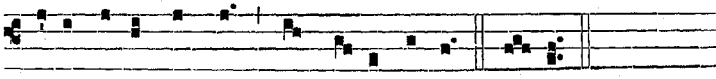


ti mé-ri-tis utérque Abdi-ta pándit. 5. Sit décus Pátri,

[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.

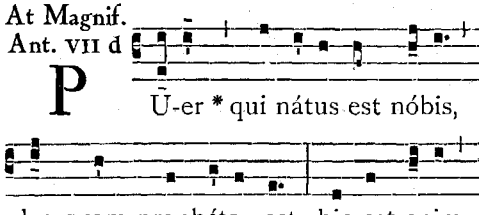



℣. Iste púer mágnus coram Dómino.
℟. Nam et mánus éjus cum ípso est.

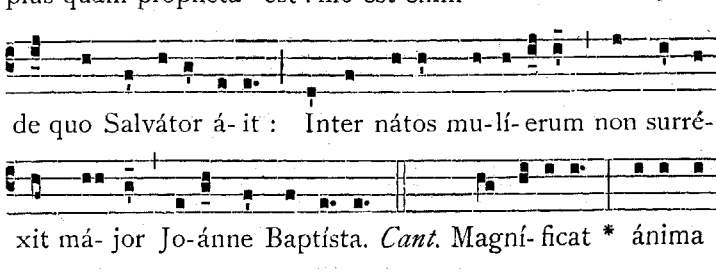
℣. This child shall be great before the Lord.
℟. For in truth his hand is with him.

**The opening of the following antiphon, both words and melody, foretells that of the Introit of Christmas Day.**

**At Magnif.**
**Ant. VII d**




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. XI, 9-11.*




*Cant.* Magníficat. VII d. *p.* 217 *or* 222.

*Prayer.* Deus, qui praeséntem diem. *p.* 1223.

*If June 24 falls on Sunday, there follows first the commemoration of St William as below, then that of the Sunday.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Salve Regína. *p.* 243.

## 25. St. William Abbot. († 1142)

*Double.*

*June 24.* Similábo. *p.* 133. — *June 25.* Hic vir. *p.* 133.

**Collect.**

DEus, qui infirmitáti nostrae ad teréndam salútis viam in Sanctis tuis exémplum et praesídium collocásti : † da nobis, ita beáti Guliélmi Abbátis mérita venerári; * ut ejúsdem excipiámus suffrágia, et vestígia prosequámur. Per Dóminum.

O God who hast ordained that thy Saints should be to us guides and protectors in the way of salvation : make us in such wise to do devout honour to the merits of the holy Abbot William, that we may deserve to profit by his prayers and to tread faithfully in his footsteps. Through Jesus Christ our Lord.

*Collect of St. John the Baptist is added, p.* 1223.

*Secret no 13, p.* 969, *then of St. John the Baptist, p.* 1226.

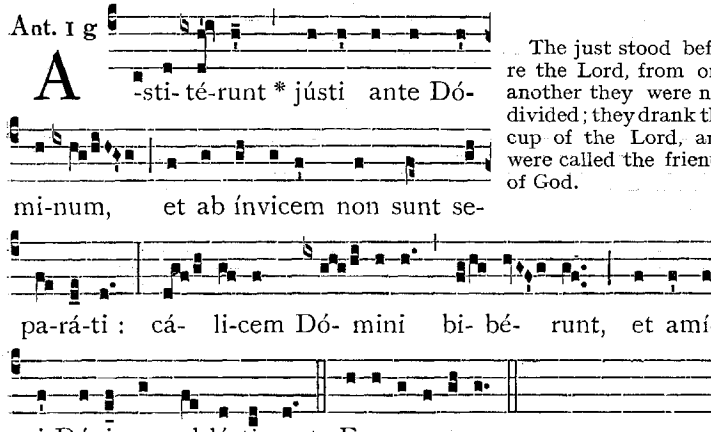
*Postcommunion no 12, p.* 972, *then of St. John the Baptist, p.* 1227.

**Mass.** Os jústi. *of Abbots, p.* 1669.

## 26. Sts. John and Paul Martyrs.

*Double.*

Commemoration at Vespers of June 25.

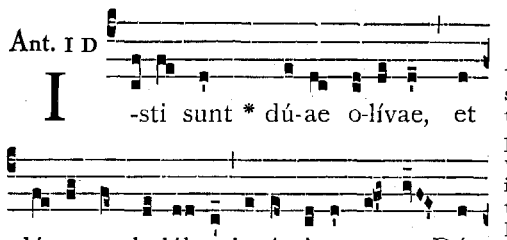



The just stood before the Lord, from one another they were not divided; they drank the cup of the Lord, and were called the friends of God.
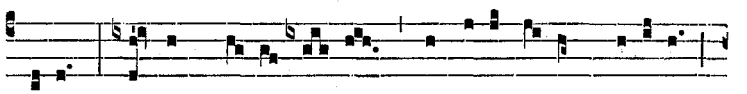
℣. Laetámini in Dómino, et exsultáte, jústi.
℟. Et gloriámini, ómnes récti córde.
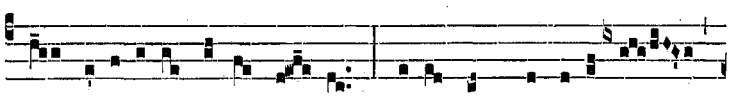
℣. Be glad in the Lord and rejoice ye just.
℟. And glory all ye right of heart.

## Commemoration at Vespers of June 26.

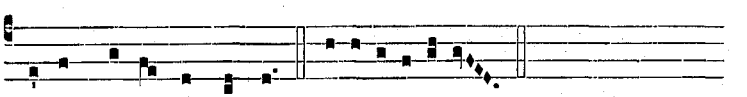



These are two olive-trees, and two candlesticks shining before the Lord; they have power to shut heaven with clouds and to open its doors; for their tongues are become keys of heaven.










℣. Exsultábunt Sáncti in glória.
℟. Laetabúntur in cubílibus súis.

℣. The saints shall rejoice in glory.
℟. They shall be joyful in their beds.

### Collect.

QUaésumus, omnípotens Deus : ut nos geminàta laetítia hodiérnae festivitátis excípiat, † quae de beatórum Joánnis et Pauli glorificatióne procédit; * quos éadem fides et pássio vere fecit esse germános. Per Dóminum.

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...

*Collect of St. John the Baptist is added, p.* 1223.

*Secret nº 2 (c), p. 967, then of St. John the Baptist, p. 1226.*

### Postcommunion.

SUmpsimus, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli solémnia celebrántes, sacraménta caeléstia : praesta, quaésumus; ut, quod temporáliter gérimus, aetérnis gáudiis consequámur. Per Dóminum.

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.*

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## 28. St. Irenaeus, Bishop of Lyons and Martyr. († 202)

*Double.*

*June 27.* Iste sánctus. *p.* 126. — *June 28.* Qui vult. *p.* 127.

### Collect.

DEus, qui beáto Irenaéo Mártyri tuo atque Pontífici tribuísti, ut et veritáte doctrínae expugnáret haéreses, et pacem Ecclésiae felíciter confirmáret : † da, quaésumus, plebi tuae in sancta religióne constántiam; * et pacem tuam nostris concéde tempóribus. Per Dóminum.

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.*

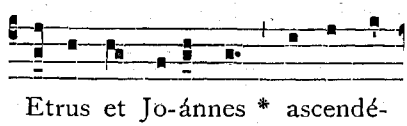
*Postcommunion.* Deus auctor. *p.* 974, *then of St. John the Baptist, p. 1227.*

# THE HOLY APOSTLES PETER AND PAUL.

*Double of I Class with common Octave.*

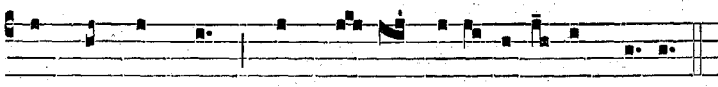
## AT FIRST VESPERS. *(June 28)*

1 Ant. VIII G



Peter and John went up into the temple at the ninth hour of prayer. *Acts 3, 1.*

Etrus et Jo-ánnes * ascendé-



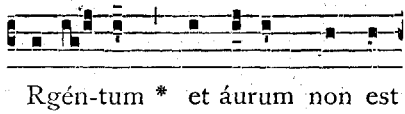
bant in témplum, ad hó-ram ora-ti-ó-nis nó-nam.



*Ps.* Díxit Dóminus Dómino **mé**-o : * Séde a *déxtris* **mé**-is.

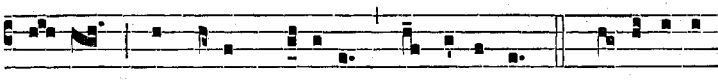
*Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant. VII b

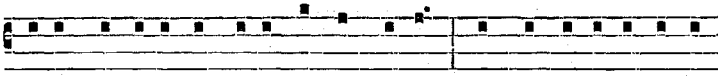


Silver and gold I have none; but what I have, I give thee. *Acts 3, 6.*

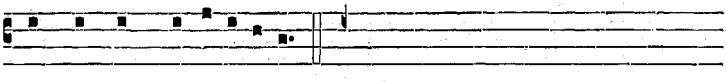
Rgén-tum * et áurum non est



mí-hi : quod autem hábe-o, hoc tí-bi do. *Ps.* Confi-tébor

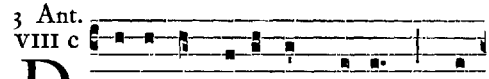


tíbi, Dómine, in tóto **córde mé**-o : * in consí-li-o justó-



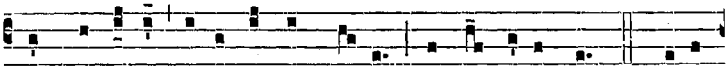
rum et congre**ga**-ti-óne. *Ps.* Confitébor. VII b. *p.* 157.

3 Ant. VIII c
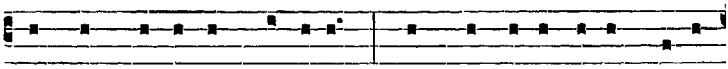


D Ixit Angelus ad Pétrum: * Cir-

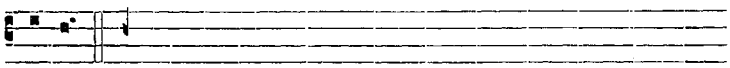
The Angel said to Peter: Cast thy garment about thee and follow me. *Epistle.*



cúmda tí-bi vestiméntum tú- um, et séquere me. *Ps.* Be-á-



tus vir qui tímet **Dó**minum : * in mandá-tis é-jus *vó-let*



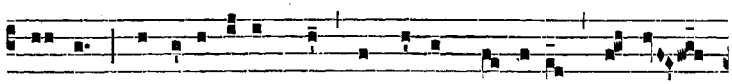
**ní**mis. *Ps.* Beátus vir. VIII c. *p.* 165.

4 Ant. VII c 2

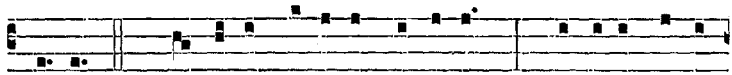


M I-sit Dómi-nus * Ange-lum

The Lord hath sent his angel and hath delivered me out of the hand of Herod. *Epistle.*



sú- um, et libe-rávit me de mánu He-ródis, al-le-



lú- ia. *Ps.* Laudá-te, **pú**- e-ri, **Dó**mi-num : * laudáte **nó**men



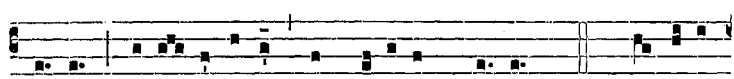
**Dó**mi-ni. *Ps.* Laudáte púeri. VII c². *p.* 169.

5 Ant. VII c

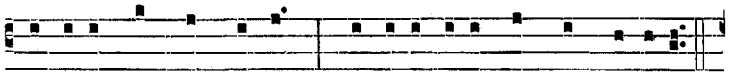


T U es Pétrus, * et super hanc

That thou art Peter, and upon this rock I will build my Church. *Matth. 16, 18.*



pétram aedi- fi-cábo Ecclé-si- am mé- am. *Ps.* Laudáte



Dóminum, ómnes géntes : * laudáte é-um, ómnes pópu-li.

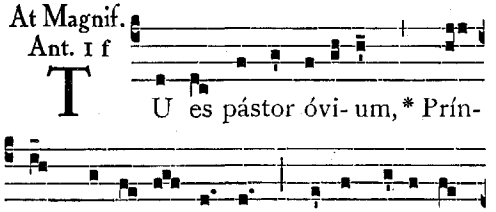
*Ps.* Laudáte Dóminum. VII c. *p.* 185.

*Chapter and Hymn of II Vespers, p.* 243.

℣. In ómnem térram exívit sónus eórum.
℟. Et in fines órbis térrae vérba eórum.

℣. Their sound went forth into all the earth.
℟. And their words to the ends of the world.
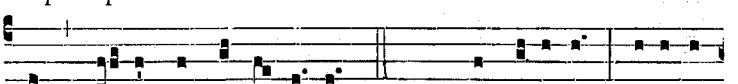
At Magnif. Ant. 1 f



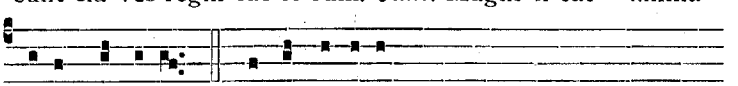
T U es pástor óvi- um, * Prín-



ceps Aposto- ló- rum : tí-bi trádi-tae



sunt clá-ves régni cae-ló-rum. *Cant.* Magní- fi-cat * ánima



*mé- a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

*Prayer.* Deus, qui hodiérnam diem. *p.* 1238.

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.*

*There is no commemoration of St Paul, since the Prayer is common to both Apostles.*

*On Sunday : Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve Regína. *p.* 243.

## AT MASS.

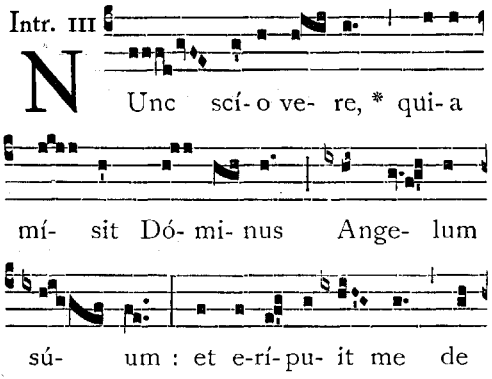
*The following Mass,* Nunc scio vere. *is sung only on June 29.*

*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,* Scío cúi 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* Míhi autem. *p.* 1271, *is sung, with commemoration of the Sunday as above.*

Intr. III




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.*

Glória Pátri. 3rd tone. *p.* 29.

## Collect.

DEus, qui hodiérnam diem Apostolórum tuórum Petri et Pauli martýrio consecrásti : † da Ecclésiae tuae, eórum in ómnibus sequi praecéptum; * per quos religiónis sumpsit exórdium. Per Dóminum.

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.*

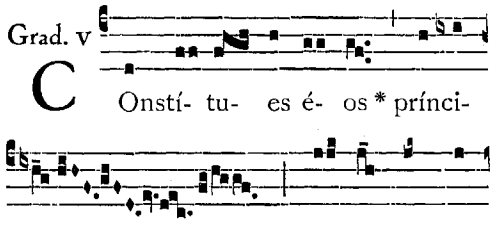
Lectio Actuum Apostolorum.

*St Peter's imprisonment and miraculous delivrance. Acts 12, 1-11.*

IN diébus illis: Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occídit autem Jacóbum fratrem Joánnis gládio. Videns autem quia placéret Judaéis, appósuit ut apprehénderet et Petrum. Erant autem dies Azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha prodúcere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissióne ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velóciter. Et cecidérunt caténae de mánibus ejus. Dixit autem Angelus ad eum: Praecíngere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et secúndam custódiam, venérunt ad portam férream, quae ducit ad civitátem: quae ultro apérta est eis. Et exeúntes processérunt vicum unum: et contínuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Judaeórum.

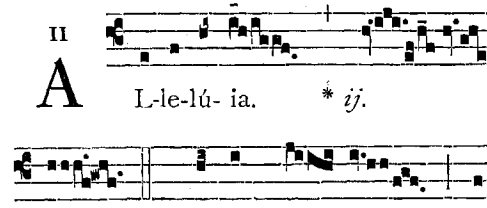
IN those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him 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 on thy sandals; and he did so. And he said to him, Cast thy garment about thee and follow me. And going out he followed him: and he knew not that it was true which was done by the Angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the Angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Grad. v
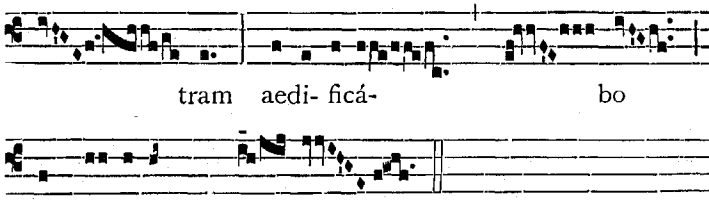



Thou shalt make them princes over all the earth : they shall remember thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee : therefore shall people praise thee. *Ps. 44, 17-18.*

II




Thou art Peter, and upon this rock I will build my Church. *Gospel.*
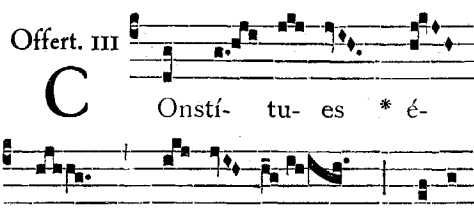



### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*St Peter's profession of faith and primacy. Matth. 16, 13-19.*

IN illo témpore : Venit Jesus in partes Caesaréae Philíppi, et interrogábat discípulos suos, dicens : Quem dicunt hómines esse Fílium hóminis? At illi dixérunt : Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus : Vos autem quem me esse dícitis? Respóndens Simon Petrus, dixit : Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei : Beátus es, Simon Bar Jona : quia caro et sanguis non revelávit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificábo Ecclésiam meam, et portae ínferi non praevalébunt advérsus eam. Et tibi dabo claves regni caelórum. Et quodcúmque ligáveris super terram, erit ligátum et in caelis : et quodcúmque sólveris super terram, erit solútum et in caelis.

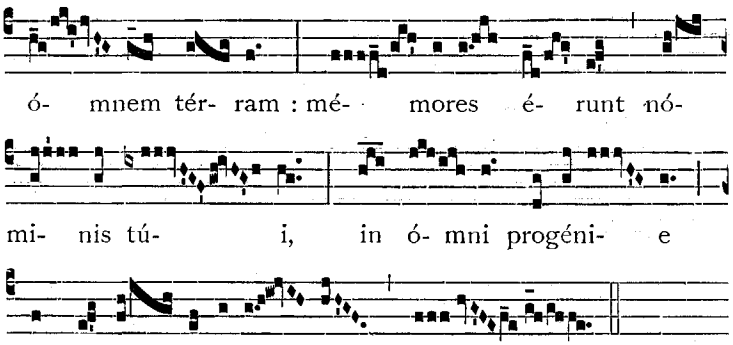
Credo.

AT that time, Jesus came into the quarters of Caesarea Philippi, and he asked his disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.




Thou shalt make them princes over all the earth : they shall remember thy name, O Lord, throughout all generations.

*Ps. 44, 17-18.*




**Secret.**

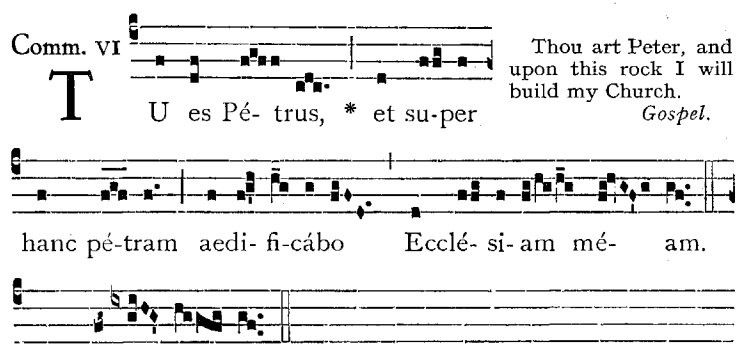
HOstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica prosequátur orátio : per quam nos expiári tríbuas, et deféndi. Per Dóminum nostrum Jesum Christum.

TOgether, O Lord, with the divine Victim we are about to offer, may the prayer of thine Apostles mount up before thee, and in thy mercy may it atone for and safeguard us. Through Jesus Christ our Lord.

*On Sunday, Secret of the Sunday is added.*

*Preface of the Apostles, p.* 13.

Comm. VI




Thou art Peter, and upon this rock I will build my Church. *Gospel.*

**Postcommunion.**

QUos caelésti, Dómine, alimento satiásti : apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum nostrum Jesum Christum.

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.

*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.

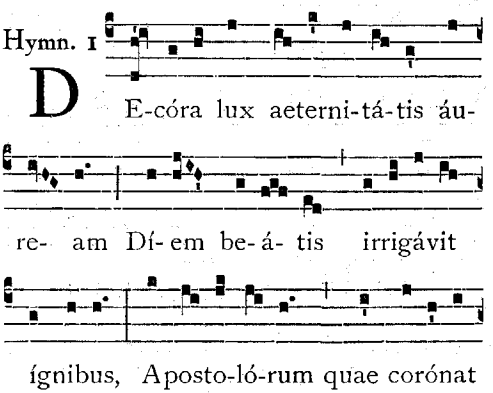
### Chapter.

Misit Heródes rex manus, ut afflígeret quosdam de Eccléstia. † Occídit autem Jacóbum fratrem Joánnis **gládio.** * Videns autem quia placéret Judaéis, appósuit ut apprehénderet et **Petrum.**

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.

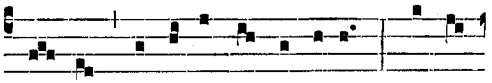
This Hymn is commonly ascribed to **Elpis.** She died about 493. The primitive version, that begins : *Aurea luce et decore roseo*, was considerably altered in XVII century.

Hymn. I

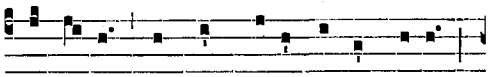



1. The beauteous beams of heavenly light display their lambent fires, and gild the rising day whereon the Princes of Apostles crowned ascend their thrones, and acts of grace abound.

2. Heaven's sacred porter, and the Gentiles' light, Rome's better parents, equal



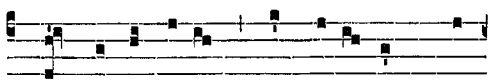
rén-tes, arbitríque génti-um, Per én-
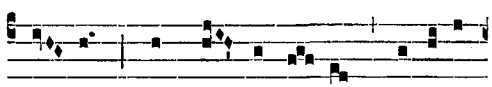


sis il-l*e*, hic per crúcis víctor nécem



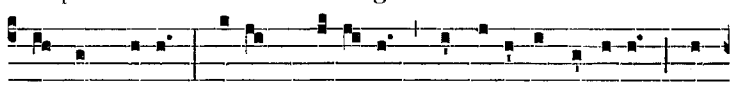
Vítae senā-tum laure-á-ti póssident.



3. O Róma fé-lix, quae du-ó-rum Prín-



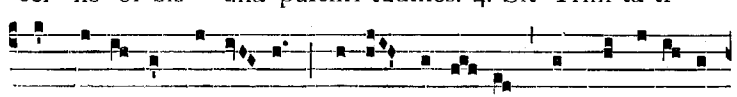
ci-pum Es con-secrá-ta glo-ri-ó-



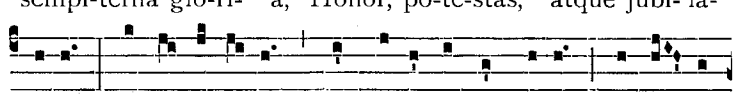
so sánguine : Hórum cru-ó-re purpurá-ta cé-teras Ex-



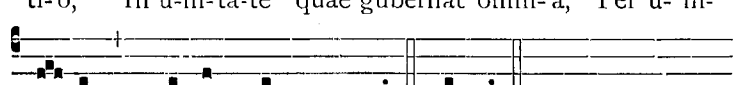
cél-lis ór-bis úna pulchri-túdines. 4. Sit Trini-tá-ti



sempi-térna gló-ri-a, Hónor, po-té-stas, atque jubi-lá-



ti-o, In u-ni-tá-te quae gubérnat ómni-a, Per u-ni-



vér-s*a* aeterni-tá-tis saécu-la. Amen.

deaths unite; and both to-day from fields of blood arise to take possession of the conquered skies.
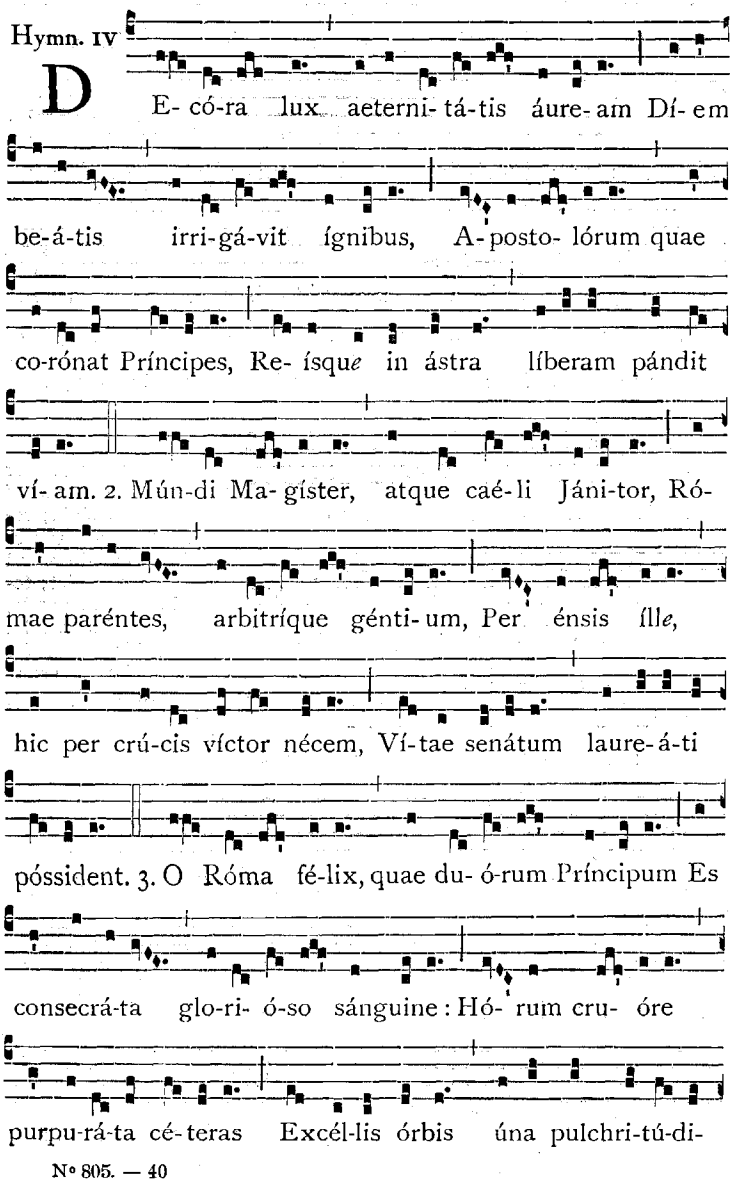
3. O happy Rome, whose streams of princely blood prevail beyond the fame of Tiber's flood! Your sacred urns outshine the heathen pride and all the cities of the world beside.

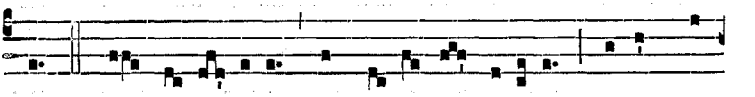
4. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign sway and universal throne disposes all things with his word alone.

*Trans. W. Shewring, by permission.*

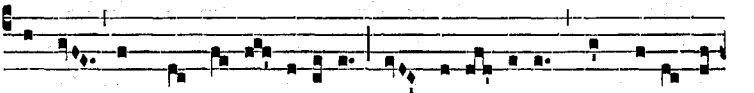
**Another Chant.**

Hymn. IV

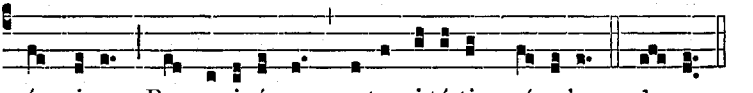




nes. 4. Sit Tri-ni- tá-ti sempi- térna gló-ri- a, Hónor, po-



téstas, atque ju-bi- lá-ti- o, In uni- táte quae gubérnat

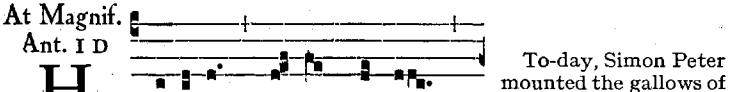


ómni- a, Per univérsa aeterni-tá-tis saécu-la. Amen.

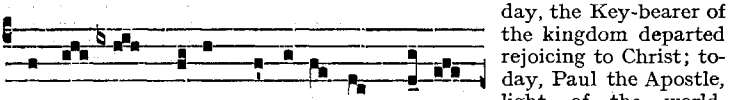
℣. Annuntiavérunt ópera Déi.
℟. Et fácta éjus intellexérunt.

℣. They declared the works of God.
℟. And understood his doings.

At Magnif. Ant. I D



H Odi- e * Símon Pétrus

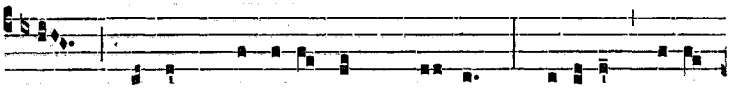


ascén-dit crúcis pa-tíbu- lum, alle-

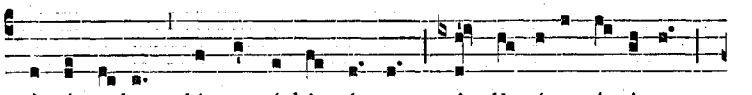


lú- ia : hó-di- e Clavicu-lá-ri- us ré-

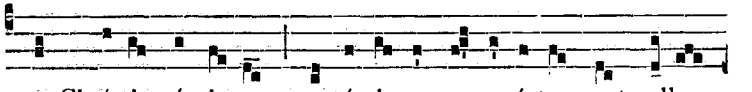
To-day, Simon Peter mounted the gallows of the cross, alleluia; to-day, the Key-bearer of the kingdom departed rejoicing to Christ; to-day, Paul the Apostle, light of the world, bowing his head, for Christ's sake was crowned with martyrdom, alleluia.



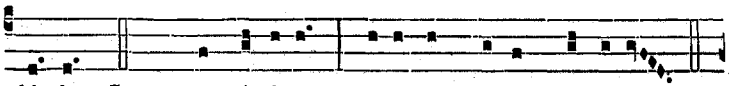
gni, gáudens migrávit ad Chrí-stum : hódi- e Páulus



Apósto-lus, lúmen órbis térrae, incli-náto cá-pi-te,



pro Chrísti nómi-ne, martý-ri- o co-roná-tus est, alle-




2. Et exsultávit... *Cant.* Magníficat. I D. *p.* 212 *or* 218.

*Prayer.* Deus, qui hodiérnam diem. *p.* 1238.

*No commemoration is made of St. Paul.*

*On Saturday : Commemoration, p.* 1253 *and foll.*

*On Sunday : Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.

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# 30. The Commemoration of St. Paul Apostle.

*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.*

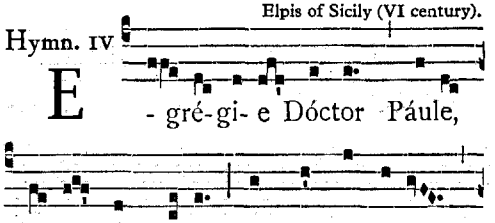
**Chapter.** *2 Tim. 4, 7-8.*

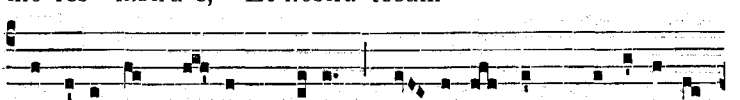
BOnum certámen certávi, cursum consummávi, fidem servávi. † In réliquo repósita est mihi coróna *justítiae*, * quam reddet mihi Dóminus in illa die justus judex.

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.
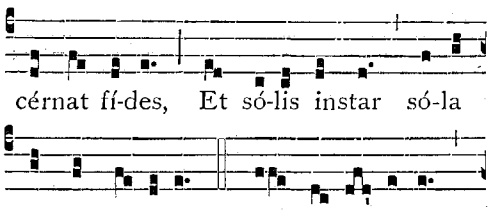
Hymn. IV

Elpis of Sicily (VI century).



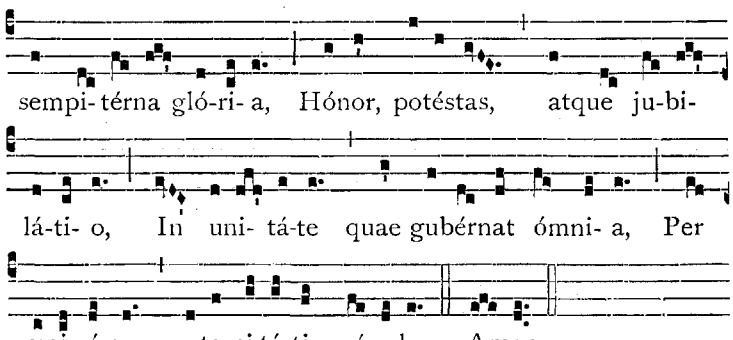




1. Lead us, great teacher Paul, in wisdom's ways, and lift our hearts with thine to heaven's high throne; till faith beholds the clear meridian blaze,




and sun-like in the soul reigns charity alone.

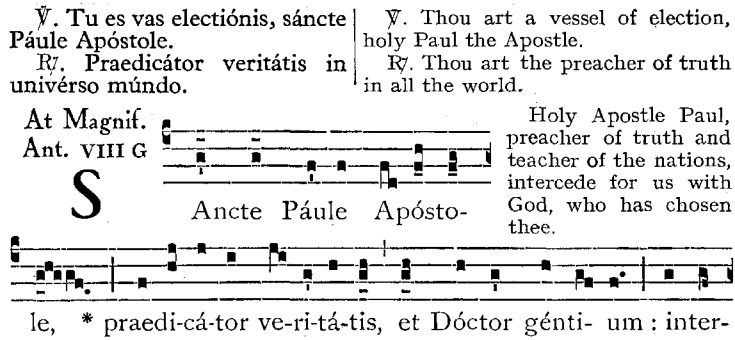
2. Praise, blessing, majesty, through endless days, be to the Trinity eternal given; who in pure Unity profoundly sways eternally all things alike in earth and heaven.




℣. Tu es vas electiónis, sáncte Páule Apóstole.
℟. Praedicátor veritátis in univérso múndo.

℣. Thou art a vessel of election, holy Paul the Apostle.
℟. Thou art the preacher of truth in all the world.

At Magnif.
Ant. VIII G




Holy Apostle Paul, preacher of truth and teacher of the nations, intercede for us with God, who has chosen thee.

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

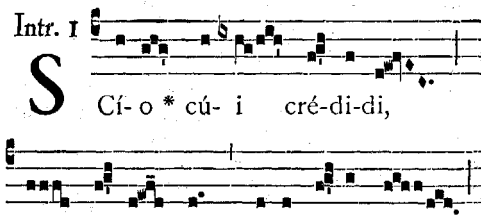
*Prayer.* Deus, qui multitúdinem. *p.* 1017.

*Commemoration of St. Peter. Ant.* Tu es Pástor. *p.* 1237. ℣. Tu es Pétrus. *p.* 1016. *Prayer.* Deus, qui beáto Petro. *p.* 1013.

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

## AT MASS.

Intr. I




I know whom I have believed, and I am certain that he is able to keep that which I have committed to him against that day. *Ps.* Lord, thou hast proved me and known me : thou hast known my sitting down, and my rising up. *2 Tim. 1, 12 ; Ps. 138, 1.*

*Ps.* Dómine, probásti me, et cognovísti me : * tu cognovísti sessi-ónem mé-am, et resurrecti-ónem mé-am. Gló-ri-a Pátri. E u o u a e. Glória Pátri. 1st tone, *p.* 28.

*Collect of St. Paul, nº 2, then of St. Peter, nº 1, p.* 1017.

*On Sunday, the Collect of the Sunday is added.*

### Lectio Epistolae beati Pauli Apostoli ad Galatas.

*St. Paul gives an outline of his life. Galatians 1, 11-20.*

FRatres : Notum vobis fácio Evangélium, quod evangelizátum est a me, quia non est secúndum hóminem : neque

BRethren, I give you to understand that the gospel which was preached by me, is not according to man. For neither did I receive it of man,

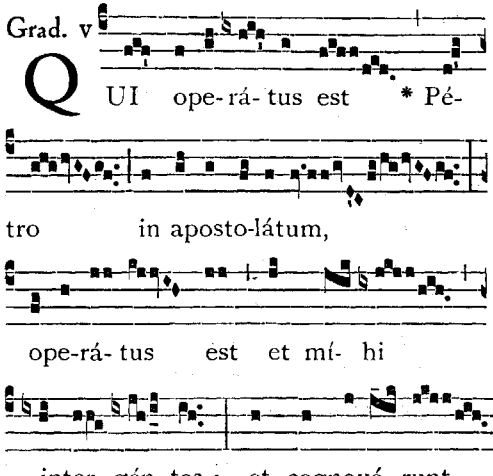
enim ego ab hómine accépi illud, neque dídici, sed per revelatiónem Jesu Christi. Audístis enim conversatiónem meam aliquándo in Judaísmo : quóniam supra modum persequébar Ecclésiam Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coaetáneos meos in génere meo, abundántius aemulátor exsístens paternárum meárum traditiónum. Cum autem plácuit ei, qui me segregávit ex útero matris meae, et vocávit per grátiam suam, ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus : contínuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos : sed ábii in Arábiam : et íterum revérsus sum Damáscum : deínde post annos tres veni Jerosólymam vidére Petrum, et mansi apud eum diébus quíndecim : álium autem Apostolórum vidi néminem, nisi Jacóbum fratrem Dómini. Quae autem scribo vobis, ecce coram Deo, quia non méntior.

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.

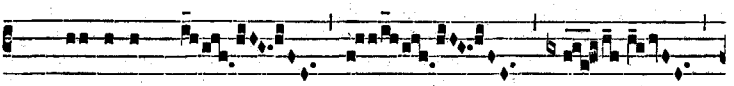
Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the Apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.



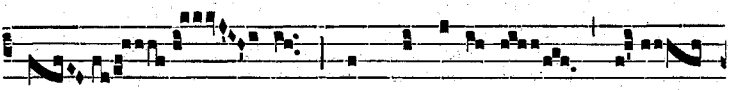

He who wrought in Peter to the apostleship, wrought in me also among the gentiles; and they knew the grace of God, which was given to me. ℣. The grace of God in me hath not been void; but his grace always remaineth in me.
*Gal. 2, 8-9 ; 1 Cor. 15, 10.*



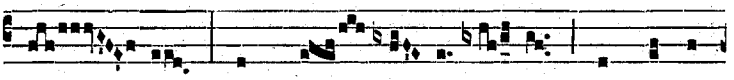
Dé- i, quae dá-ta est mí- hi.
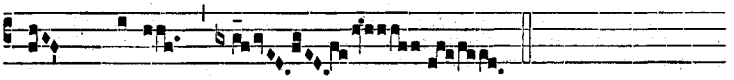


℣. Grá- ti- a Dé-



i in me vácu- a non



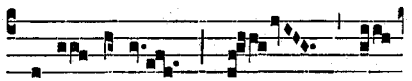
fú- it : sed grá- ti- a é- jus semper in



me * mánet.
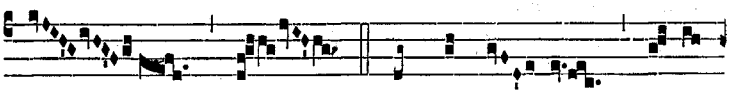
VIII

A

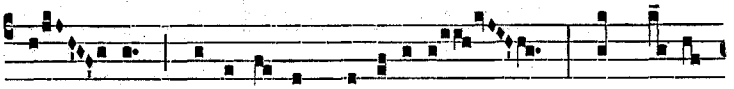


Lle- lú-ia. * *ij.*

Holy Apostle Paul, preacher of truth, and teacher of the nations, intercede for us.



℣. Sáncte Páu- le Apó-



sto- le, praedi-cá-tor ve-ri-tá-tis, et dóctor



génti- um, inter-cé-de * pro nóbis.



## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Jesus foretells the persecutions his Apostles must undergo. Matth. 10, 16-22.*

IN illo témpore : Dixit Jesus discípulis suis : Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et símplices sicut colúmbae. Cavéte autem ab homínibus. Tradent enim vos in concíliis, et in synagógis suis flagellábunt vos; et ad praésides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini : dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquímini, sed Spíritus Patris vestri, qui lóquitur in vobis. Tradet autem frater fratrem in mortem, et pater fílium : et insúrgent fílii in paréntes, et morte eos affícient : et éritis ódio ómnibus propter nomen meum : qui autem perseveráverit usque in finem, hic salvus erit.

Credo.

AT that time, Jesus said to his disciples, Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men : 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. But when they shall deliver you up, take no thought how, or what, to speak, for it shall be given you in that hour what to speak : for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son : and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for my name's sake : but he that shall persevere to the end, he shall be saved.

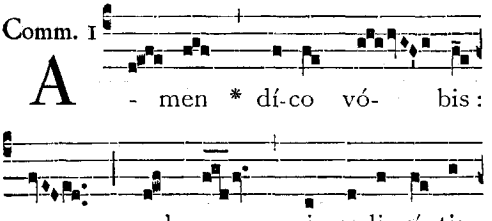
*Offertory.* Míhi áutem. *p.* 982.

*Secrets nº 19 then 18, p.* 970.

*On Sunday, the Secret of the Sunday is added.*

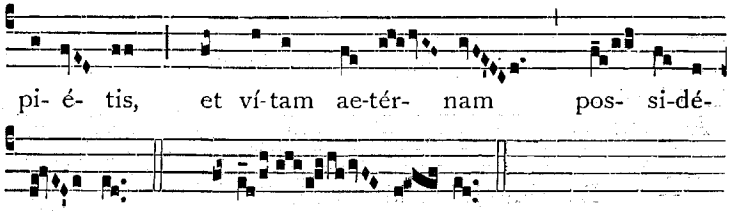
*Preface of the Apostles, p.* 13.

Comm. I




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.*




*Postcommunions nº 18 (a), then 16, p.* 973.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

*Vespers of the Precious Blood.*

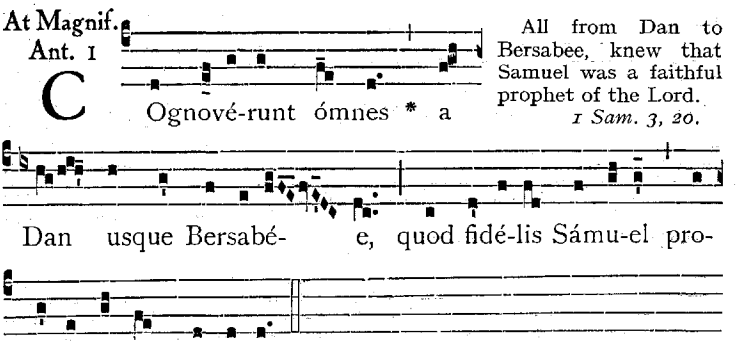
¶ *In churches dedicated to St. Paul : Antiphons and Psalms of the Common of Apostles, p.* 1596. *Chapter, Hymn, Versicle, Ant. at Magnif. and commemoration of St. Peter, as in I Vespers of the Feast, p.* 1247. *Commemoration of the Precious Blood : Ant.* Accessístis. *p.* 1256. ℣. Redemísti nos.

---

## Commemoration of the Sunday at Vespers of the Holy Apostles Peter and Paul.

### Saturday before the III Sunday after Pentecost.

At Magnif. Ant. 1




All from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord. *1 Sam. 3, 20.*

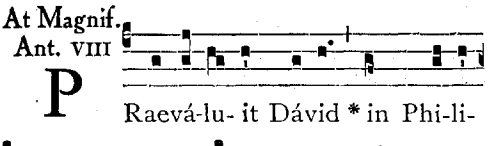
℣. Vespertína orátio ascéndat ad te, Dómine.
℟. Et descéndat super nos misericórdia túa.

℣. May evening prayer rise up to thee, O Lord.
℟. And thy mercy come down upon us.

*Prayer of the following Sunday.*

## Saturday before the IV Sunday.

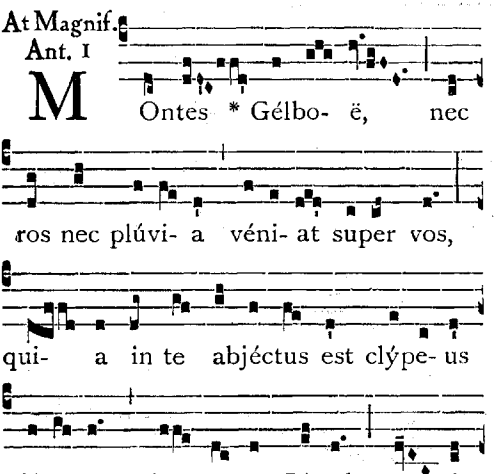
At Magnif. Ant. VIII




David prevailed over the Philistine, with a sling and a stone in the name of the Lord. *1 Sam. 17, 50.*

## Saturday before the V Sunday.

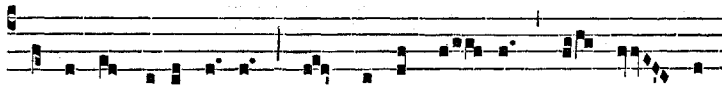
At Magnif. Ant. I



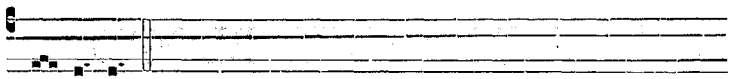

Mountains of Gelboe, let neither dew, nor rain come upon you. For in thee there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil. How are the valiant fallen in battle? Jonathan slain in thy high places. Saul and Jonathan, lovely and very comely in their life, even in death they were not divided. *2 Sam. 1, 21, 25, 23.*



est : Sá- ul et Jónathas, amábi- les et decó-ri



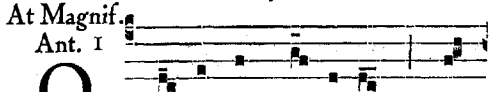
valde in ví-ta sú- a, in mórte quo-que non sunt se-



pa- rá-ti. ℣. Vespertína orátio. *p.* 1253.

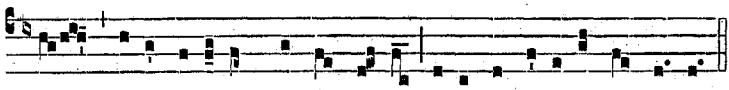
## Saturday before the VI Sunday.

At Magnif. Ant. I



O B-secro, Dómi-ne, * áu-

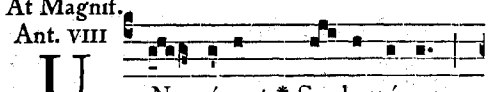
I pray thee, O Lord, take away the iniquity of thy servant, for I have done foolishly. *II Samuel 24, 10.*



fer iniqui-tátem sérvi tú- i, qui-a insipi- énter é-gi.

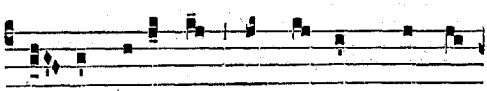
## Saturday before the VII Sunday.

At Magnif. Ant. VIII

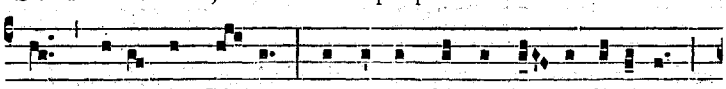


U N- xérunt * Sa-lomónem

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.*



Sá- doc sacérdos, et Náthan prophé-



ta régem in Gí- hon, et ascendéntes laé- ti dixé-runt :



Ví-vat rex in ae-térnum. ℣. Vespertína orátio. *p.* 1253.

# FEASTS OF JULY.

## JULY 1.

# THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

*Double of I Class.*

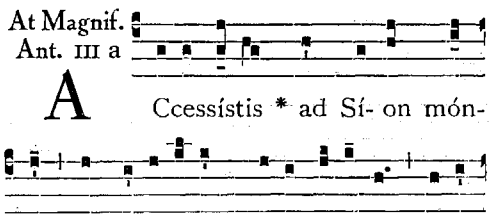
### AT FIRST VESPERS. *(June 30)*

*As in II Vespers, p.* 1262, *except the last Psalm* Laudáte Dóminum. 2 D. *p.* 184, *and following:*

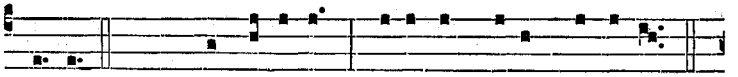
℣. Redemísti nos, Dómine, in sánguine túo.
℟. Et fecísti nos Déo nóstro régnum.

℣. Thou hast redeemed us, O Lord, in thy blood.
℟. And hast made us to our God a kingdom.

At Magnif. Ant. III a




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.*



Abel. *Cant.* Magní- fi-cat * ánima mé- *a* Dómi-num.



2. Et exsultávit...

*Cant.* Magníficat. III a. *p.* 214 *or* 220.
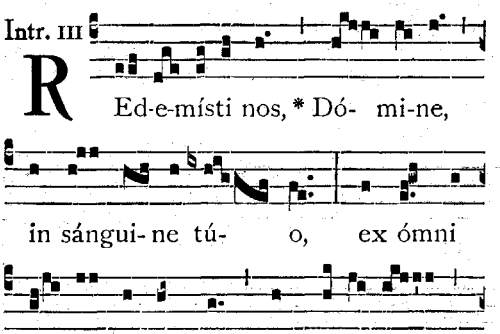
*Prayer.* Omnípotens sempitérne Deus. *p.* 1258.

*On Sunday : Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

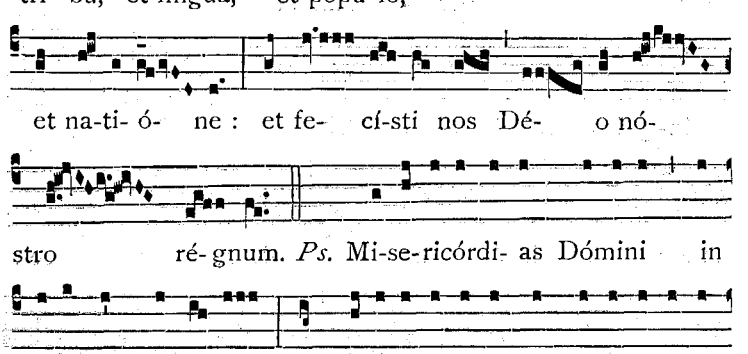
## AT MASS.

Intr. III

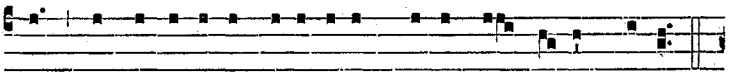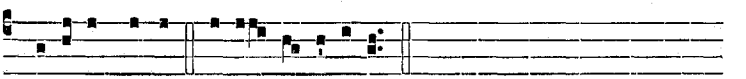


R Ed-e-místi nos, * Dó- mi-ne, in sángui-ne tú- o, ex ómni trí- bu, et língua, et pópu-lo,

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.*



et na-ti- ó- ne : et fe- cí-sti nos Dé- o nó- stro ré- gnum. *Ps.* Mi-se-ricórdi- as Dómini in aetérnum cantábo : * in genera-ti- ónem et gene-ra-ti- ó-







Glória Pátri. 3rd tone. *p.* 29.

**Collect.**

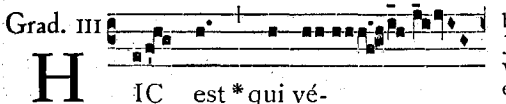
OMnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Sánguine placári voluísti : † concéde, quaésumus, salútis nostrae prétium solémni cultu ita venerári, atque a praeséntis vitae malis, ejus virtúte defendi in terris; * ut fructu perpétuo laetémur in caelis. Per eúmdem Dóminum nostrum.

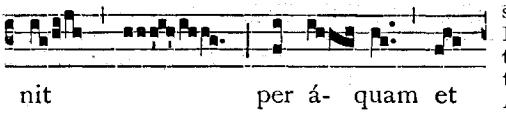
O Almighty and Everlasting God, who hast set up thine only begotten Son to be the Redeemer of the world, and hast willed to be appeased by his Blood: grant unto us, we beseech thee, in such wise, with solemn worship to reverence the price of our salvation, and in its might to find our defence against the evils of this life, that we may attain in heaven to the everlasting happiness it has bought for us. Through the same...

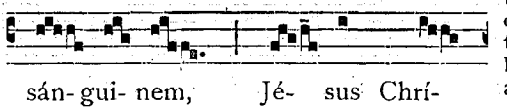
*On Sunday, the Collect of the Sunday is added.*
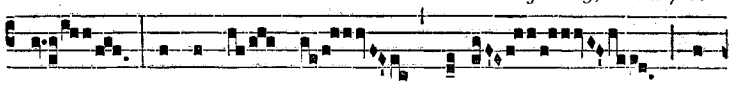
*Epistle.* Christus assístens, *p.* 497.

Grad. III
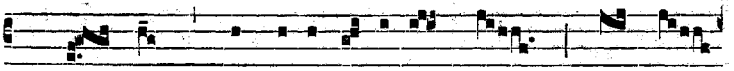
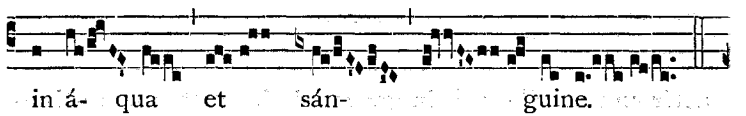






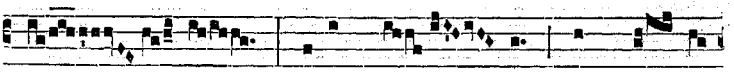



This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. ℣. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

*John 5, 6 and 7-8.*



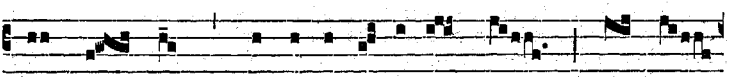
℣. Tres sunt, qui testimó-ni- um dant in caé-



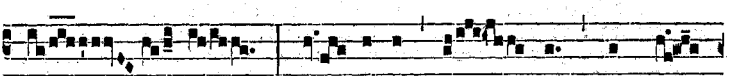
lo: Páter, Vér- bum, et Spí- ri-



tus Sán- ctus: et hi tres ú- num sunt.



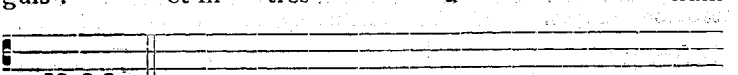
Et tres sunt, qui testimó-ni- um dant in tér-



ra: Spí- ri-tus, a- qua, et sán-



guis: et hi tres * ú- num



sunt.

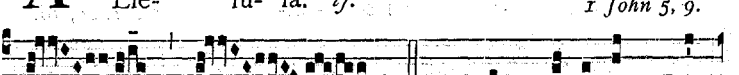
III



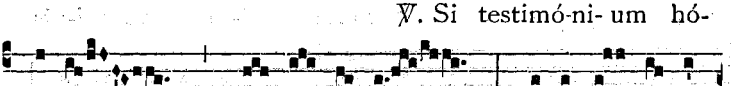
If we receive the testimony of men, the testimony of God is greater.

*1 John 5, 9.*

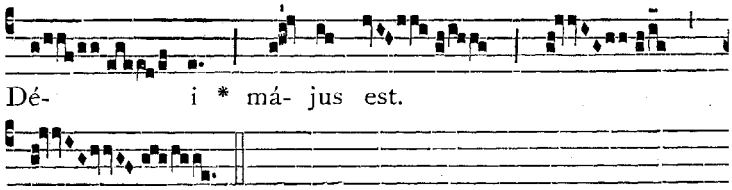
A Lle- lú- ia. * *ij.*



℣. Si testimó-ni- um hó-



mi-num ac-cí- pi-mus, testimó- ni- um

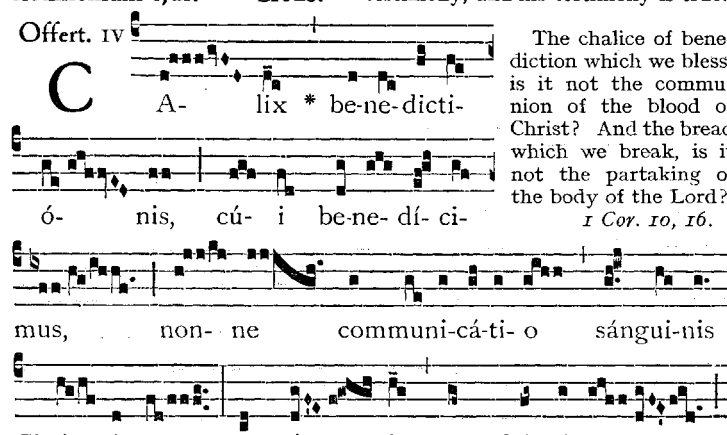



### ✠ Sequentia sancti Evangelii secundum Joannem.

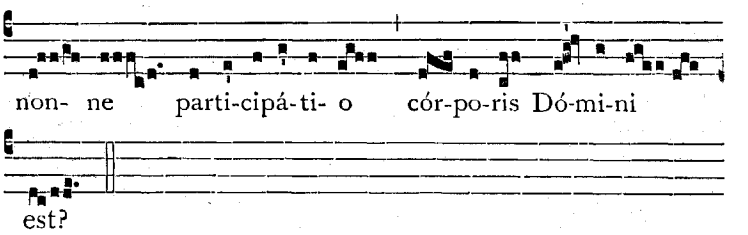
*The Blood flows from the side of Jesus crucified. John 19, 30-35.*

IN illo témpore : Cum accepísset Jesus acétum, dixit : Consummátum est. Et inclináto cápite trádidit spíritum. Judaéi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit : et verum est testimónium ejus. Credo.

AT that time, Jesus, when he had taken the vinegar, said : It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not 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 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.




The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? *1 Cor. 10, 16.*

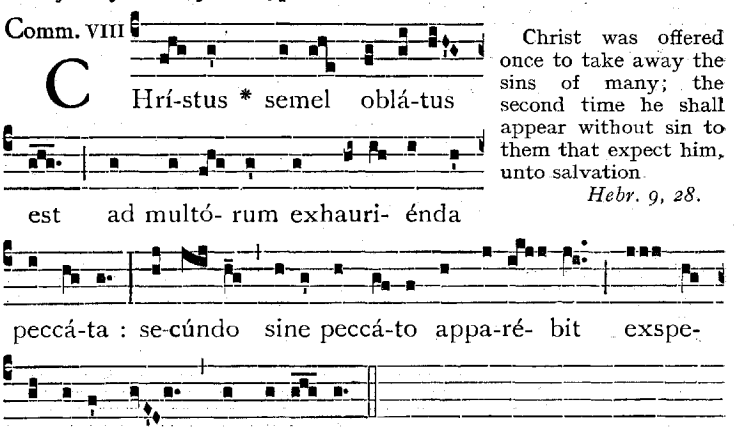



## Secret.

PER haec divína mystéria, ad novi, quaésumus, testaménti mediatórem Jesum accedámus : et super altária tua, Dómine virtútum, aspersiónem sánguinis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

THrough these divine mysteries, may we, O Lord of Hosts, we beseech thee, draw near to Jesus, the mediator of the new testament : and upon thine altars may we renew the sprinkling of that Blood which speaketh better than that of Abel. Through the same our Lord.

*On Sunday, the Secret of the Sunday is added.*
*Preface of the Holy Cross, p. 502.*




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.*

## Postcommunion.

AD sacram, Dómine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris : sanguis ejus fiat nobis, quaésumus, fons aquae in vitam aetérnam saliéntis : Qui tecum vivit et regnat.

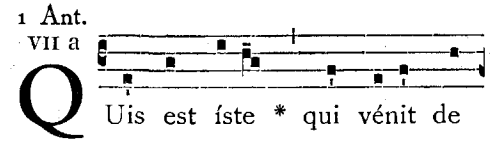
ADmitted to the holy table, O Lord, we have drawn waters, with joy, from the Saviour's fountains : may his Blood, we beseech thee, be within us as a fountain of water springing forth unto eternal life. Who lives and reigns.

*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.
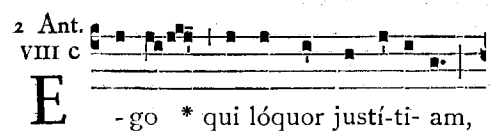
1 Ant. VII a



Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe.

Quis est íste * qui vénit de Edom, tínctis véstibus de Bósra? Iste formó-sus in stó-la sú- a. *Ps.* Dí-xit Dóminus **Dómino mé-** o : * Séde a **déx-** tris **mé-** is. *Ps.* **Díxit Dóminus.** VII a. *p.* 151.

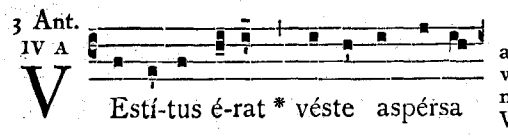
2 Ant. VIII c



I, that speak justice and am a defender to save.

Ego * qui lóquor justí-ti- am, et propugnátor sum ad salvándum. *Ps.* Confi-tébor tí-bi, Dómine, in tóto córde **mé-** o : * in consí-li- o justórum et congre*ga-ti-* óne. *Ps.* **Confitébor.** VIII c. *p.* 158.

3 Ant. IV A

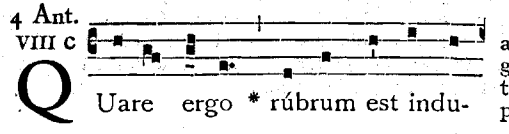


Está-tus é-rat * véste aspérsa sánguine, et vocátur nómen é-jus Vérbum Dé- i.

He was clothed with a garment sprinkled with blood. And his name is called : the Word of God.

*Ps.* Be- átus vir qui *tímet* Dóminum : * in mandá-tis *éjus vólet* nímis. *Ps.* Beátus vir. IV A. *p.* 162.

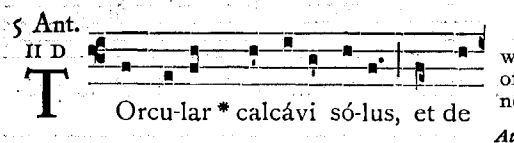
4 Ant. VIII C



Uare ergo * rúbrum est indu- méntum tú- um, et vestiménta tú- a sicut calcánti- um in torcu-lá- ri? *Ps.* Laudáte, pú- e-ri, Dóminum : * laudáte *nómen* Dómi-ni. *Ps.* Laudáte púeri. VIII C. *p.* 170.

Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

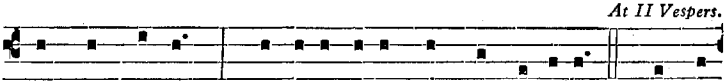
5 Ant. II D



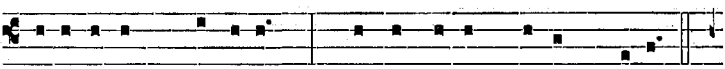
Orcu-lar * calcávi só-lus, et de génti-bus non est vir mé-cum. *Ps.* Laudáte Dóminum,

I have trodden the winepress alone : and of the nations there is not a man with me.

*At I Vespers.*



ómnes **gén**tes : * laudáte é-um, *ómnes* **pó**pu-li. *Ps.* Láuda,



Jerú-sa-lem, **Dó**minum : * láuda Dé- um tú- *um*, **Sí**- on.

*At I Vespers. Ps.* Laudáte Dóminum. II D. *p.* 184.
*At II Vespers. Ps.* Láuda, Jerúsalem. II D. *p.* 208.

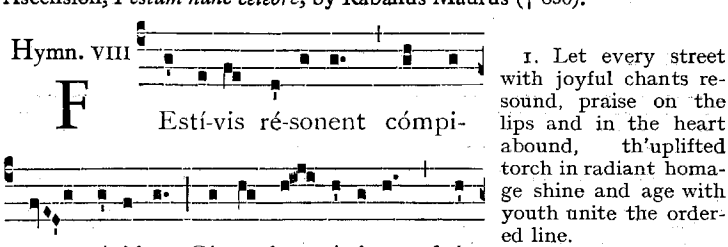
**Chapter.** *Hebr. 9, 11-12.*

FRatres : Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis : † neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit se*mel in* **San**cta, * aetérna redemptióne in**vén**ta.

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).
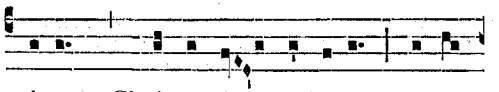
Hymn. VIII
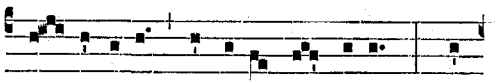


F Estí-vis ré-sonent cómpi- ta vóci-bus, Cí-ves lae- tí-ti- am frón- ti-bus éxpli-cent : Taédis flammí-fe-ris ór-di-ne pró- de- ant Instrúcti pú- er*i* et sénes.

1. Let every street with joyful chants resound, praise on the lips and in the heart abound, th'uplifted torch in radiant homage shine and age with youth unite the ordered line.

2. Quem dú-ra mó-



ri- ens Chrístus in árbore Fú-dit



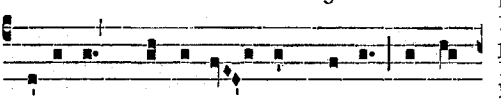
mul- típli-ci vúlnere sánguinem, Nos,



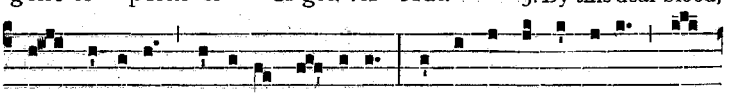
fácti mémores, dum có-limus, décet



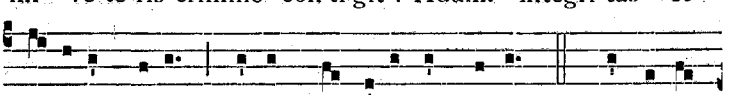
Saltem fúndere lácrimas. 3. Humáno



géne-ri perní-ci- es grá-vis Adá-



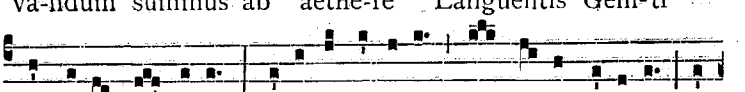
mi vé-te-ris crímine cón-ti-git : Adámi intégri-tas et



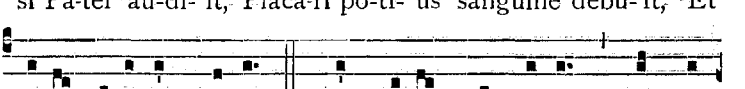
pí- e-tas nóvi Ví-tam réddidit ómni-bus. 4. Clamó-rem



vá-lidum súmmus ab aéthe-re Languéntis Géni-ti



si Pá-ter áu-di- it, Placá-ri pó-ti- us sánguine débu- it, Et



nóbis véni- am dá-re. 5. Hoc quicúmque stó-lam sángui-

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.

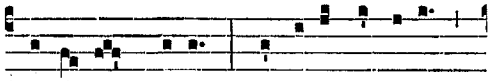
3. When the first Adam sinned, the guilty cost was nature's life and nature's Eden lost; our second Adam wins for all the race a better Eden and the life of grace.

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.

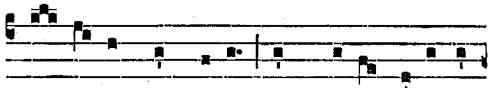
5. By this dear blood,



ne pró-lu- it, Abstérgit mácu-las; et



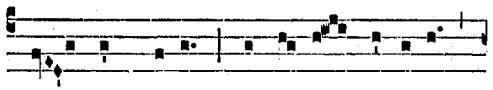
ró-se- um décus, Quo fí- at símí- lis



pró- ti-nus Ange-lis, Et Ré-gi pláce- at,



cápit. 6. A récto instábi- lis trámi-



te póstmodum Se núllus rétrahat;

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.
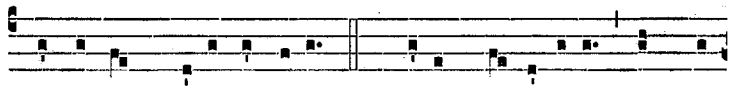
6. Only let those, who once this course begin, look never back nor turn again to sin; still keep the goal before thy constant eyes; God shall direct thy feet, and give the prize.

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.*



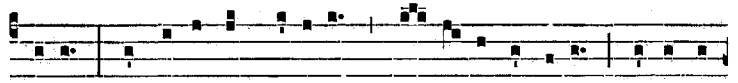
mé-ta sed úl-tima Tangátur; tríbu- et nó- bi- le praémi- um,
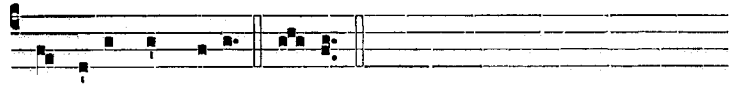


Qui cúrsum Dé- us ádjuvat. 7. Nóbis pro-pí- ti- us sis, Gé-



ni- tor pó- tens, Ut quos u- nígenae sánguine Fí-



li- i Emísti, et plácido Flá-mi-ne récre- as, Caéli ad

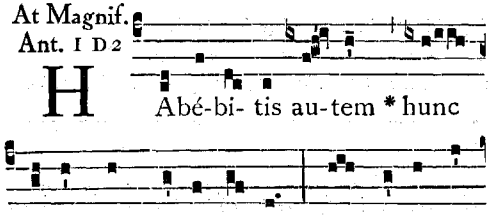


cúlmina tránsfe-ras. Amen.

℣. Te ergo, quaésumus, túis fámulis súbveni.
℟. Quos pretióso sánguine redemísti.

℣. We therefore pray thee, help thy servants.
℟. Whom thou hast redeemed with thy precious Blood.

At Magnif.
Ant. I D2
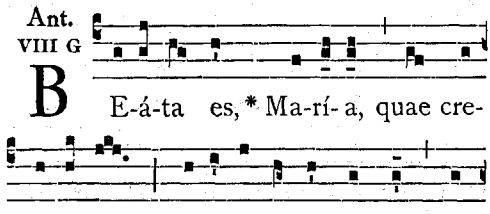



This day shall be for a memorial to you : and you shall keep it a feast to the Lord in your generations with an everlasting observance.
*Exodus 12, 14.*

*Cant.* Magníficat. I D2. *p.* 212 *or* 218.
*Prayer.* Omnípotens sempitérne Deus. *p.* 1258.

## Commemoration of the Visitation of the B. V. M.

Ant.
VIII G




Blessed art thou, Mary, that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.
*Gospel.*

℣. Benedícta tu in muliéribus.
℟. Et benedíctus frúctus véntris túi.

℣. Blessed art thou among women.
℟. And blessed is the fruit of thy womb.

*Prayer.* Fámulis túis. *p.* 1404.

*On Sunday : Ant. at Magnificat of the Sunday is added.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

**At Compline,** *as during Octave of the Sacred Heart, Hymn nº 2, p.* 247.

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# 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.* Magníficat. VIII G. *p.* 217 *or* 223).

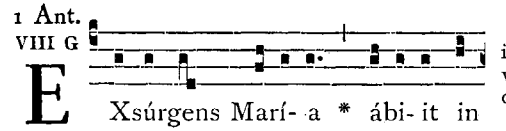
## AT MASS.

*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.
VIII G

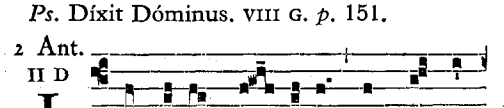



Mary rising up, went into the hill country with haste, into a city of Juda.

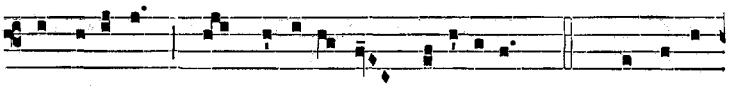
*Ps.* Díxit Dóminus Dómino **mé**- o: * Séde a *déxtris* **mé**- is.

*Ps.* Díxit Dóminus. VIII G. *p.* 151.

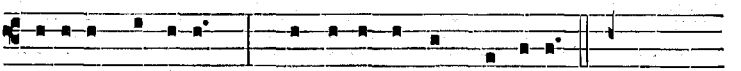
2 Ant.
II D




Mary entered into the house of Zachary, and saluted Elizabeth



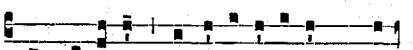
Zacharí- ae, et sa-lu-tá-vit Elí-sabeth. *Ps.* Laudá-te,



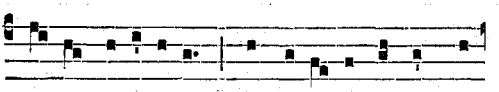
pú-e-ri, **Dóminum** : * laudá-te nó*men* **Dómini.**

*Ps.* Laudáte púeri. VIII G. *p.* 170.

3 Ant.
III a 2



UT audívit * sa-luta-ti-ónem Ma-

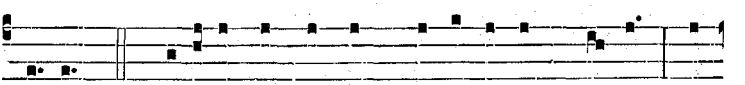


When Elizabeth heard the salutation of Mary, the infant leaped in her womb, and she was filled with the Holy Ghost.

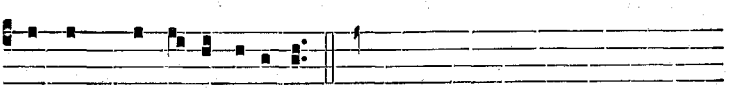
rí- ae Elí-sabeth, exsultávit ínfans in



úte-ro é-jus, et replé- ta est Spí- ri-tu Sáncto, alle-

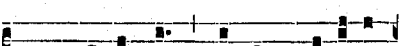


lú- ia. *Ps.* Laetátus sum in his quae **dícta sunt mí-** hi : * in



dómum Dó*mi-ni* íbimus. *Ps.* Laetátus sum. III a 2. *p.* 187.

4 Ant.
VII a

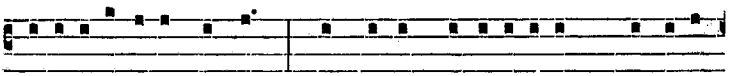


BEnedícta tu * inter mu-lí- e-

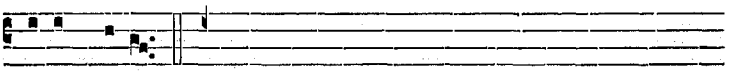
Blessed art thou among women, and blessed is the fruit of thy womb.



**es,** et benedíctus frúctus véntris tú- i. *Ps.* Ni-si Dóminus

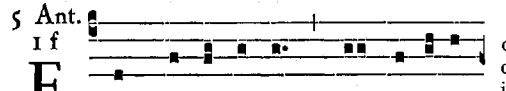


aedi-ficáve-rit dómum : * in vánum laboravérunt qui aedí-



ficant é- am. *Ps.* Nisi Dóminus. VII a. *p.* 195.

℣ Ant. I f

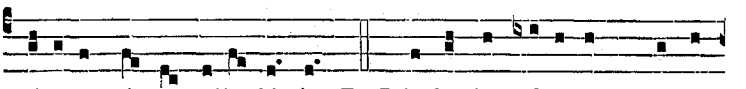


E X quo fácta est * vox sa-luta-

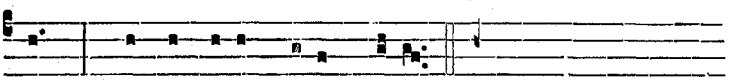
As soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.



ti-ónis túae in áuribus mé- is, exsultávit ínfans in



útero mé- o, alle- lú- ia. *Ps.* Láuda, Je- rúsa-lem, Dómi-



num : * láuda Dé-um *tú-um*, Sí- on.

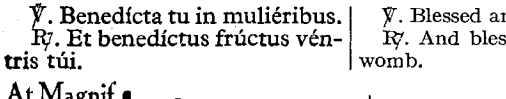
*Ps.* Láuda, Jerúsalem. I f. *p.* 207.

*Chapter and Hymn of Common of the B. V. M., p.* 1712.

℣. Benedícta tu in muliéribus.
℟. Et benedíctus frúctus véntris túi.

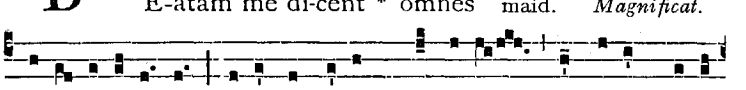
℣. Blessed art thou among women.
℟. And blessed is the fruit of thy womb.

At Magnif. Ant. VIII G

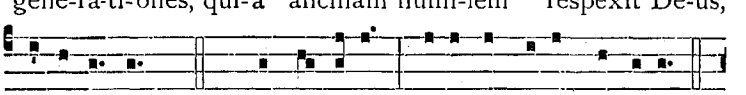


B E-átam me dí-cent * ómnes

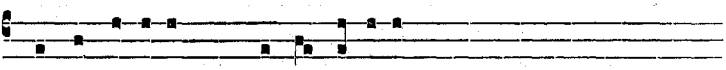
All generations shall call me blessed, because God hath regarded the humility of his handmaid. *Magnificat.*



gene-ra-ti-ónes, qui-a ancíllam húmi-lem respéxit Dé-us,



alle-lú- ia. *Cant.* Magní- ficat * ánima *mé-a* Dóminum.



2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Fámulis tuis. *p.* 1404.

Benedicámus Dómino IV. *p.* 140. — *Ant.* Sálve, Regína. *p.* 243.

## Commemoration of the Octave of the Holy Apostles Peter and Paul.

*(July 3 and 4)*

*Ant.* Pétrus Apóstolus. ℣. Constítues éos príncipes. *p.* 1274.

*Prayer.* Deus, qui hodiérnam. *p.* 1238.

## 3. St. Leo II Pope and Confessor. († 683)

*Semi-double.*

*July 2.* Sacérdos. *p.* 129. — *July 3.* Dum ésset. *p.* 130.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Leónem Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Leo Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

*The Collect of the Holy Apostles is added :* Deus, qui hodiérnam diem. *p.* 1238.

*Secret* nº 1, *p.* 967. *Then :* Hóstias, Dómine. *p.* 1242.

*Postcommunion* no 1, *p.* 970. *Then :* Quos caelésti. *p.* 1242.

## 4. Sixth day during Octave of the Holy Apostles Peter and Paul.

**AT MASS.**

*Introit.* Míhi autem. *p.* 979.

*Collect.* Deus qui hodiérnam diem. *p.* 1238.

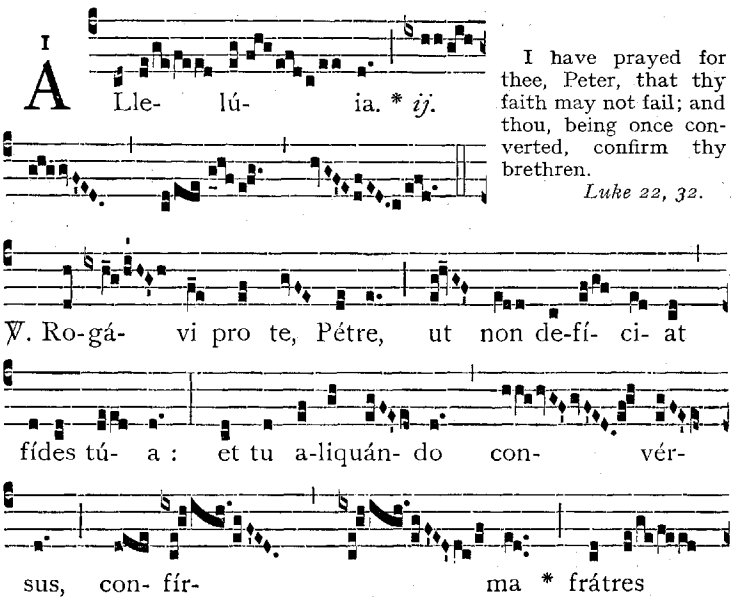
## Lectio Actuum Apostolorum.

*Miracles worked by Peter and the Apostles. Acts 5, 12-16.*

IN diébus illis : Per manus Apostolórum fiébant signa et prodígia multa in plebe. Et erant unanímiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se conjúngere illis : sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulíerum, ita ut in platéas ejícerent infírmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Jerúsalem, afferéntes aegros, et vexátos a spirítibus immúndis : qui curabántur omnes.

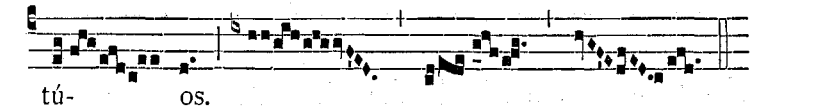
IN those days, By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more 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.

*Gradual.* Constítues. *p.* 1240.




I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren.

*Luke 22, 32.*




*Gospel.* Ecce nos relíquimus ómnia. 1669.
*Offertory.* In omnem térram. *p.* 1013. — *Secret.* Héstias. *p.* 1242.
*Communion.* Vos qui secúti éstis me. *p.* 1087.
*Postcommunion.* Quos caelésti. *p.* 1242.

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## 5. St. Anthony Mary Zaccaria Confessor. († 1539)

*Double.*

*July 4.* Similábo. *p.* 133. — *July 5.* Hic vir. *p.* 133.

### Collect.

FAC nos, Dómine Deus, supereminéntem Jesu Christi sciéntiam spíritu Pauli Apóstoli ediscere : † qua beátus Antónius María mirabíliter erudítus, * novas in Ecclésia tua clericórum et vírginum famílias congregávit. Per eúmdem Dóminum.

MAke, us, 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 [1], consecrated to thy service. Through the same our Lord.

*The Collect of the Holy Apostles is added :* Deus, qui hodiérnam. *p.* 1238.

### Secret.

AD mensam caeléstis convívii fac nos, Dómine, eam mentis et córporis puritátem afférre, qua beátus Antónius María, hanc sacratíssimam héstiam ófferens, miríffice ornátus enítuit. Per Dóminum.

MAY we, O Lord, by thy grace, approach the sacred table on which is spread thy heavenly banquet, with the selfsame purity of soul and of body which marvellously shone forth in blessed Anthony Mary, whensoever he offered up this most holy Victim. Through Jesus Christ...

*Then the Secret of the Holy Apostles :* Héstias, Dómine. *p.* 1242.

### Postcommunion.

CAelésti dape qua pasti sumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscant : quo beátus Antónius María salutáris héstiae vexíllum, contra Ecclésiae tuae hostes, éxtulit ad victóriam : Qui vivis et regnas.

THou hast fed us, O Lord Jesus Christ, with bread from heaven : may it enkindle in our hearts the fire of divine love, burning with which Blessed Anthony Mary triumphantly raised the banner of the sacred Host against the enemies of thy Church [2]. Who livest and reignest...

*Then the Postcommunion of the Holy Apostles :* Quos caelésti. *p.* 1242.

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[1] The Barnabites and the Angelicals.
[2] Allusion to the Saint's work in the institution and diffusion of the Forty Hours Devotion.

## 6. Octave of the Holy Apostles Peter and Paul.

*Double major.*

Commemoration at Vespers of July 5 and 6.

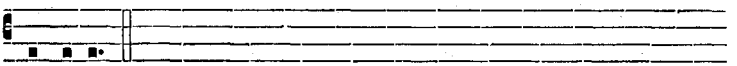
Ant. VIII



Peter the Apostle and Paul the Doctor of the gentiles have taught us thy law, o Lord.



Dóctor génti- um, ípsi nos docu-é- runt légem tú- am



Dómine.

℣. Constítues éos príncipes super ómnem térram.
℟. Mémores érunt nóminis túi, Dómine.

℣. Thou shalt make them princes over all the earth :
℟. They shall remember thy name, O Lord.

### Collect.

DEus, cujus déxtera beátum Petrum ambulántem in flúctibus, ne mergerétur, eréxit, et coapóstolum ejus Paulum, tértio naufragántem, de profúndo pélagi liberávit : † exáudi nos propítius, et concéde; * ut, ambórum méritis, aeternitátis glóriam consequámur : Qui vivis et regnas cum Deo Patre...

O 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.

OFférimus tibi, Dómine, preces et múnera : quae, ut tuo sint digna conspéctu, Apostolórum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum nostrum.

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.**

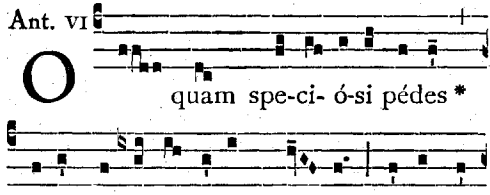
PRótege, Dómine, pópulum tuum : et Apostolórum tuórum Petri et Pauli patrocínio confidéntem, perpétua defensióne consérva. Per Dóminum.

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.

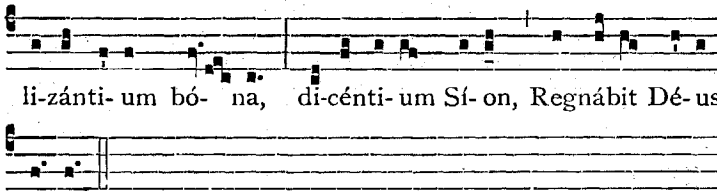
## 7. Sts. Cyril († 869) and Methodius († 885) Bpp. and Confs.

*Double.*

### Commemoration at Vespers of July 6.
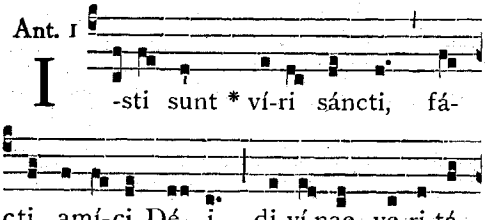



How beautiful are the feet of those that preach the gospel of peace, glad tidings of good things, that say to Sion, Thy God shall reign!
*Is. 52, 7; Rom. 10, 15.*



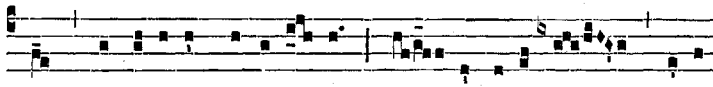

℣. Sacerdótes túi induántur justítiam.
℟. Et Sáncti túi exsúltent.

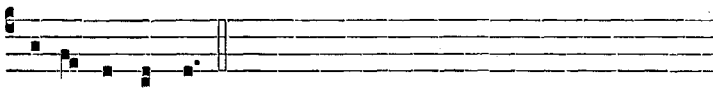
℣. Let thy priests be clothed with justice :
℟. And let thy Saints rejoice.

### Commemoration at Vespers of July 7.




These are men of holiness, become God's friends, renowned for the preaching of the truth, their tongues have become keys of heaven.




℣. Sacerdótes túi. *as above.*

**Collect.**

OMnípotens sempitérne Deus, qui Slavóniae gentes per beátos Confessóres tuos atque Pontífices Cyríllum et Methódium ad agnitiónem tui nóminis veníre tribuísti : † praesta; ut, quorum festivitáte gloriámur, * eórum consórtio copulémur. Per Dóminum.

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...

*Secret.* Preces, Dómine. *p.* 1018.

**Postcommunion.**

QUaésumus, omnípotens Deus : ut, qui nobis múnera dignáris praebére caeléstia, intercedéntibus sanctis tuis Cyríllo et Methódio, despícere terréna concédas. Per Dóminum nostrum.

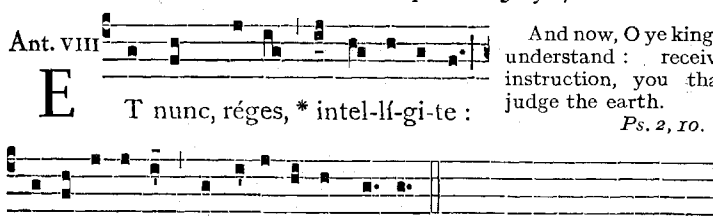
OAlmighty God, give ear, we beseech thee, to the pleading of thy saints Cyril and Methodius : and do thou teach us, on whom thou hast vouchsafed to bestow thy heavenly gifts, to set little store by the things of earth. Through Jesus Christ...

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## 8. St. Elizabeth Queen of Portugal, Widow. († 1336)

*Semi-double.*

Commemoration at Vespers of July 7.



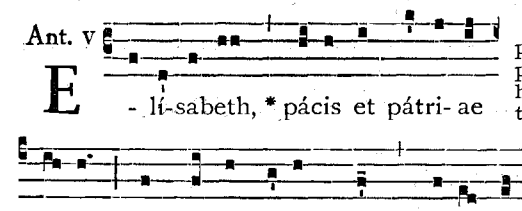

And now, O ye kings, understand : receive instruction, you that judge the earth. *Ps. 2, 10.*

℣. Ora pro nóbis, beáta Elísabeth.
℟. Ut dígni efficiámur promissiónibus Christi.

℣. Pray for us, blessed Elizabeth.
℟. That we may be made worthy of the promises of Christ.

Commemoration at Vespers of July 8.

Ant. v




Elizabeth, mother of peace and of thy people, triumphant in heaven, give peace to us.

℣. Ora pro nóbis. *as above.*

**Collect.**

CLementíssime Deus, qui beátam Elísabeth regínam, inter céteras egrégias dotes, béllici furóris sedándi praerogatíva decorásti : † da nobis, ejus intercessióne; post mortális vitae, quam supplíciter pétimus, pacem, * ad aetérna gáudia pervenire. Per Dóminum.

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.*

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## 10. The Seven Brothers Martyrs, and Sts. Rufina and Secunda Virgins and Martyrs. (2nd cent.)

*Semi-double.*

*July 9.* Istórum. *p.* 128. — *July 10.* Gáudent. *p.* 128.

*Collect.* Praesta quaésumus. *as on March 10, p.* 1091.

**Secret.**

SAcrifíciis praeséntibus, quaésumus, Dómine, inténde placátus : et, intercedéntibus Sanctis tuis, devotióni nostrae profíciant 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.**

QUaésumus, omnípotens Deus : ut intercedéntibus Sanctis tuis, illíus salutáris capiámus efféctum; cujus per haec mystéria pignus accépimus. Per Dóminum nostrum.

GRant 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.*

*July 10.* Iste sánctus. *p.* 126.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Pium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Pius 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.

## 12. St. John Gualbert, Abbot. († 1073)

*Double.*

*July 11.* Similábo. *p.* 133. — *July 12.* Hic vir. *p.* 133.

**Collect.**

INtercéssio nos, quaésumus, Dómine, beáti Joánnis Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

MAY the prayers of the holy Abbot John 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.* Sts. Nabor and Felix Martyrs. († 303)

*July 11.* Istórum. *p.* 128.

**Collect.**

PRaesta, quaésumus, Dómine : * ut, sicut nos sanctórum Mártyrum tuórum Náboris et

EVen, O Lord, as year by year we are bidden to celebrate the natal day of thy holy Martyrs, Nabor and

Felícis, natalítia celebránda non déserunt; ita júgiter suffrágiis comiténtur. Per Dóminum.

Felix, so at no time may we lack the succour of their prayers. Through Jesus Christ our Lord.

**Secret.**

MUnera plebis tuae, quaésumus, Dómine, sanctórum Mártyrum tuórum Náboris et Felícis fiant grata suffrágiis : et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum nostrum.

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.**

NAtalítiis Sanctórum tuórum, quaésumus, Dómine : ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur aetérnis. Per Dóminum nostrum.

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...

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## 13. St. Anacletus Pope and Martyr. (76-88)

*Semi-double.*

*July 12.* Iste Sánctus. *p.* 126. — *July 13.* Qui vult. *p.* 127.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Anaclétum, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

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 nº 1, p.* 967 *and Postcommunion nº 1, p.* 970.

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## 14. St. Bonaventure Bp., Conf. and Doct. († 1274)

*Double.*

*July 13 and 14.* O Dóctor... beáte Bonaventúra. *p.* 131.

**Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Bonaventúram minístrum tribuísti : †

O God who didst give blessed Bonaventure unto thy people to be a minister of eternal salvation, grant,

praesta, quaésumus; ut, quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

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. ℣. Jurávit. *p.* 1658. Credo *is said.* — *Offertory.* Véritas méa. *p.* 992.

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## 15. St. Henry Emperor of Germany, Conf. († 1024)

*Semi-double.*

*July 14.* Similábo. *p.* 133. — *July 15.* Hic vir. *p.* 133.

**Collect.**

DEus, qui hodiérna die beátum Henrícum Confessórem tuum e terréni cúlmine impérii ad regnum aetérnum transtulísti : † te súpplices exorámus; ut, sicut illum, grátiae tuae ubertáte praeventum, illécebras saéculi superáre fecísti, * ita nos fácias, ejus imitatióne, mundi hujus blandiménta vitáre, et ad te puris méntibus perveníre. Per Dóminum nostrum.

O God, who on this day wast pleased to raise blessed Henry, thy Confessor, from the headship of an earthly empire to the everlasting kingdom of heaven : most humbly we pray thee, that even as by lavishing upon him the riches of thy grace, thou didst strengthen him to overcome the temptations of this life, so thou wouldst make us, walking in his footsteps, to fly the allurements of the world and, pure in heart, to come at last to thee. Through Jesus...

*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

**Mass.** Os justi. *p.* 1665, *except Collect, as above.*

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## 16. Our Blessed Lady of Mount Carmel.

*Double major.*

### Commemoration at Vespers of July 15.

*Ant.* Sáncta María. *p.* 1709, *which ends thus :* quicúmque célebrant túam solémnem Commemoratiónem.

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da míhi virtútem contra hóstes túos.

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

## Commemoration at Vespers of July 16.

At Magnif. Ant. VIII G

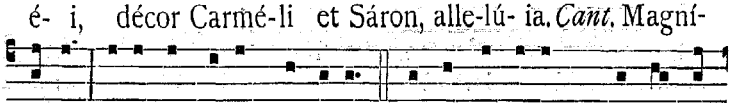


G Ló-ri- a Líbani * dáta est

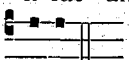
The glory of Libanus is given to it: the beauty of Carmel, and Saron. *Is. 35, 2.*



é- i, décor Carmé-li et Sáron, alle-lú- ia. *Cant.* Magní-



fi-cat ánima *mé- a* Dóminum. Et exsultávit... *or* Et exsul-



távit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

℣. Dignáre. *as above.*

### Collect.

DEus, qui beatíssimae semper Vírginis et Genitrícis tuae Maríae singulári título Carméli órdinem decorásti : † concéde propítius; ut, cujus hódie Commemoratiónem solémni celebrámus offício, ejus muníti praesídiis, * ad gáudia sempitérna pervenire mereámur : Qui vivis et regnas.

O God, who hast been pleased to honour the Order of thy most blessed Mother Mary ever a Virgin, with the noble title of Mount Carmel: grant, we beseech thee, that she whose commemoration we this day celebrate with solemn offices, may ever so surely safeguard us, that we be found worthy to share in that joy which has no end. Who livest and reignest.

### Secret.

SAnctífica, Dómine, quaésumus, obláta libámina : et beátae Dei Genitrícis Maríae salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

HAllow, we beseech thee, O Lord, the sacrifice we offer up : and in virtue of the life-giving intercession of blessed Mary, the mother of God, make it of avail to our salvation. Through the same our Lord.

### Postcommunion.

ADjuvet nos, quaésumus, Dómine, gloriósae tuae Genitrícis, sempérque Vírginis Maríae intercéssio veneránda : ut, quos perpétuis cumulávit benefíciis, a cunctis perículis absolútos, sua fáciat pietáte concórdes : Qui vivis.
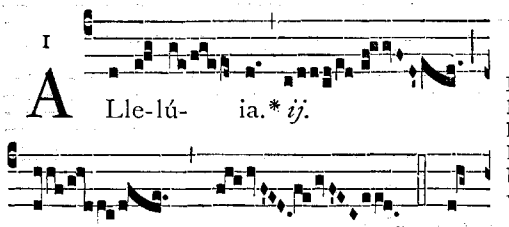
MAY, we beseech thee, O Lord, the venerable intercession of thy glorious Mother, Mary ever a Virgin, succour us in our needs. Unceasingly she has lavished blessings upon us: may she deliver us from all dangers, and make us all in her loving-kindness, to be of one heart and of one mind. Who livest...

*On Sunday, the last Gospel is that of Our Blessed Lady of Mount Carmel,* Loquénte Jesu. *p.* 1720.
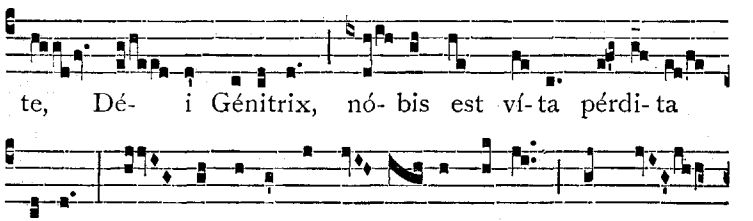
¶ *In places where the feast is solemnly kept.*

## AT MASS.

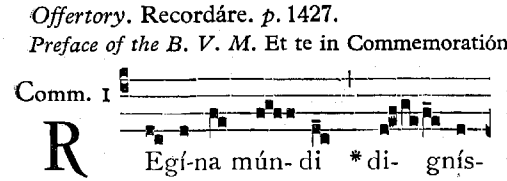
*Introit.* Gaudeámus. *p.* 1477.
*Prayers as above.*
*Epistle.* Ego quasi vitis. *p.* 1378.
*Gradual.* Benedícta. *p.* 1405.



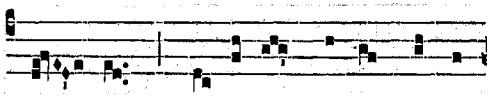

Through thee, O Mother of God, is our lost life restored; thou hast received from heaven a Son, and brought forth to the world a Saviour.




*Gospel.* Loquénte Jesu. *p.* 1720. Credo *is sung.*
*Offertory.* Recordáre. *p.* 1427.
*Preface of the B. V. M.* Et te in Commemoratióne. *p.* 13.

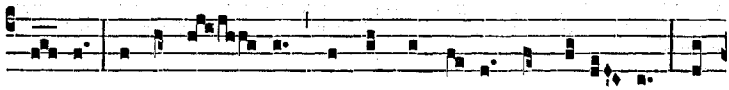



O Virgin Mary, thou whom, because of thy worth, God has set up as queen over the whole world, pray for our

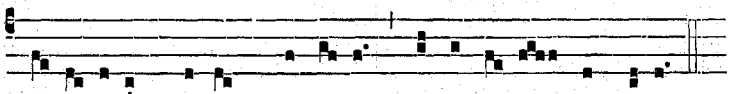


peace and for our salvation; for thou didst bring forth Christ the Lord, the Saviour of us all.

si- ma, Ma- rí- a Vírgo perpé-



tu- a, intercé- de pro nóstra pá-ce et salú- te, quae



ge-nu- ísti Chrístum Dómi-num Salva-tó-rem ómni- um.

**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.

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## 17. St. Alexius Confessor. († 412)

*Semi-double.*

*July 16.* Similábo. *p.* 133. — *July 17.* Hic vir. *p.* 133.

**Collect.**

DEus, qui nos beáti Aléxii Confessóris tui ánnua solemnitáte laetíficas : † concéde propítius ; ut, cujus natalítia cólimus, * étiam actiónes imitémur. Per Dóminum.

O God who dost gladden us each year with the festival of blessed Alexius, thy Confessor; vouchsafe, in thy loving-kindness, that we may ever imitate the holy life of him whom we this day honour. Through Jesus...

*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

**At Mass** *the chants of the Mass* Os jústi. *p.* 1665.

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## 18. St. Camillus de Lellis Confessor. († 1614)

*Double.*

*July 19.* Similábo. *p.* 133. — *July 18.* Hic vir. *p.* 133.

**Collect.**

DEus, qui sanctum Camíllum, ad animárum in extrémo agóne luctántium subsídium,

O God who, for the succouring of souls in their death-agony, didst imbue Saint Camillus with a wondrous

singulári caritátis praerogatíva decorásti : † ejus, quaésumus, méritis, spíritum nobis tuae dilectiónis infúnde; * ut in hora éxitus nostri hostem víncere, et ad caeléstem mereámur corónam pervenire. Per Dóminum 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.

HOstia immaculáta, qua illud Dómini nostri Jesu Christi imménsae caritátis opus renovámus, sit, Deus Pater omnípotens, sancto Camíllo intercedénte, contra omnes córporis et ánimae infirmitátes salutáre remédium, et in extrémo agóne solátium et tutéla. Per eúmdem Dóminum.

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 caeléstia aliménta, quae sancti Camílli Confessóris tui solémnia celebrántes, pia devotióne suscépimus : da, quaésumus, Dómine; ut in hora mortis nostrae sacraméntis refécti, et culpis ómnibus expiáti, in sinum misericórdiae tuae laeti súscipi mereámur : 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 Symphorosa and her seven Sons Martyrs.

*July 17.* Istórum. *p.* 128.

### Collect.

DEus, qui nos concédis sanctórum Mártyrum tuórum Symphorósae et filiórum ejus natalítia cólere : * da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

OGod who givest unto us to keep the festival of thy holy Martyrs Symphorosa 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)

*Double.*

*July 18.* Similábo. *p.* 133. — *July 19.* Hic vir. *p.* 133.

### Collect.

DEus, qui ad evangelizándum paupéribus, et ecclesiástici órdinis decórem promovéndum, beátum Vincéntium apostólica virtúte roborásti : † praesta, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per Dóminum.

O God who, for the preaching of the Gospel to the poor and for the quickening of the fervour of the clergy, didst endue blessed Vincent with the zeal of an apostle : grant, we humbly pray thee, that we who seek to do reverent honour to his holiness, may profit by the lessons of virtue he has left us. Through Jesus...

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

**Mass.** Justus ut pálma. 1667, *with Gospel* Designávit Dóminus. *p.* 1136.

## 20. St. Jerome Æmiliani Confessor. († 1537)

*Double.*

*July 19.* Similábo. *p.* 133. — *July 20.* Hic vir. *p.* 133.

### Collect.

DEus, misericordiárum pater, per mérita et intercessiónem beáti Hierónymi, quem órphanis adjutórem et patrem esse voluísti : † concéde; ut spíritum adoptiónis, quo fílii tui nominámur et sumus, * fidéliter custodiámus. Per Dóminum.

O God, the Father of mercies, be mindful of the merits and prayers of blessed Jerome, whom thou didst raise up to be the father and helper of orphans : and graciously bring about that, with all faithfulness, we cherish within us the spirit of adoption by which we are called, and verily are, thy sons. Through Jesus...

### Secret.

CLementíssime Deus, qui, véteri hómine consúmpto, novum secúndum te in beáto Hierónymo creáre dignátus es : da per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus. Per Dóminum.

MOst merciful God, who, the old Adam being utterly consumed in him, didst vouchsafe to create in blessed Jerome a new man according to thine own heart : ordain that, through his merits, we in like manner may be renewed in spirit; and grant that our offering up of this atoning Victim may rise up as a most sweet odour before thee. Through Jesus Christ our Lord.

**Postcommunion.**

ANgelórum pane refécti te, Dómine, supplíciter deprecámur : ut, qui ánnuam beáti Hierónymi Confessóris tui memóriam celebráre gaudémus; ejúsdem étiam et exémplum imitémur, et amplíssimum 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.)

*July 19.* Véni, spónsa. *p.* 134.

**Collect.**

INdulgéntiam nobis, quaésumus, Dómine, beáta Margaríta Virgo et Martyr implóret : * quae tibi grata semper éxstitit et mérito castitátis, et tuae professióne virtútis. Per Dóminum nostrum Jesum Christum.

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 Margaret implores for us thy loving-kindness. Through Jesus Christ our Lord.

*Secret no 2 (b), p.* 967 *and Postcommunion no 14 (a), p.* 972.

**Mass** *of St. Margaret :* Me exspectavérunt. *p.* 1681.

## 21. St. Praxedes Virgin. († 150)

*Simple.*

*July 20.* Véni, spónsa. *p.* 134.

**Collect.**

EXáudi nos, Deus salutáris noster : † ut, sicut de beátae Praxédis Vírginis tuae festivitáte gaudémus; * ita piae devotiónis erudiámur affectu. Per Dóminum.

GRaciously 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.

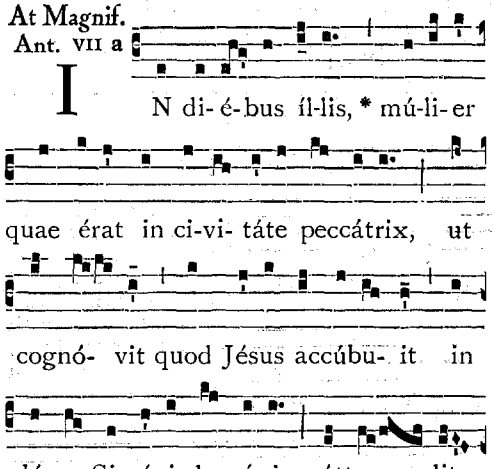
*Secret no 16, p.* 969 *and Postcommunion no 15, p.* 973.

## 22. St. Mary Magdalen Penitent. (1st cent.)

*Double.*

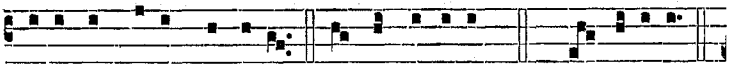
### Commemoration at Vespers of July 21.

At Magnif.
Ant. VII a

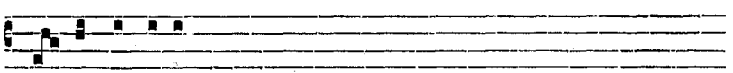



In those days, a woman that was in the city, a sinner, when she knew that Jesus sat at meat in the house of Simon the leper, brought an alabaster box of ointment; and standing behind at the feet of the Lord Jesus, she began to wash his feet with tears, and wiped them with the hair of her head; and kissed his feet, and anointed them with the ointment.

*Gospel.*



ánima mé- a Dóminum. Et exsultávit... *or* Ma-gní-ficat *



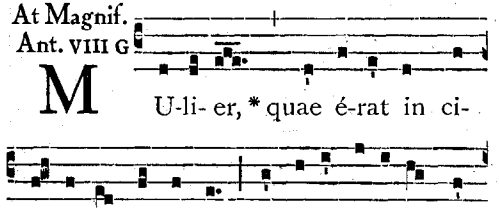
2. Et exsultávit... *Cant.* Magníficat. VII a. *p.* 217 *or* 222.

℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

℣. Grace is poured abroad in thy lips:
℟. Therefore hath God blessed thee for ever.

## Commemoration at Vespers of July 22.

At Magnif. Ant. VIII G



M U-li- er, * quae é-rat in ci- vi- tá- te peccátrix, áttu-lit a-labástrum unguén-ti: et stans secus pédes Dómi-ni, lá-crimis coépit rigá-re pédes é-jus, et capíl-lis cápi-tis sú- i ter- gé-bat. *Cant.* Magní- fi-cat * ánima *mé- a* Dóminum. Et exsultávit... *or* Et exsultávit...

A woman who was in the city, a sinner, brought an alabaster box of ointment; and standing at the Lord's feet, she began to wash his feet with tears, and wiped them with the hair of her head.

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

℣. Elégit éam Déus, et praelégit éam.
℟. In tabernáculo súo habitáre fácit éam.

℣. God chose her, chose her among many.
℟. He made her dwell in his tabernacle.

### Collect.

BEátae Maríae Magdalénae, quaésumus, Dómine, suffrágiis adjuvémur : † cujus précibus exorátus, * quatriduánum fratrem Lázarum vivum ab ínferis 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.

MUnera nostra, quaésumus, Dómine, beátae Maríae Magdalénae gloriósa mérita tibi reddant accépta : cujus oblatiónis obséquium unigénitus Fílius tuus cleménter 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, quaésumus, Dómine, único ac salutári remédio, Córpore et Sánguine tuo pretióso : ab ómnibus malis, sanctae Maríae Magdalénae patrocíniis, eruámur : 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.

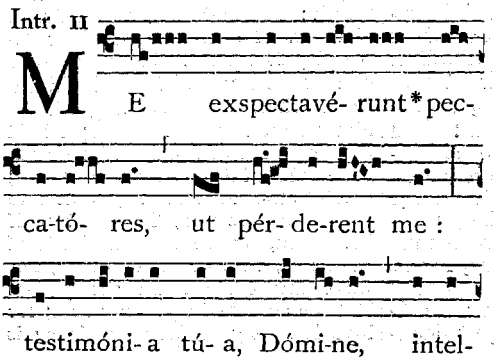
*When July 22 falls on Sunday, the Last Gospel is that of St Mary Magdalen, p.* 1291.

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¶ *In places were the feast is solemnly kept.*

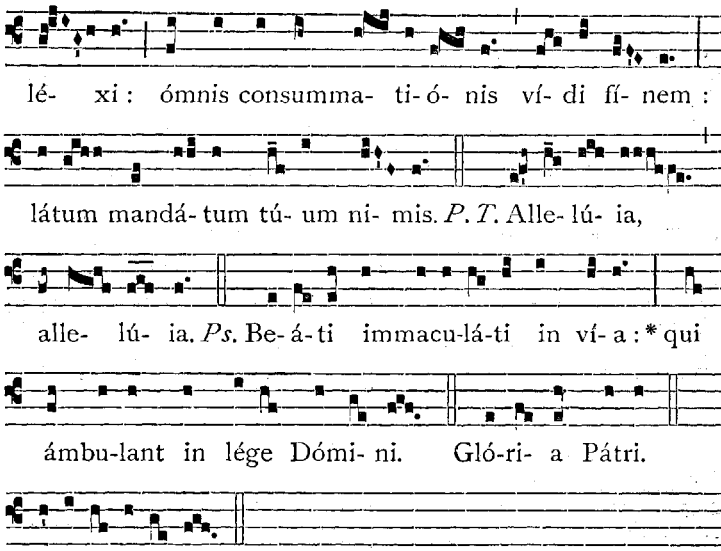
## AT MASS.

Proper Introit of Saint Agnes, January 21.




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.

*Ps. 118, 95-96 and 1.*




E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

*Collect.* Beátae Maríae Magdalénae. *p.* 1289.

*On Sunday, the Collect of Sunday is added.*

## Lectio libri Sapientiae.

*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 circuíbo civitátem : per vicos et platéas quaeram quem díligit ánima mea : quaesívi illum, et non invéni. Invenérunt me vígiles, qui custódiunt civitátem : Num quem díligit ánima mea, vidístis? Páululum cum pertransíssem eos, invéni quem díligit ánima mea : ténui eum, nec dimíttam, donec introdúcam illum in domum matris meae, et in cubículum genitrícis meae. Adjúro vos, fíliae Jerúsalem, per cápreas cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, donec ipsa velit. Pone me ut signáculum 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 bráchium tuum : quia fortis est ut mors diléctio, dura sicut inférnus aemulátio : lámpades ejus lámpades ignis atque flammárum. Aquae multae non potuérunt exstínguere caritátem, nec flúmina óbruent illam : si déderit homo omnem substántiam domus suae pro dilectióne, quasi nihil despíciet eam.

hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

*Gradual.* Dilexísti. *p.* 1301. — Allelúia, allel. ℣. Diffúsa est. *p.* 1302.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*The love of the sinful woman who is forgiven. Luke 7, 36-50.*

IN illo témpore : Rogábat Jesum quidam de pharisaéis, ut manducáret cum illo. Et ingréssus domum pharisaéi, discúbuit. Et ecce múlier, quae erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo pharisaéi, áttulit alabástrum unguénti : et stans retro secus pedes ejus, lácrimis coepit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisaéus, qui vocáverat eum, ait intra se, dicens : Hic si esset prophéta, sciret útique, quae et qualis est múlier, quae tangit eum : quia peccátrix est. Et respóndens Jesus, dixit ad illum : Simon, hábeo tibi áliquid dícere. At ille ait : Magíster, dic. Duo debitóres erant cuídam faeneratóri : unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit : Æstimo quia is, cui plus donávit. At ille dixit ei : Recte judicásti. Et convérsus ad mulíerem, dixit Simóni : Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti : haec autem lácrimis rigávit pedes meos, et ca-

AT that time, one of the Pharisees desired Jesus to eat with him; and he went into the house of the Pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee who had invited him seeing it, spoke within himself, saying, This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said, I suppose that he to whom he forgave most. And he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house: thou gavest me no water for my feet; but she with tears hath

píllis suis tersit. Osculum mihi non dedísti : haec autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti : haec autem unguénto unxit pedes meos. Propter quod dico tibi : Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam : Remittúntur tibi peccáta. Et coepérunt, qui simul accumbébant, dícere intra se : Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem : Fides tua te salvam fecit : vade in pace.

Credo.

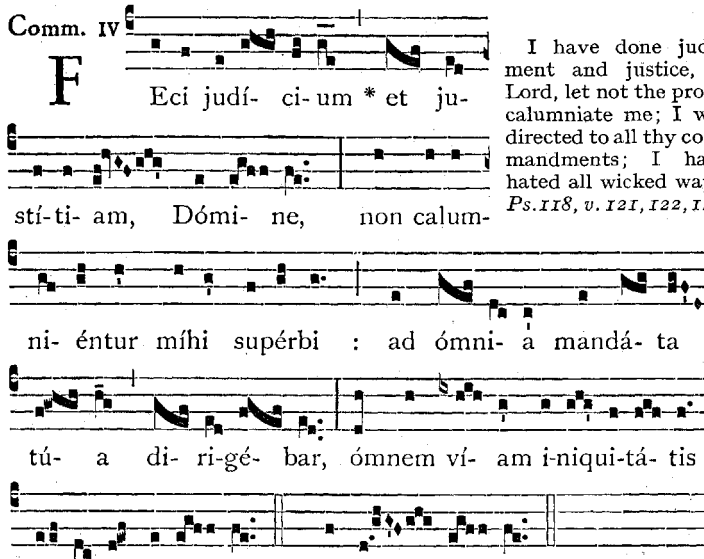
washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much : 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? And he said to the woman, Thy faith hath made thee safe; go in peace.

*Offertory.* Fíliae régum. *p.* 1303.

*Secret.* Múnera nostra. *p.* 1289.

*On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p.* 12 *(or of the Saints, p.* 1534*).*

Comm. IV




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.*

*Postcommunion.* Sumpto, quaésumus. *p.* 1289.

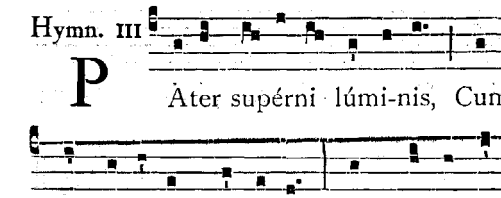
*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## AT VESPERS.

*Antiphons and Psalms as on the feast of St. Anne, p.* 1304.

*Chapter.* Mulíerem fortem. *p.* 1307.

Hymn. III




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.
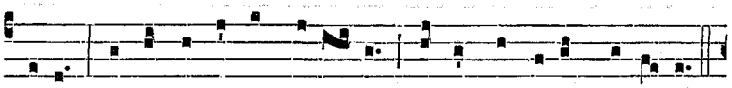
2. Her precious ointment forth she brings upon those sacred feet to pour; she washes them with burning tears, and with her hair she wipes them o'er.

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.

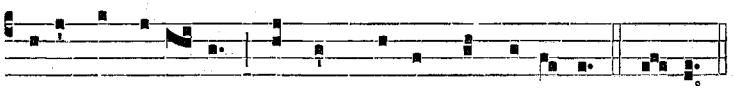
*(Card. Bellarmine, † 1621).*



mina, Tu córda réple grá-ti- a, Tu rédde caéli praémi- a.



5. Pátri simúlque Fí-li- o, Tibíque Sáncte Spí-ri-tus, Sicut



fú- it, sit júgi- ter, Saéclum per ómne gló-ri- a. Amen.

**At I Vespers.** ℣. Diffúsa est *p.* 1288 *and Ant. at Magnificat.* In diébus íllis. *p.* 1287.

**At II Vespers.** ℣. Elégit éam. *and Ant. at Magnificat.* Múlier. *p.* 1288.

*Prayer.* Beátae Maríae Magdalénae. *p.* 1289.

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

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## 23. St. Apollinaris Bishop and Martyr. († 200)

*Double.*

*July 22.* Iste Sánctus. *p.* 126. — *July 23.* Qui vult. *p.* 127.

### Collect.

DEus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris Sacerdótis tui martýrio consecrásti : † tríbue nobis, quaésumus, fámulis tuis; ut, cujus venerándam celebrámus festivitátem, * 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.

REspice, Dómine, propítius super haec múnera : quae pro beáti Sacerdótis et Mártyris tui Apollináris commemoratióne deférimus, et pro nostris offensiónibus immolámus. Per Dóminum.

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.**

TUA sancta suméntes, quaésumus, Dómine, ut beáti Apollináris nos fóveant continuáta praesídia : quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

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.**

DA, quaésumus, omnípotens Deus : * ut beáti Libórii Confessóris tui atque Pontíficis veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum nostrum.

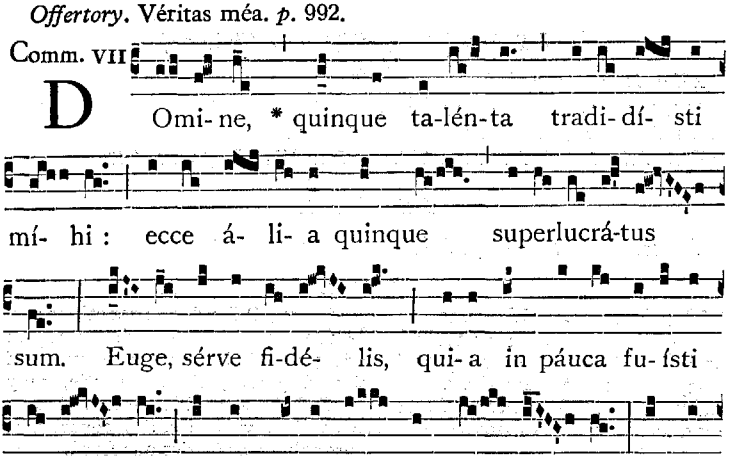
GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed Liborius, thy Confessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

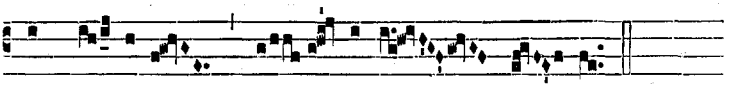
*Secret no 8, p.* 968 *and Postcommunion no 7, p.* 971.

¶ *In churches dedicated to St. Apollinaris.*

**Mass.** *Introit.* Sacerdótes. *p.* 1615. — *Gradual.* Invéni Dávid. *p.* 990. Allelúia, allelúia. ℣. Jurávit Dóminus. *p.* 1658.

*Offertory.* Véritas méa. *p.* 992.





in gáu-di-um Dó- mi-ni tú- i.

**Mass** *of St. Liborius.* Státuit. *p.* 1654.

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## 24. St. Christina Virgin and Martyr. (4th cent.)

*Simple.*

*July 23.* Véni, spónsa. *p.* 134.

**Collect.**

INdulgéntiam nobis, quaésumus, Dómine, beáta Christína Virgo et Martyr implóret : * quae tibi grata semper éxstitit, et mérito castitátis, et tuae professióne 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.

*Secret no 2 (b), p.* 967 *and Postcommunion no 14 (a), p.* 972.

**Mass.** Me exspectavérunt. *p.* 1681.

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## 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.* Míhi autem. *p.* 979.

**Collect.**

ESto, Dómine, plebi tuae sanctificátor et custos ; † ut, Apóstoli tui Jacóbi munita praesídiis, * et conversatióne tibi pláceat, et secúra mente desérviat. 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.*

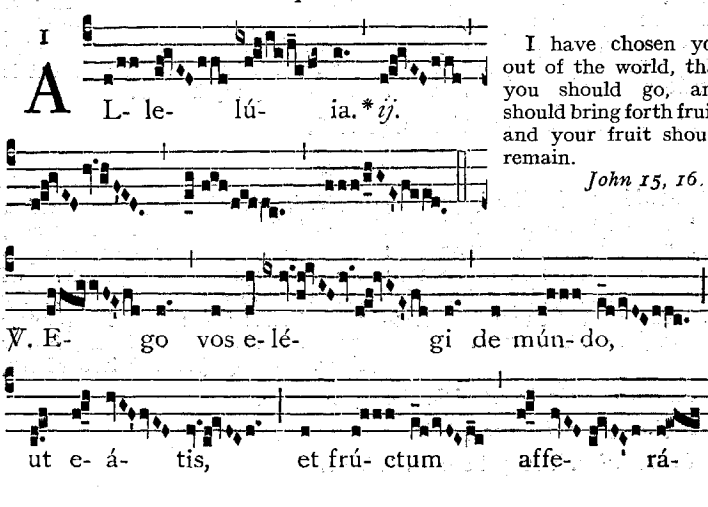
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The treatment in store for God's Apostles. 1 Cor. 4, 9-15.*

FRatres : Puto, quod Deus nos Apóstolos novíssimos osténdit, tamquam morti destinátos : quia *spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo : nos infírmi, vos autem fortes : vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis caédimur, et instábiles sumus, et laborámus operántes mánibus nostris : maledícimur, et benedícimus : persecutiónem pátimur, et sustinémus : blasphemámur, et obsecrámus : tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, haec scribo, sed ut fílios meos caríssimos móneo. ** Nam si decem míllia paedagogórum habeátis in Christo : sed non multos patres. Nam in Christo Jesu per Evangélium ego vos génui.

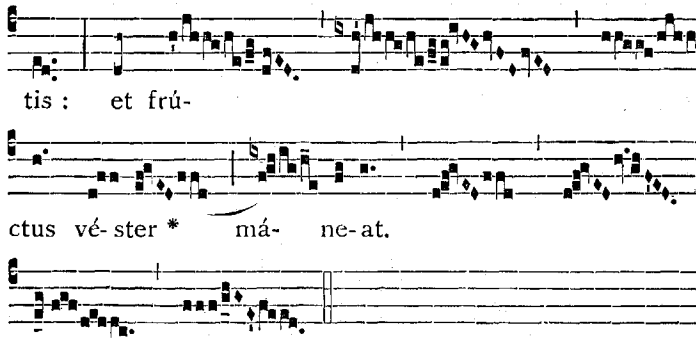
BRethren, I think that God hath set forth us Apostles the last, as it were men appointed to death : *we are made a spectacle to the world, and to Angels, and to men. We are fools for Christ's sake, but you are wise in Christ : we are weak, but you are strong : you are honourable, but we without honour. 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. I write not these things to confound you : but I admonish you as my dearest children. ** For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

*Gradual.* Constítues éos. *p.* 1240.




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.*

IN illo témpore : Accéssit ad Jesum mater filiórum Zebedaéi cum fíliis suis, adórans, et petens áliquid ab eo. Qui dixit ei : Quid vis? Ait illi : Dic ut sédeant hi duo fílii mei, unus ad dexteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Jesus, dixit : Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei : Póssumus. Ait illis : Cálicem quidem meum bibétis : sedére autem ad déxteram meam, vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo. Credo.

AT that time, The mother of the sons of Zebedee came to Jesus with her sons, adoring, and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answered, and said, You know not what you ask. Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, Of my chalice indeed you shall drink: but to sit on my right hand or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

*Offertory.* In ómnem térram. *p.* 1013.

### Secret.

OBlatiónes pópuli tui, quaésumus, Dómine, beáti Jacóbi Apóstoli pássio beáta concíliet : et quae nostris non aptae sunt méritis, fiant tibi plácitae ejus deprecatióne. Per Dóminum 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.*

*Preface of the Apostles, p.* 13.

*Communion.* Vos qui secúti. *p.* 1087.

**Postcommunion.**

BEáti Apóstoli tui Jacóbi, quaésumus, Dómine, intercessióne nos ádjuva : pro cujus festivitáte percépimus tua sancta laetántes. 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)*

*All as in Common of Apostles, p.* 1596. — *Prayer.* Esto, Dómine. *p.* 1296.

Commemoration of Saint Anne.

*Ant.* Símile est. ℣. Spécie. *p.* 136.
*Prayer.* Deus qui beátae Annae. *p.* 1300.
*On Sunday : Commemoration of the Sunday.*
Benedicámus Dómino II. *p.* 139. — *Ant.* Salve, Regína. *p.* 244.

*The same day.*

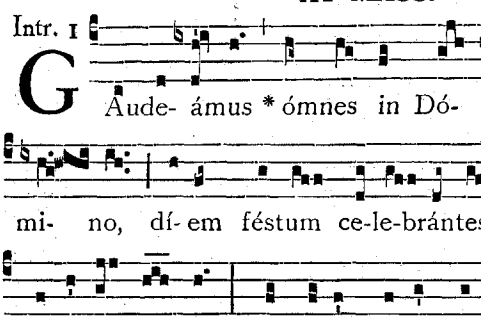
*In churches dedicated to* St. Christopher, *Martyr.*
**Mass.** In virtúte túa. *p.* 1618.
**Vespers** *as Common of a Martyr. p.* 1609.

# 26. St. Anne Mother of our Blessed Lady.
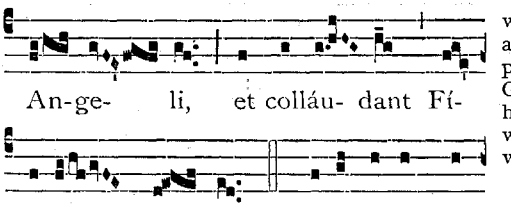
*Double of II Class.*

¶ *On July 25, where I Vespers of St. Anne are celebrated, the Office is as at II Vespers, p.* 1304, *except the* ℣. Spécie. *and the Ant. at Magníficat.* Símile est. *p.* 136. *(Cant.* Magníficat. VIII G. *p.* 217 *or* 223).
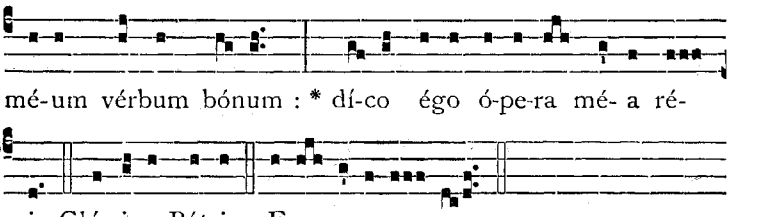
**AT MASS.**




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.




Glória Pátri. 1st tone. *p.* 28.

## Collect.

DEus, qui beátae Annae grátiam conférre dignátus es, ut Genitrícis unigéniti Fílii tui mater éffici mererétur : † concéde propítius; ut, cujus solémnia celebrámus, * ejus apud te patrocíniis adjuvémur. Per eúmdem Dóminum.

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.
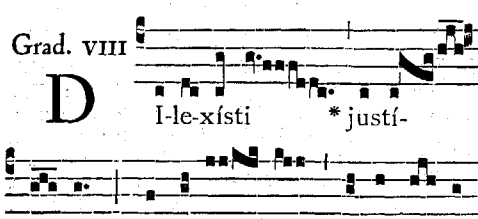
MUlierem fortem quis invéniet? Procul, et de últimis fínibus prétium ejus. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum, ómnibus diébus vitae suae. Quaesívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque prae-

WHO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath

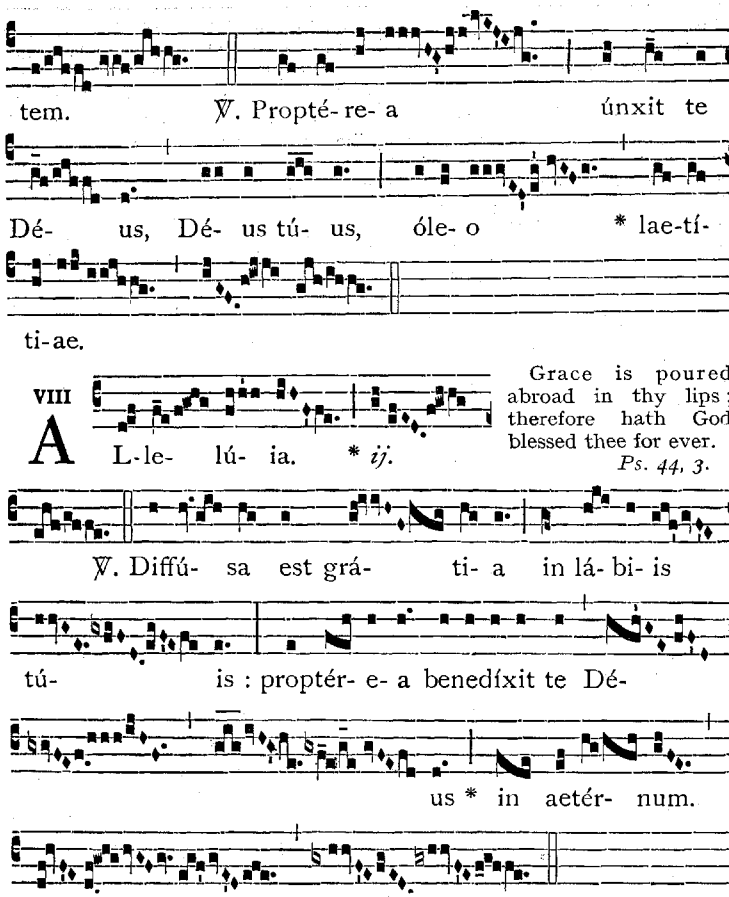
dam domésticis suis, et cibária ancíllis suis. Considerávit agrum, et émit eum : de fructu mánuum suárum plantávit víneam. Accínxit fortitúdine lumbos suos, et roborávit bráchium suum. Gustávit, et vidit quia bona est negotiátio ejus : non exstinguétur in nocte lucérna ejus. Manum suam misit ad fórtia, et dígiti ejus apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non timébit dómui suae a frigóribus nivis : omnes enim domestici ejus vestíti sunt duplícibus. Stragulátam vestem fecit sibi : byssus, et púrpura induméntum ejus. Nóbilis in portis vir ejus, quando séderit cum senatóribus terrae. Síndonem fecit, et véndidit, et cíngulum trádidit Chananaéo. Fortitúdo et decor induméntum ejus, et ridébit in die novíssimo. Os suum apéruit sapiéntiae, et lex cleméntiae in lingua ejus. Considerávit sémitas domus suae, et panem otiósa non comédit. Surrexérunt fílii ejus, et beatíssimam praedicavérunt : vir ejus, et laudávit eam. Multae fíliae congregavérunt divítias : tu supergréssa es univérsas. Fallax grátia, et vana est pulchritúdo : múlier timens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum : et laudent eam in portis ópera ejus.

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.

Grad. VIII




Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness. *Ps. 44, 8.*




Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. *Ps. 44, 3.*

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Three parables : The hidden treasure, the pearl, the net. Matth. 13, 44-52.*

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Símile est regnum caelórum thesáuro abscóndito in agro : quem qui invénit homo, abscóndit, et prae gáudio illíus vadit, et vendit univérsa, quae habet, et emit agrum illum. Iterum símile est regnum caeló-

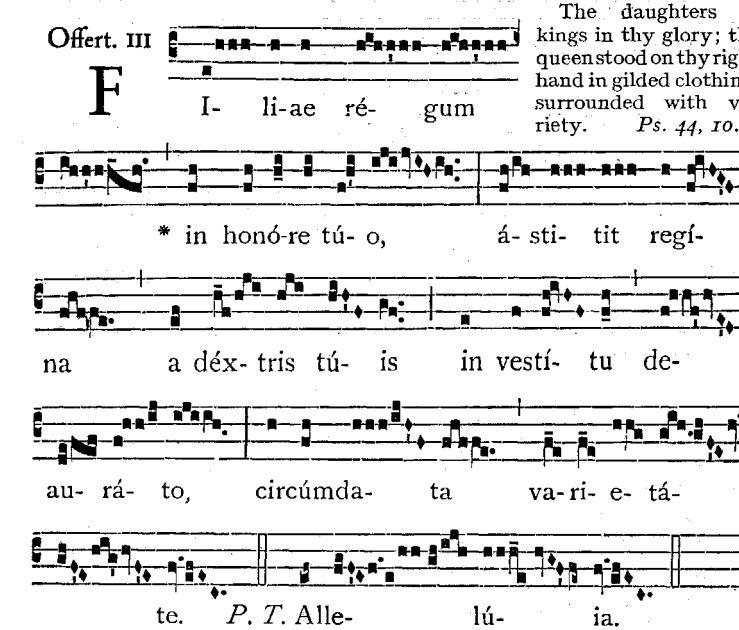
AT that time, Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls.

rum hómini negotiatóri, quaeránti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia, quae hábuit, et emit eam. Iterum símile est regnum caelórum sagénae missae in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatióne saéculi : exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis : ibi erit fletus, et stridor déntium. Intellexístis haec ómnia ? Dicunt ei : Etiam. Ait illis : Ideo omnis scriba doctus in regno caelórum, símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

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




The daughters of kings in thy glory; the queen stood on thy right hand in gilded clothing, surrounded with variety. *Ps. 44, 10.*

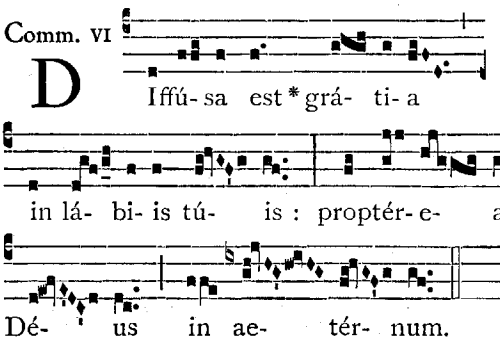
### Secret.

SAcrifíciis praeséntibus, quaésumus, Dómine, placátus inténde : ut per intercessiónem beátae Annae, quae Genitrícis Fílii tui Dómini nostri Jesu Christi mater éxstitit, et devotióni nostrae profíciant, et salúti. Per eúmdem Dóminum.

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 fervour 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.*

### Postcommunion.

CAeléstibus sacraméntis vegetáti, quaésumus, Dómine Deus noster : ut, intercessióne beátae Annae, quam Genitrícis Fílii tui matrem esse voluísti, ad aetérnam salútem pervenire mereámur. Per eúmdem Dóminum nostrum.

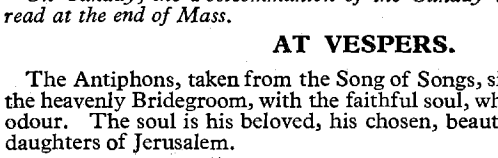
COmforted by thy heavenly sacraments, and relying on the prayers of blessed Anne, whom it pleased thee to choose to bring into this world the Mother of thine only-begotten Son; vouchsafe, O Lord our God, we beseech thee, that we may be accounted worthy of everlasting salvation. Through the same our Lord.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

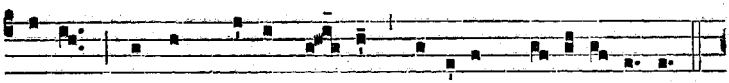
## AT VESPERS.

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.

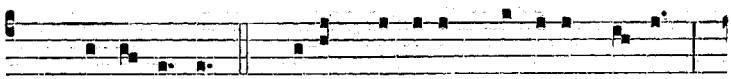
1 Ant. III a



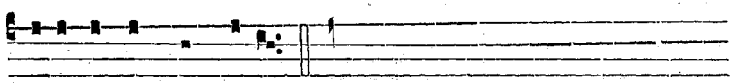

While the king was at his repose, my spikenard sent forth the odour of sweetness. *I, II.*



sú- o, nárdus mé- a dé- dit odórem su- avi- tá- tis.

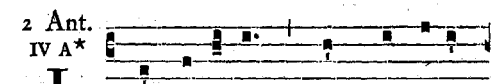


*P. T.* Alle- lú- ia. *Ps.* Díxit Dóminus **Dómino mé-** o : *



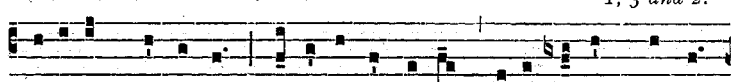
Séde a dex*tris* **mé-** is. *Ps.* **Díxit Dóminus.** III a. *p.* 148.

**2 Ant.**
**IV A***

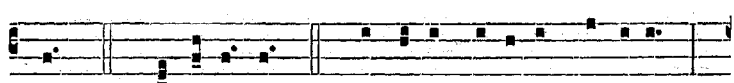


IN odó-rem * unguentórum

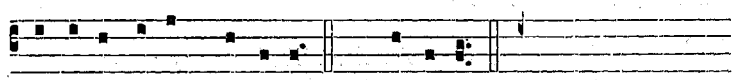
We will run after thee to the odour of thy ointments : therefore young maidens have loved thee. *1, 3 and 2.*



tu-órum cúrrimus : ado-lescéntulae di-le-xé-runt te ni-



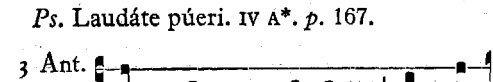
mis. *P. T.* Alle-lú- ia. *Ps.* Laudá-te, pú- *e-ri,* **Dóminum** : *



laudá-te *nómen* **Dómi-ni.** *or :* **Dómi-ni.**

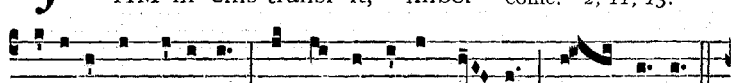
*Ps.* **Laudáte púeri.** IV A*. *p.* 167.

**3 Ant.**
**VIII G**

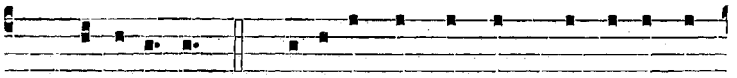


JAM hí- ems tránsi- it, * ímber

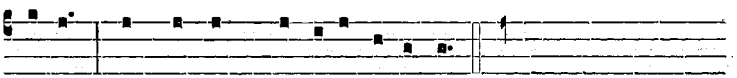
Winter is now past, the rain is over and gone : Arise, my love, my beautiful one, and come. *2, 11, 13.*



ábi- it et recéssit : súrge, amí-ca mé- a, et vé-ni.



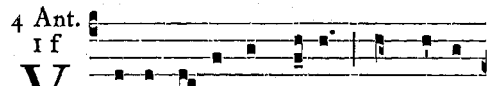
*P. T.* Alle-lú- ia. *Ps.* Laetá-tus sum in his quae dícta sunt



**mí**-hi : * in dómum D*ómini* **í**-bimus.

*Ps.* Laetátus sum. VIII G. *p.* 191.

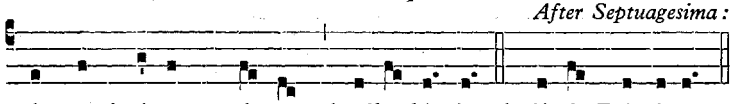
4 Ant. I f



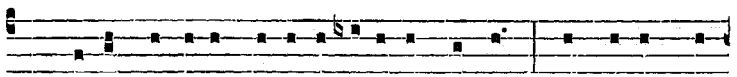
Come, my chosen one, and I will set thee on my throne.

V Eni, e-lécta mé- a, * et pónam
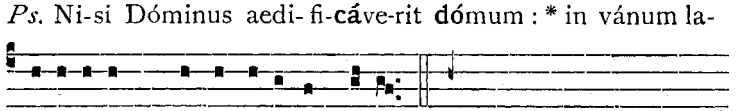
*After Septuagesima:*



in te thrónum mé- um, † alle- lú- ia. † dí-cit Dóminus.



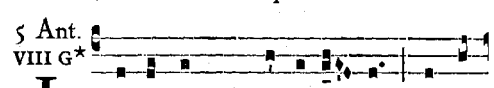
*Ps.* Ni-si Dóminus aedi- fi-**cá**ve-rit **dó**mum : * in vánum la-



boravérunt qui aedí-*fi-cant* **é**-am.

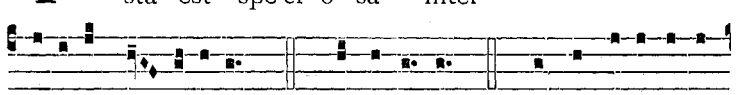
*Ps.* Nisi Dóminus. I f. *p.* 193.

5 Ant. VIII G*

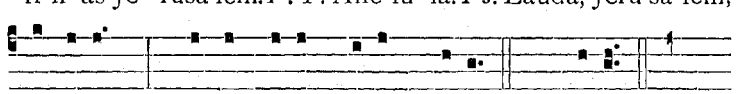


She is fair among the daughters of Jerusalem.

I -sta est * spe-ci- ó- sa inter



fí-li- as Je- rúsa-lem. *P. T.* Alle-lú- ia. *Ps.* Láuda, Jerú-sa-lem,



**Dó**minum : * láuda Dé-um *tú-um*, **Sí**- on. *or :* **Sí**- on.

*Ps.* Láuda, Jerúsalem. VIII G*. *p.* 211.

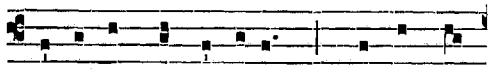
**Chapter.**

MUlíerem fortem quis invéniet? procul, et de últimis fínibus prétium éjus. † Confídit in ea cor *viri* sui, * et spóliis 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.

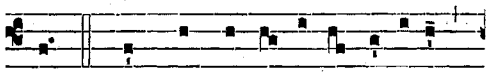
Hymn. II







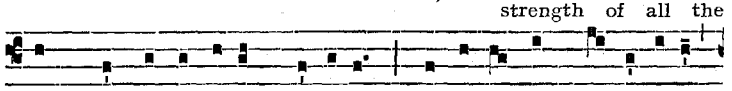



1. High let us all our voices raise in that heroic woman's praise whose name, with saintly glory bright, shines in the starry realms of light.

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.

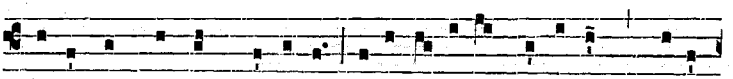
3. With fasts her body she subdued, but filled her soul with prayer's sweet food; in other worlds she tastes the bliss for which she left the joys of this.

4. O Christ, the strength of all the

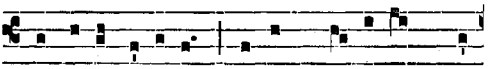








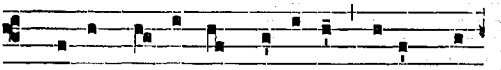


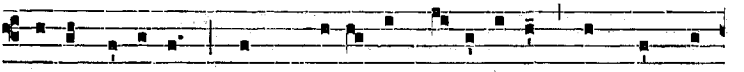
gna sólus éffi-cis, Hú-jus pre-cátu, quaé-



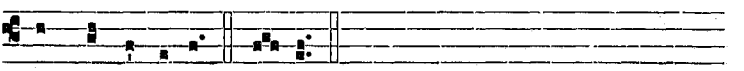
sumus, Audi benígnus súppli-ces.



5. Dé- o Pá-tri sit gló-ri- a, Ejúsque



só-li Fí-li- o, Cum Spí-ri- tu Pa-rácli-to, Nunc et per



ómne saécu-lum. Amen.

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 :*

℣. Spécie túa et pulchritúdine túa (*T. P.* Allelúia).
℟. Inténde, próspere procéde, et régna (*T. P.* Allelúia).

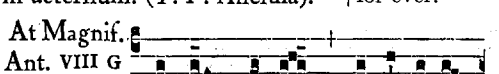
℣. With thy comeliness and thy beauty :
℟. Set out, proceed prosperously, and reign.

*At II Vespers :*

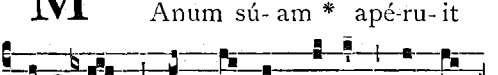
℣. Diffúsa est grátia in lábiis túis. (*T. P.* Allelúia).
℟. Proptérea benedíxit te Déus in aetérnum. (*T. P.* Allelúia).

℣. Grace is poured abroad in thy lips :
℟. Therefore hath God blessed thee for ever.

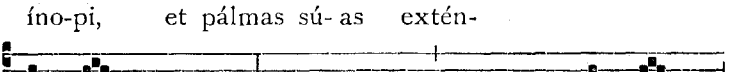
At Magnif.
Ant. VIII G



M Anum sú- am * apé-ru- it



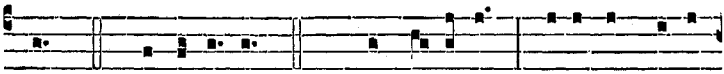
íno-pi, et pálmas sú- as extén-



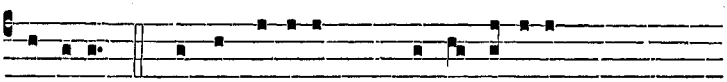
dit ad páupe-rem : et pá-nem o-ti-ó-sa non co-mé-

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.* Magní- fi-cat * ánima *mé- a*



Dóminum. 2. Et exsultávit... *or :* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui beátae Annae. *p.* 1300.

*If July 26 is a Sunday, commemoration is made of that Sunday.*

Benedicámus Dómino II. *p.* 139. — *Ant.* Salve, Regína. *p.* 243.

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## 27. St. Pantaleon of Nicomedia Martyr. († 303)

*Simple.*

**Collect.**

PRaesta, quaésumus, omnípotens Deus : † ut, intercedénte beáto Pantaleóne Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, * et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

GRant, we beseech thee, Almighty God that, by the prayers of blessed Pantaleon 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.

*Secret nº 4, p.* 967 *and Postcommunion nº 2 (a), p.* 970.

**Mass.** Laetábitur. *p.* 1620.

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## 28. Sts. Nazarius and Celsus Martyrs, († 68) Victor I. Pp. and M. († 199) and Innocent I. Pp. and C. († 417)

*Semi-double.*

*July 27.* Istórum. *p.* 128. — *July 28.* Gáudent. *p.* 128.

**Collect.**

SAnctórum tuórum nos, Dómine, Nazárii, Celsi, Victóris et Innocéntii conféssio beáta commúniat : * et fragilitáti nostrae subsídium dignánter exóret. 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.**

COncéde nobis, omnípotens Deus : ut his munéribus, quae in sanctórum tuórum Nazárii, Celsi, Victóris et Innocéntii honóre deférimus, et te placémus exhíbitis, et nos vivificémur accéptis. Per Dóminum nostrum.

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.**

SAnctórum Nazárii, Celsi, Victóris et Innocéntii, Dómine, intercessióne placátus : praesta, quaésumus; ut, quod temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum nostrum.

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.

**Mass.** Intret. *p.* 1637.

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## 29. Saint Martha Virgin. (I cent.)

*Semi-double.*

*July 28.* Véni, spónsa. *p.* 134. — *July 29.* Véni, spónsa. *p.* 135.

**Collect.**

EXáudi nos, Deus, salutáris noster : † ut, sicut de beátae Marthae Vírginis tuae festivitáte gaudémus; * ita piae devotiónis erudiámur affectu. Per Dóminum.

GRaciously 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.)

*July 28.* Istórum. *p.* 128.

**Collect.**

PRaesta, quaésumus, Dómine : ut, sicut pópulus christiánus Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis temporáli solemnitáte congáudet, ita perfruátur aetérna; * et, quod votis célebrat, comprehéndat effectu. Per Dóminum nostrum.

GRant, 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...

### Secret.

HOstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis commemoratióne deférimus : supplíciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

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.

PRaesta, quaésumus, omnípotens Deus : ut sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis caeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquírat. Per Dóminum.

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 :* Dilexísti. *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.

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## 30. Sts. Abdon and Sennen Martyrs. († 250)

*Simple.*

*July 29.* Istórum. *p.* 128.

### Collect.

DEus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiae contulísti : † da fámulis tuis suórum véniam peccatórum; * ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitátibus liberári. Per Dóminum.

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...

*Secret nº 17, p.* 969.

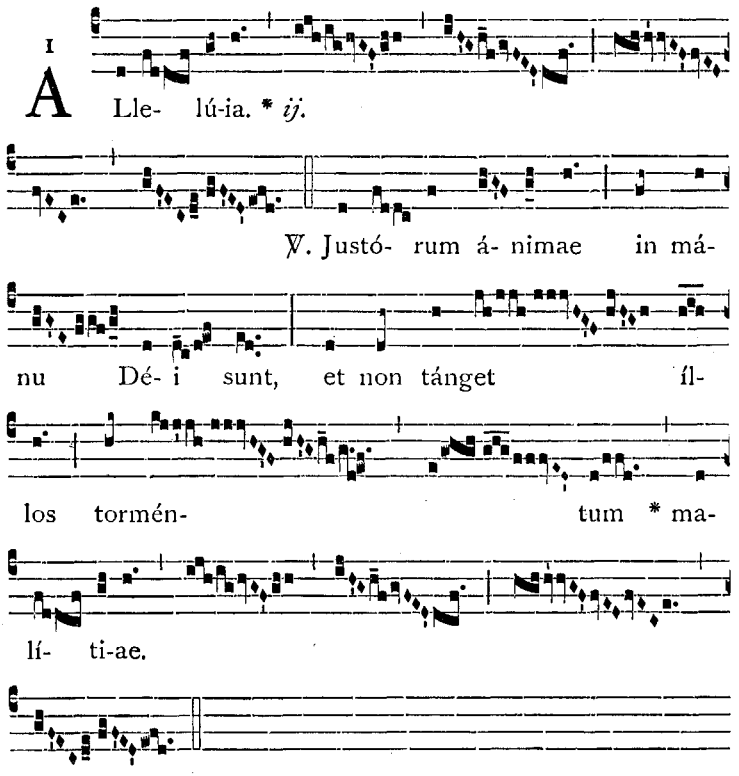
## Postcommunion.

PER hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur : et, intercedéntibus sanctis Martýribus tuis Abdon et Sennen, justa desidéria compleántur. Per Dóminum.

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 :*

**Mass.** *Introit.* Intret. *p.* 1637. — *Gradual.* Gloriósus. *p.* 1215.




*Gospel of All Saints, p.* 1533. Credo.

*Offertory.* Mirábilis Déus. *p.* 1641. — *Comm.* Posuérunt. *p.* 1217.

# 31. St. Ignatius of Loyola Confessor. († 1556)

*Double major.*

*July 30.* Similábo. *p.* 133. — *July 31.* Hic vir. *p.* 133.

## Collect.

DEus, qui ad majórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsídio militántem Ecclésiam roborásti : † concéde; ut, ejus auxílio et imitatióne certántes in terris, * coronári cum ipso mereámur 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 [1]: 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.

ADsint, Dómine Deus, oblatiónibus nostris sancti Ignátii benígna suffrágia : ut sacrosáncta mystéria, in quibus omnis sanctitátis 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.

LAudis hóstia, Dómine, quam pro sancto Ignátio grátias agéntes obtúlimus : ad perpétuam nos majestátis tuae laudatiónem, ejus intercessióne, 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.

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[1] The Society of Jesus.

# FEASTS OF AUGUST

## 1. Saint Peter's Chains.

*Double major.*

### Commemorations at Vespers of July 31.

1. *Of St. Peter. Ant.* Tu es pástor óvium. *p.* 1237.

℣. Tu es Pétrus.
℟. Et super hanc pétram aedificábo Ecclésiam méam.

℣. Thou art Peter :
℟. And upon this rock I will build my Church.

*Prayer.* Deus, qui beátum Petrum. *p.* 1315.
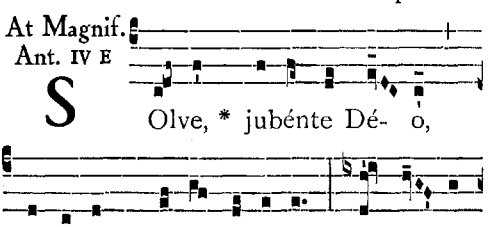
2. *Of St. Paul. Ant.* Sáncte Páule. *p.* 1248. ℣. Tu es vas. *For Prayers, the Collect is said, no 2, p.* 1017.

3. *Of St. Ignatius, as above, p.* 1313.

4. *Of the Holy Machabees, Martyrs. Ant.* Istórum est. *p.* 128. — *Prayers.* Fratérna nos. *as follows.*

### Commemorations at Vespers of August 1.

At Magnif. Ant. IV E




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.

*Cant.* Magnificat. IV E. *p.* 215 *or* 221.

℣. Tu es Petrus. *as above.* — *Prayer.* Deus, qui beátum Petrum. *as follows.*

2. *Of St. Paul, as above.* — 3. *Of St. Alphonsus de Liguori, and* 4. *of St. Stephen, Pope and Martyr, as below, p.* 1321.

## Collects.

1. *Of St. Peter.*

DEus, qui beátum Petrum Apóstolum, a vínculis absolútum, illaésum abíre fecísti : † nostrórum, quaésumus, absólve víncula peccatórum; * et ómnia mala a nobis propitiátus exclúde. Per Dóminum.

O God who, breaking the chains that bound blessed Peter the Apostle, didst bid him to go forth unharmed : free us, we beseech thee, from the bonds of sin, and in thy great mercy keep far from us all evil. Through Jesus Christ our Lord.

2. *Of St. Paul, nº 2, p.* 1017.

3. *Of the Holy Machabees Martyrs († B. C.* 168*).*

FRatérna nos, Dómine, Mártyrum tuórum coróna laetíficet : * quae et fídei nostrae praébeat increménta virtútum; et multíplici nos suffrágio consolétur. Per Dóminum.

BE it ours, O Lord, to rejoice in the triumph of the holy brethren, thy Martyrs : on our faith may it bestow a crown of virtues, and may it be our comfort, that it has added so many saints to the number of our advocates. Through Jesus Christ...

## Secrets.

1. *Of St. Peter.*

OBlátum tibi, Dómine, sacrifícium, intercedénte beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat. Per Dóminum.

BLessed Peter, thine Apostle, interceding on our behalf, may the sacrifice we offer up, O Lord, ever quicken us and defend us. Through Jesus Christ our Lord.

2. *Of St. Paul, nº 19, p.* 970.

3. *Of the Holy Machabees.*

MYstéria tua, Dómine, pro sanctórum Mártyrum tuórum honóre, devóta mente tractémus : quibus et praesídium nobis crescat, et gáudium. Per Dóminum.

IN honour of thy holy Martyrs, may we, O Lord, devoutly celebrate thy mysteries : ever may they be to us a fresher joy, and a surer defence. Through Jesus Christ our Lord.

## Postcommunions.

1. *Of St. Peter.*

COrporis sacri, et pretiósi Sánguinis repléti libámine, quaésumus, Dómine Deus noster : ut, quod pia devotióne gérimus, certa redemptióne capiámus. Per eúmdem Dóminum.

THou hast vouchsafed, O Lord, our God, to fill us with the sacrificial food of thy sacred Body and precious Blood : grant that the mysteries we celebrate with loving devotion, may be to us a sure earnest of salvation. Through the same our Lord.

2. *Of St. Paul, nº 18 (a), p.* 973.

3. *Of the Holy Machabees.*

PRaesta, quaésumus, omnípotens Deus : ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiéndo sectémur. 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.

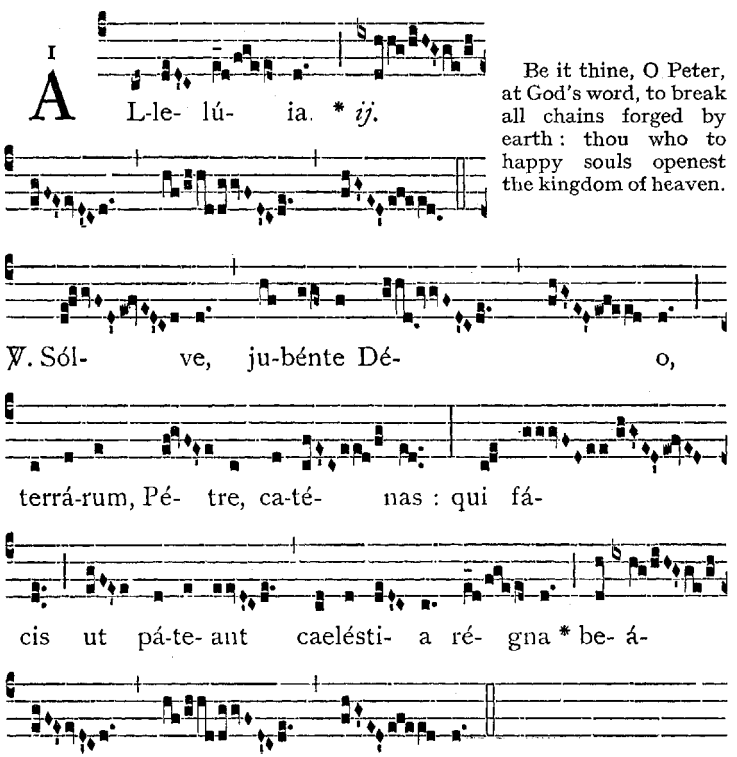
*When August 1 is a Sunday, the last Gospel is that of St. Peter, p.* 1241.

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¶ *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.*

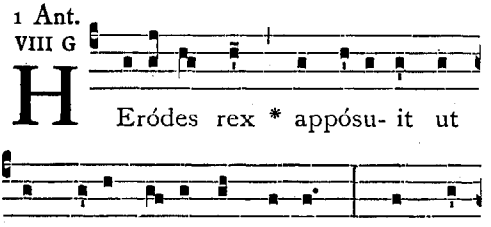



Be it thine, O Peter, at God's word, to break all chains forged by earth : thou who to happy souls openest the kingdom of heaven.

## AT VESPERS.

The first four Antiphons are taken from the Epistle and the fifth from the Gospel of the Mass.

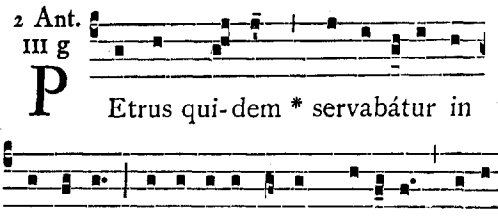
1 Ant.
VIII G




Herod the king proceeded to take up Peter also: and when he had apprehended him, he cast him into prison, intending after the pasch to bring him forth to the people.
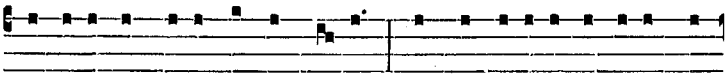
*Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant.
III g
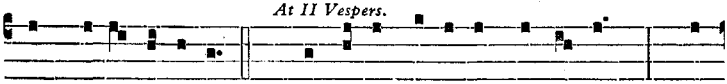



Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him.

*At I Vespers.*

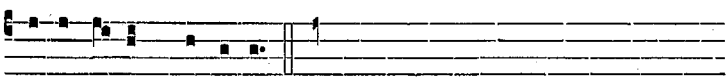


Dómine, in tóto córde mé- o : * in consí-li- o justórum et

*At II Vespers.*



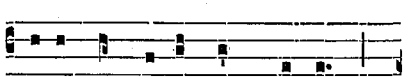
congre*ga-ti-* ó-ne. *Ps.* Laudá-te, pú- e-ri, Dómi-num : * lau-



dá-te *nómen* Dómi-ni.

*At I Vespers. Ps.* Confitébor. III g. *p.* 154.
*At II Vespers. Ps.* Laudáte, púeri. III g. *p.* 167.

3 Ant.
VIII c



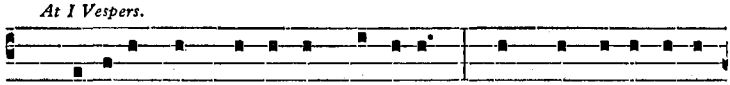
D Ixit Ange-lus ad Pétrum : *

The Angel said to Peter: Cast thy garment about thee and follow me.



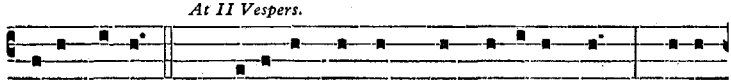
Circúmda tí-bi vestiméntum tú- um, et séque-re me.

*At I Vespers.*



*Ps.* Be- átus vir qui tímet Dóminum : * in mandá-tis é-jus

*At II Vespers.*



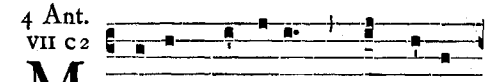
*vó-let* nímis. *Ps.* Crédi-di propter quod locútus sum : * égo



autem humi-li- á*tus sum* nímis.

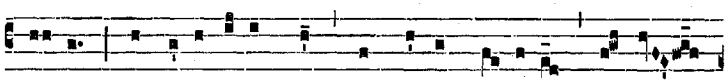
*At I Vespers. Ps.* Beátus vir. VIII c. *p.* 165.
*At II Vespers. Ps.* Crédidi. VIII c. *p.* 182.

4 Ant. VII C2



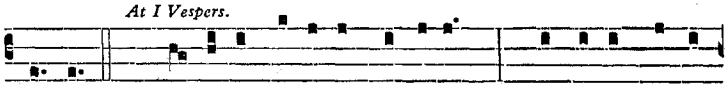
M I-sit Dóminus * Ange-lum

The Lord hath sent his Angel, and hath delivered me out of the hand of Herod.



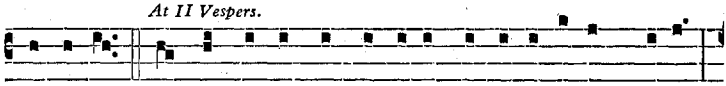
sú- um, et libe-rávit me de mánu He-ródis, al-le-

*At I Vespers.*



lú- ia. *Ps.* Laudá-te, **pú**- e-ri, **Dó**minum : * laudá-te **nó**men

*At II Vespers.*



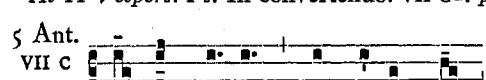
**Dó**mi-ni. *Ps.* In converténdo Dóminus capti-vi-**tá**-tem **Sí**- on:*



fácti súmus sic-ut **con**so-**lá**-ti.

*At I Vespers. Ps.* Laudáte, púeri. VII C2. *p.* 169.
*At II Vespers. Ps.* In converténdo. VII C2. *p.* 191.

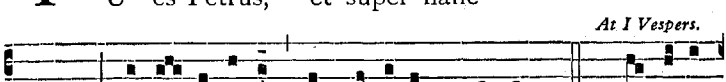
5 Ant. VII C



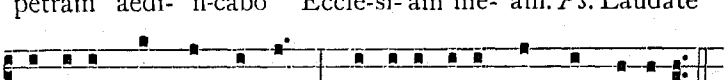
T U es Pétrus, * et super hanc

Thou art Peter : and upon this rock I will build my Church. *Matth. 16, 18.*

*At I Vespers.*

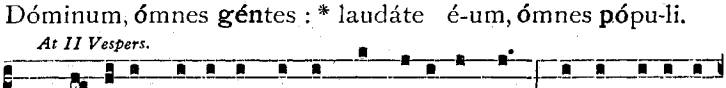


pétram aedi- fi-cábo Ecclé-si- am mé- am. *Ps.* Laudáte

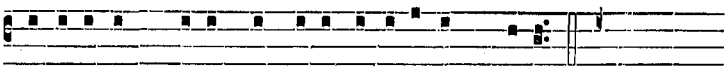


Dóminum, **ó**mnes **gén**tes : * laudáte é-um, **ó**mnes **pó**pu-li.

*At II Vespers.*



*Ps.* Dómine, probásti me et **co**gnovísti me : * tu cognovísti



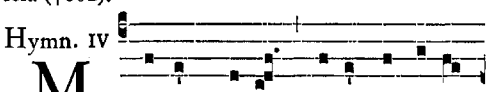
sessi-ónem mé-am et resurrecti-ónem mé-am.

*At I Vespers. Ps.* Laudáte Dóminum. VII c. *p.* 185.
*At II Vespers. Ps.* Dómine, 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).

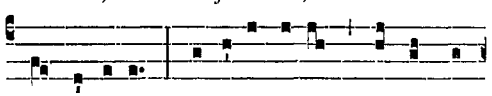
Hymn. IV



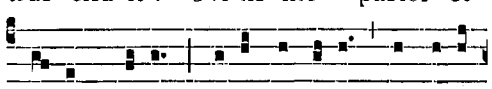
M I-ris módis repénte líber,



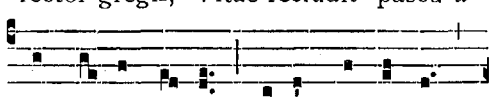
férre-a, Chrísto jubénte, víncla Pé-



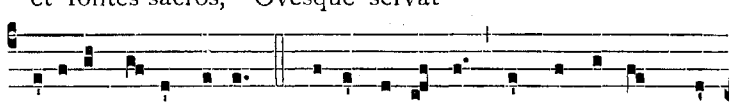
trus éxu-it : Ovílis ílle pástor et



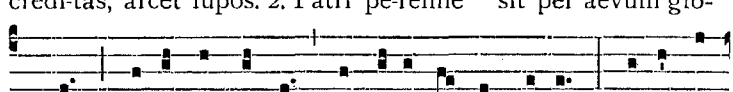
réctor grégis, Vítae reclúdit páscu-*a*



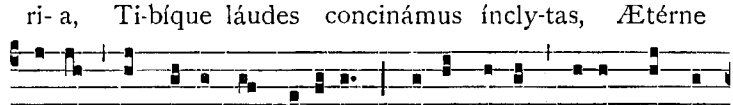
et fóntes sácros, Ovésque sérvat



crédi-tas, árcet lúpos. 2. Pátri pe-rénne sit per aévum gló-



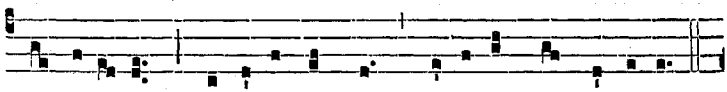
ri-a, Ti-bíque láudes concinámus íncly-tas, Ætérne



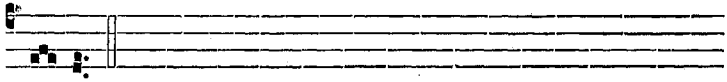
Ná-te : sit, supérne Spí-ri-tus, Hónor tí-bi decúsque : sán-

1. The Lord commands; and, lo, his iron chains, falling from Peter, the behest obey; Peter, blest shepherd! who, to verdant plains, and life's immortal springs, from day to day, leads on his tender charge, driving all wolves away.

2. Praise to the Father through all ages be; praise, blessing, to the eternal Son, and Holy Ghost, one glorious Trinity; to whom all majesty and might belong; so sing we now, and such be our eternal song.



cta júgi- ter Laudé-tur ómne Trí-ni-tas per saécu-lum.



Amen.

℣. 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.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.

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## 2. St. Alphonsus Mary de Liguori Bishop, Confessor and Doctor of the Church. († 1787)

*Double.*

*August 1 and 2. Ant.* O Dóctor... beáte Alfónse María. *p.* 131.

### Collect.

DEus, qui per beátum Alfónsum Maríam Confessórem tuum atque Pontíficem, animárum 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 [1]: 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.

CÆlésti, Dómine Jesu Christe, sacrifícii igne corda nostra in odórem suavitátis exúre : qui beáto Alfónso Maríae tribuísti et haec mystéria celebráre, et per éadem hóstiam tibi sanctam seípsum 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 Maríam 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 precibúsque concéde; ut fidéles tui et frequénter percípiant, et percipiéndo 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.

GRegem tuum, Pastor aetérne, placátus inténde: † et per beátum Stéphanum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. 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 nº 1, p.* 967, *and Postcommunion nº 1, p.* 970.

## 3. Finding in 415 of the Body of St. Stephen First Martyr.

*Semi-double.*

*August 2.* Stéphanus autem. *and* ℣. *that follows, p.* 328.
*August 3.* Sepeliérunt. *p.* 336. *and* ℣. Stéphanus. *p.* 335.

### Collect.

DA nobis, quaésumus, Dómine, imitári quod cólimus : ut discámus et inimícos dilígere; † quia ejus Inventiónem celebrámus, * qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum vivit.

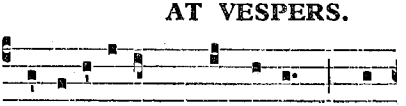
VOuchsafe unto us, we beseech thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies : since we are celebrating the finding of the relics of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.

*Secret.* Súscipe. *p.* 333 *and Postcommunion.* Auxiliéntur. *p.* 334.

¶ *In places where the feast is solemnly kept :*
**Mass** *as on December 26, p.* 329.

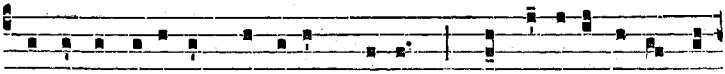
### AT VESPERS.

1 Ant. VIII G

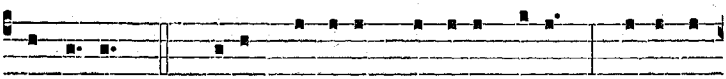


LApidavérunt Stéphanum, * et

They stoned Stephen; and calling on the Lord he said : Lay not this sin to their charge. *Actes 7, 59-60.*



ípse invocábat Dóminum, dí-cens : Ne stá-tu-as íl-lis hoc



peccá-tum. *Ps.* Díxit Dóminus Dómino **mé**-o : * Séde a



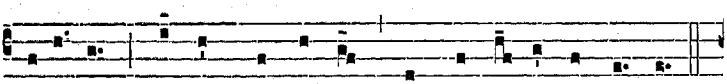
*déxtris* **mé**- is. *Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant.
VII a

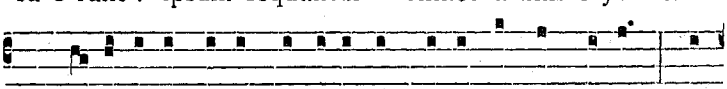


L Apides torréntes íl-li * dúlces

The stones that rained on him were pleasant; all just souls are his followers [1].



fu-é-runt : ípsum sequúntur ómnes á-nimae jústae.



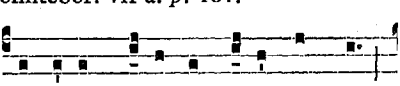
*Ps.* Confi-tébor tí-bi, Dómine, in tó-to **córde mé**- o : * in



consí-li- o justórum et congre**ga**-ti- óne.

*Ps.* Confitébor. VII a. *p.* 157.

3 Ant.
VIII G



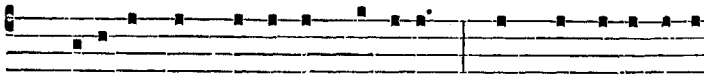
A Dhaésit * ánima mé- a post te,

My soul clung to thee, for my body was stoned for thee, my God.

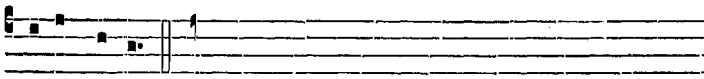


qui- a cá-ro mé-a lapidá-ta est pro te, Dé- us mé- us.

[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.

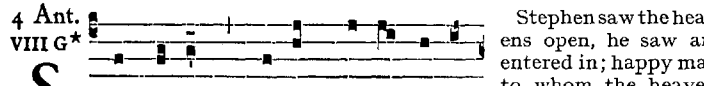


*Ps.* Be-á-tus vir qui tímet **Dó**minum : * in mandá-tis é-jus



*vó-let* **ní**mis. *Ps.* Beátus vir. VIII G. *p.* 165.

4 Ant. VIII G*



Stephen saw the heavens open, he saw and entered in; happy man, to whom the heavens lay open.

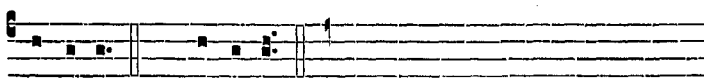
S Téphanus * ví-dit caélos apér-



tos, ví-dit, et intro-í-vit : be-á-tus hómo, cú-i caéli



pa-té-bant. *Ps.* Laudáte, pú-e-ri, **Dó**minum : * laudá-te *nómen*



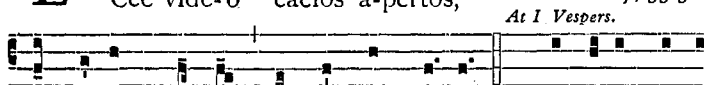
**Dó**mi-ni. *or :* **Dó**mi-ni *Ps.* Laudáte, púeri. VIII G*. *p.* 170.

5 Ant. IV A*

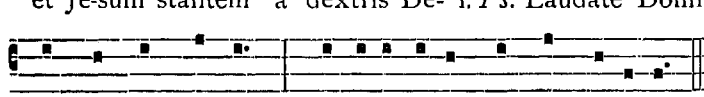


Behold I see the heavens opened, and Jesus standing on the right hand of God. *Acts 7, 55-56.* *At I Vespers.*

E Cce víde-o * caélos a-pértos,

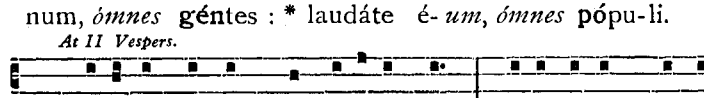


et Jé-sum stántem a déxtris Dé- i. *Ps.* Laudáte Dómi-
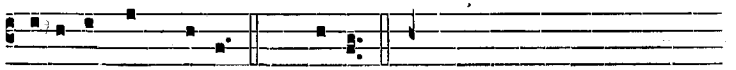


num, *ómnes* **gén**tes : * laudáte é- *um, ómnes* **pó**pu-li.

*At II Vespers.*



*Ps.* Crédi-di propter *quod lo***cú**tus sum : * égo autem humi-



li-*á-tus sum* nímis. *or :* nímis.

*At I Vespers. Ps.* Laudáte Dóminum. IV A*. *p.* 185.

*At II Vespers. Ps.* Crédidi. IV A*. *p.* 181.

*Chapter.* Stéphanus autem. *p.* 334.

*Hymn.* Déus tuórum mílitum. *p.* 1345.

*I Vespers.* ℣. Glória. *p.* 329. *Ant. at Magnificat.* Stéphanus. *p.* 328. *Cant.* Magníficat. VIII c. *p.* 217 *or* 223.

*II Vespers.* ℣. Stéphanus. *and Ant. at Magnificat. p.* 335 *and* 336.

*Prayer.* Da nobis. *p.* 1322.

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## 4. St. Dominic Confessor. († 1221)

*Double major.*

*August 3.* Similábo. *p.* 133. — *August 4.* Hic vir. *p.* 133.

### Collect.

DEus, qui Ecclésiam tuam beáti Domínici Confessóris tui illumináre dignátus es méritis et doctrínis : † concéde; ut ejus intercessióne temporálibus non destituátur auxíliis, * et spirituálibus semper proficiat increméntis. Per Dóminum.

O God who, by the merits and teaching of blessed Dominic 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.

MUnera tibi, Dómine, dicáta sanctífica : ut méritis beáti Domínici Confessóris tui nobis proficiant ad medélam. Per Dóminum nostrum.

HAllow, O Lord, the offerings we dedicate to thee : and for the sake of the merits of blessed Dominic, thy Confessor, make them to profit us unto the healing of our souls. Through Jesus Christ our Lord.

### Postcommunion.

COncéde, quaésumus, omnípotens Deus : ut, qui peccatórum nostrórum póndere prémimur, beáti Domínici Confessóris tui patrocínio sublevémur. Per Dóminum.

O Almighty God, vouchsafe, we beseech thee, to us who are under the patronage of blessed Dominic, thy Confessor, the lightening of the load of sin which bears us down. Through Jesus Christ our Lord.

¶ *In places where the feast is solemnly kept :*

**Mass.** *Introit.* Os jústi. *p.* 1437. — *Epistle.* Testíficor. *p.* 1660. — *Gradual.* Justus ut pálma. *p.* 1394.

Allelúia, allelúia. ℣. Justus germinábit. *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.

## 5. The Dedication of Our Lady of the Snow. (by 432)

*Double major.*

*August 4. Ant.* Sáncta María. *p.* 1708. ℣. Dignáre. *Prayer.* Concéde nos. *p.* 688.

*August 5. Ant.* Beátam me dícent. *p.* 1717. ℣. *and Prayer as above.*

*Collect.* Concéde nos. *p.* 688. — *Secret.* Tua, Dómine. *p.* 691.

*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 in solemnly kept, all is taken from the Common of Feasts of Our Lady, p.* 1708.

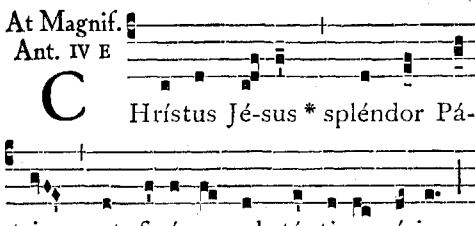
# 6. Transfiguration of Our Lord Jesus Christ.

*Double of II Class.*

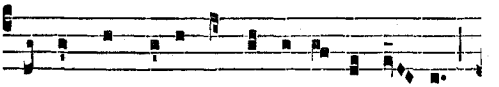
### AT FIRST VESPERS. *(August 5)*

*As at II Vespers, p.* 1330, *except :*

At Magnif. Ant. IV E

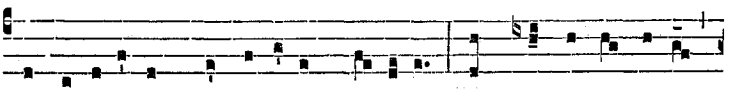



Christ Jesus, radiance of the Father and very image of his being, upholding all things by the word of his power; making atonement for

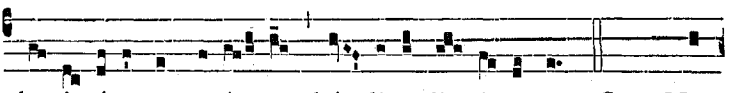


sins, has deigned to appear to-day in glory on the high mountain. *Heb. 1, 3.*

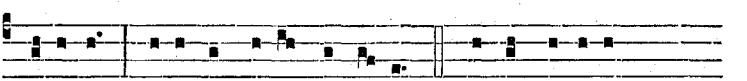
pórtans ómni- a vérbo virtú-tis sú- ae,



purga-ti-ónem pecca-tórum fá-ci-ens, in mónte excélso



glo-ri- ósus apparé- re hó- di-e digná-tus est. *Cant.* Ma-



gní-fi-cat * ánima *mé-a* **Dómi**-num. 2. Et exsultávit...

*Cant.* Magnificat. IV E. *p.* 215 *or* 221.

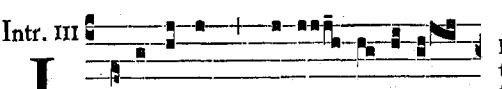
*Prayer.* Deus, qui fídei. *p.* 1328.

*On Sunday, Commemoration of the Sunday, then of Our Lady of the Snow.*

**At Compline.** *Hymn n° 9 p.* 253 *with proper doxology.*

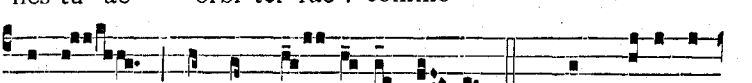
## AT MASS.

Intr. III

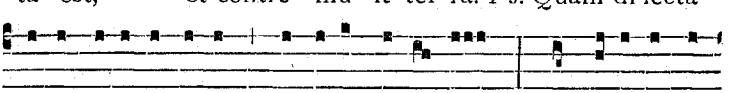


Thy lightnings enlightened the world: the earth shook and trembled. *Ps.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *Ps. 76, 19; 83, 2.*

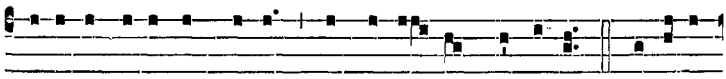
I Lluxé-runt * coru- sca-ti-ó-nes tú- ae órbi tér-rae : commó-



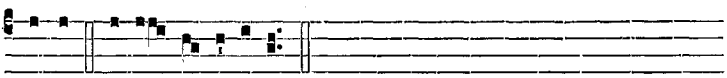
ta est, et contré- mu- it tér-ra. *Ps.* Quam di-lécta



tabernácu-la tú- a, Dómine virtú-tum! * concupíscit et



dé-fi-cit ánima mé- a in átri- a Dómi-ni. Gló-ri- a



Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

## Collect.

DEus, qui fídei sacraménta in Unigéniti tui gloriósa Transfiguratióne patrum testimónio roborásti, et adoptiónem filiórum perféctam, voce delápsa in nube lúcida, mirabíliter praesignásti : † concéde propítius; ut ipsíus Regis glóriae nos coherédes effícias, * et ejúsdem glóriae tríbuas esse consórtes. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum.

O God, who in the glorious Transfiguration of thine only-begotten Son didst confirm the mysteries of the faith by the witness of the fathers, and who by thy voice from the shining cloud, didst in wondrous wise signify to man the perfect adoption of sons that was to come : establish us, in thy loving-kindness, we beseech thee, as co-heirs with him who is the King of Glory, and in that very glory call us all in the end to share. Through the same...

*On Sunday the Collect of the Sunday is added.*

## Lectio Epistolae beati Petri Apostoli.
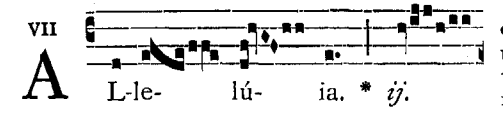
*Christ's Transfiguration recalled in St. Peter's Second Epistle, 1, 16-19.*

CAríssimi : Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et praeséntiam : sed speculatóres facti illíus magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória : Hic est Fílius meus diléctus, in quo mihi complácui, ipsum audíte. Et hanc vocem nos audívimus de caelo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophéticum sermónem : cui bene fácitis attendéntes, quasi lucérnae lucénti in caliginóso loco, donec dies elucéscat, et lúcifer oriátur in córdibus vestris.

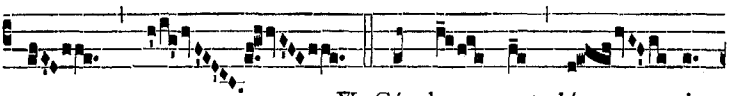
DEarly beloved, We have not followed cunningly-devised fables, when we made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of his majesty. For he received from God the Father honour and glory : this voice coming down to him from the excellent glory, This 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 prophetical 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.

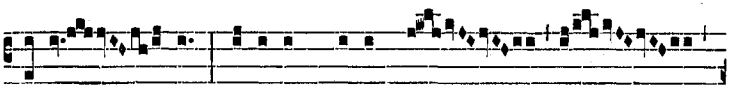
*Gradual.* Speciósus. *p.* 354.

VII



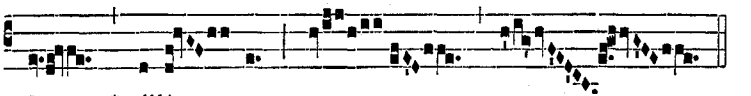

He is the brightness of eternal light, the unspotted mirror, and the image of his goodness. *Wisdom 7, 26.*



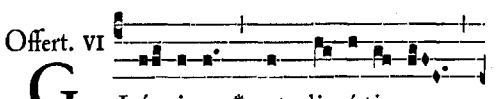







*Gospel.* Assúmpsit Jesus. *p.* 479. Credo.

Offert. VI

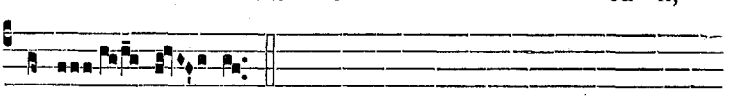



Glory and wealth are in his house: and his justice remaineth for ever and ever. *Ps. III, 3.*









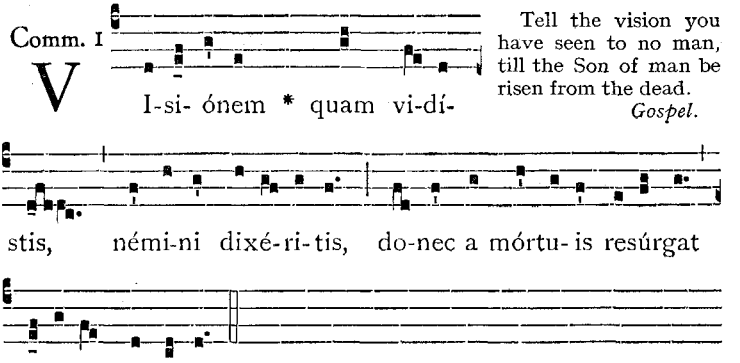
### Secret.

OBláta, quaésumus, Dómine, múnera gloriósa Unigéniti tui Transfiguratióne sanctífica : nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum nostrum Jesum Christum.

MIndful 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.

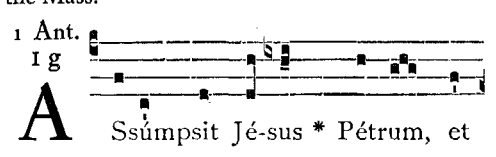
PRaesta, quaésumus, omnípotens Deus : ut sacrosáncta Fílii tui Transfiguratiónis mystéria, quae solémni celebrámus offício, purificátae mentis intelligéntia consequámur. Per eúmdem Dóminum nostrum.

VOuchsafe 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.

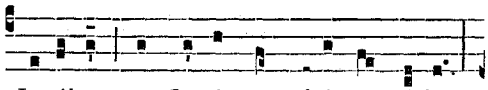
*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## AT SECOND VESPERS. *(August 6)*

These Antiphons and that at Magnificat are from the Gospel of the Mass.

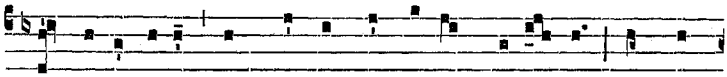



Jesus took Peter and James, and John his brother, and brought
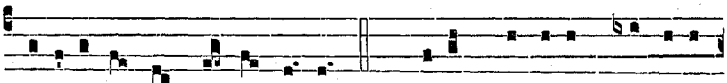


them up into a high mountain apart: and he was transfigured before them.

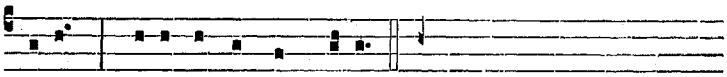
Jacóbum, et Jo- ánnem frátrem é-jus,



et dúxit é-os in móntem excélsum se-ór-sum, et trans-
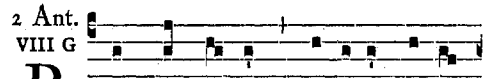


figurá-tus est ante é- os. *Ps.* Díxit Dóminus **Dómino**



**mé**-o : * Séde a *déxtris* **mé**- is.

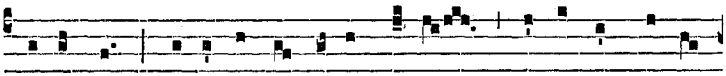
*Ps.* **Díxit Dóminus.** I g. *p.* 147.

2 Ant. VIII G

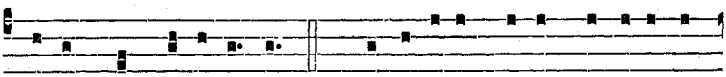


His face did shine as the sun, and his garments became white as snow.

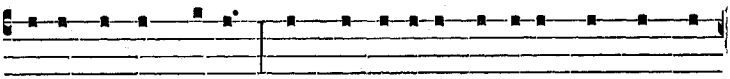
R Espléndu- it * fá-ci- es é-jus



sic-ut sol, vestiménta autem é-jus fácta sunt álba



sic-ut nix, alle-lú- ia. *Ps.* Confi-tébor tí-bi, Dómine, in

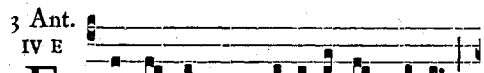


tó-to córde **mé**- o : * in consí- li- o justórum et congre-



*ga-ti-* óne. *Ps.* Confitébor. VIII g. *p.* 158.

3 Ant. IV E

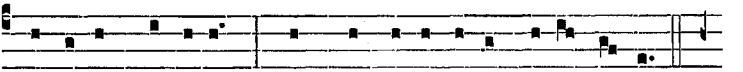


And behold, there appeared to them Moses and Elias talking with Jesus.

E T ecce * apparu-é-runt é- is



Mó- yses et E- lí- as, loquéntes cum Jésu. *Ps.* Be- átus vir



qui *tímet* Dóminum : * in mandá-tis é-*jus vó-let* ní-mis

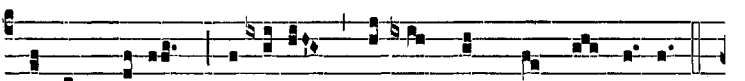
*Ps.* Beátus vir. IV E. *p.* 162.

4 Ant. VI F

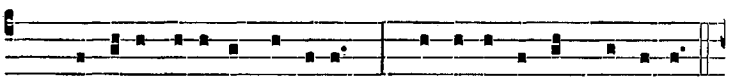


Peter answering, said to Jesus, Lord, it is good for us to be here.

R Espóndens autem Pétrus, * dí-



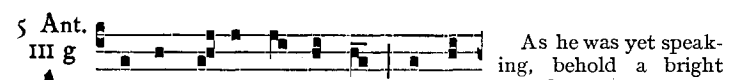
xit ad Jésum : Dómine, bó-num est nos hic ésse.



*Ps.* Laudáte, pú-e-*ri*, Dóminum : * laudá-te *nómen* Dómi-ni.

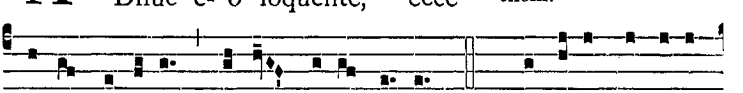
*Ps.* Laudáte púeri. VI F. *p.* 168.

5 Ant. III g

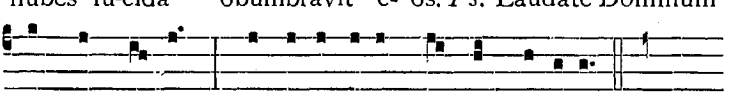


As he was yet speaking, behold a bright cloud overshadowed them.

A Dhuc é- o loquénte, * ecce



núbes lú-cida obumbrávit é- os. *Ps.* Laudáte Dóminum



ómnes géntes : * laudá-te é-um, *ómnes* pópu-li.

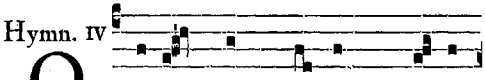
*Ps.* Laudáte Dóminum. III g. *p.* 184.

**Chapter.** *Philip. 3, 20.*

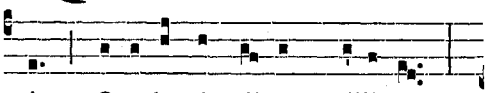
SAlvatórem exspectámus Dóminum nostrum Jesum **Christum,** † **qui reformábit corpus humilitátis nostrae,** * **configurátum córpori claritátis suae.**

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.

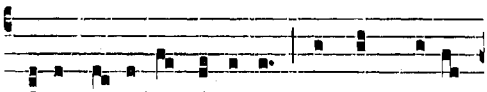
Hymn. IV



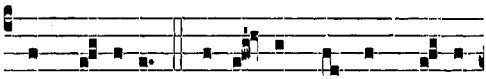
Quicúmque Chrí-stum quaé-ri-



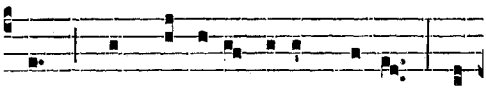
tis, Oc*u*-los in ál-tum tólli-te :



Illic li-cé-bit ví-se-re Sígnum perén-



nis gló-ri-ae. 2. Illústre quíddam cérni-



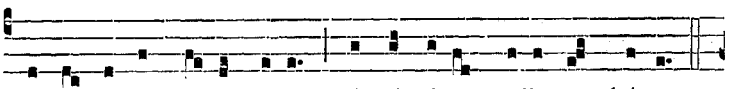
mus, Quod nésci-at fínem pá-ti : Su-

1. O all who seek with Christ to rise, to Thabor's mount erect your eyes, and see how Christ in glorious rays the majesty of God displays.

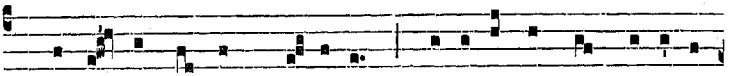
2. Behold a sun more old than night, a blaze of uncreated light, so high, so deep, and vast of space, it knows no bounds of time or place.

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.

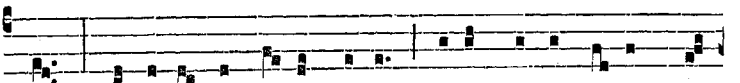
4. In him the law and prophets join, his truths they both attest and sign. Him God from his paternal throne commands the world to hear and own.



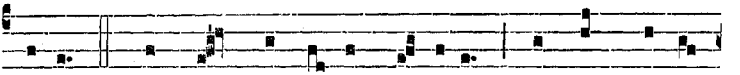
blíme, célsu*m*, intérminum, Antíqui-us caél*o* et chá-o.



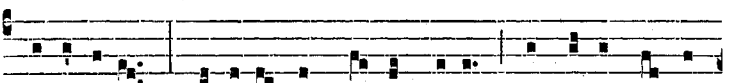
3. Hic íl-le Rex est génti-um, Pop*u*-líque Rex Judá-i-
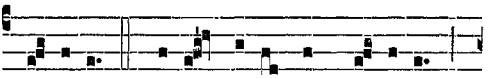


ci, Promíssus Abrahae pátri, Ejúsqu*e* in aévum sé-



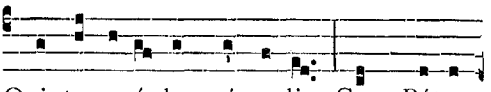
mi-ni. 4. Hunc et Prophé-tis té-stibus, I*s*démque si-



gna-tó-ribus, Testátor et Pá-ter júbet Audí-re nos et



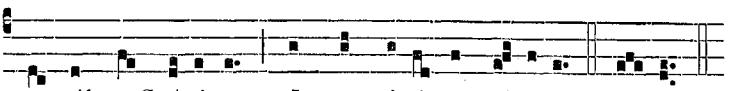
cré-dere. 5. Jésu, tí-bi sit gló-ri-a,



Qui te revé-las párvu-lis, Cum Pátre

5. Glory to Christ, whose light displays to little ones his saving ways, whilst endless hymns of praise repeat the Father and the Paraclete.

*Prudentius, IV cent. Trans. W. Shewring.*



et álmo Spí-ri-tu, In sempi-térna saécu-la. Amen.

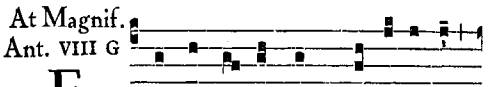
℣. Gloriósus apparuísti in conspéctu Dómini.

℟. Proptérea decórem índuit te Dóminus.

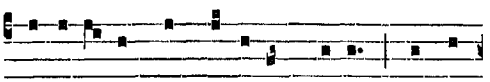
℣. Thou hast appeared in glory in the Lord.

℟. Therefore the Lord has clothed thee with beauty.

At Magnif. Ant. VIII G

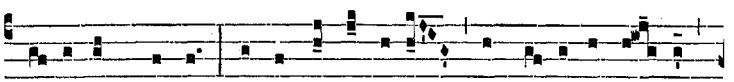


E T audi-éntes * discípu-li,

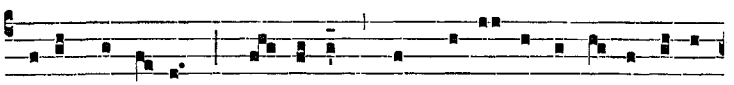


And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise, and fear not.
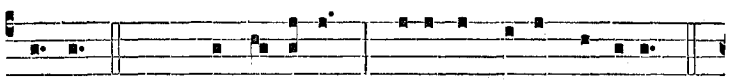
ce-cidé-runt in fá-ci-em sú-am, et ti-



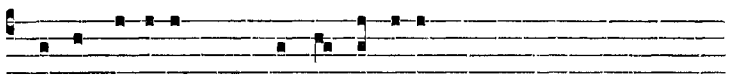
mu-é-runt valde: et accéssit Jésus, et té-ti-git é-os,



dixítque é-is: Súr-gi-te, et no-lí-te timé-re, alle-



lú-ia. *Cant.* Magní-fi-cat * ánima *mé-a* Dóminum.



2. Et exsultávit... *or* Et exsultávit.

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui fídei sacraménta. *p.* 1328.

*If August 6 falls on Sunday, commemoration of St. Cajetan is added as below, then of the Sunday.*

Benedicámus Dómino II. *p.* 139. — *Ant.* Sálve, Régina. *p.* 243.

## 7. St. Cajetan Confessor at Naples. († 1547)

*Double.*

*August 6 and 7. Ant.* Quaérite prímum. *p.* 912.

*August. 6.* ℣. Amávit éum. *p.* 133. — *August 7.* ℣. Jústum dedúxit. *p.* 133.

### Collect.

DEus, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti: † da nobis, ejus intercessióne et exémplo, in te semper confídere, * et sola caeléstia desideráre. Per Dóminum nostrum.

O God who didst bestow upon blessed Cajetan, thy Confessor, to lead a life modelled upon that of thine Apostles: helped by his prayers, and striving to follow his example, may we, by thy grace, put all our trust in thee, nor have other aim than to win the goods of heaven. Through Jesus.

*Secret nº 12, p.* 969 *and Postcommunion nº 11, p.* 972.

## *The same day.*

## St. Donatus of Arezzo Bishop and Martyr. († 362)

### Collect.

DEus, tuórum glória sacerdótum: * praesta, quaésumus; ut sancti Mártyris tui et Epíscopi Donáti, cujus festa gérimus, sentiámus auxílium. Per Dóminum nostrum.

O God, who art the glory of thy priests: unto us who keep the feast-day of thy holy Bishop and Martyr Donatus, grant, we beseech thee, to feel that he is our helper. Through Jesus Christ our Lord.

### Secret.

PRaesta, quaésumus, Dómine: ut sancti Mártyris tui et Epíscopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piae nobis fructus devotiónis accréscat. Per Dóminum.

FOR the glory of thy name, O Lord, we seek to do honour to thy holy Bishop and Martyr Donatus: grant, we beseech thee, that, in virtue of his intercession, the fruits of piety and devotion may be multiplied within us. Through Jesus Christ our Lord.

### Postcommunion.

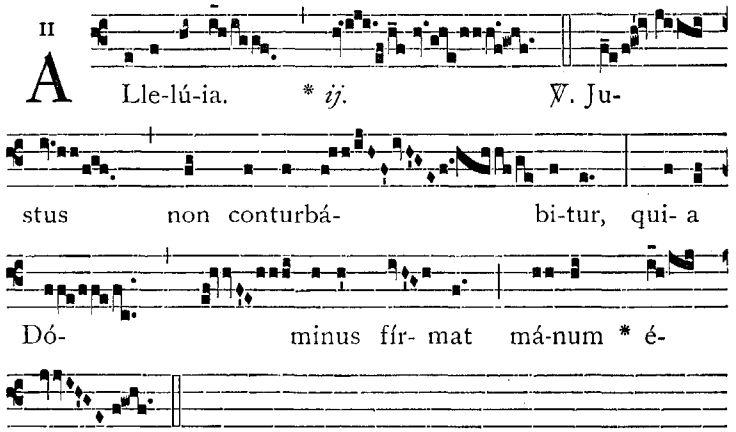
OMnípotens et miséricors Deus, qui nos sacramentórum tuórum et partícipes éfficis, et minístros: praesta, quaésumus;

ALmighty and merciful God, who callest us not only to share in, but to be the ministers of thy sacraments: grant that by the inter-

ut, intercedénte beáto Donáto Mártyre tuo atque Pontífice, ejúsdem proficiámus et fídei consórtio, et digno servítio. Per Dóminum.

cession of blessed Donatus, thy Martyr-Bishop, it may profit us to have held the faith he held, and to have rendered thee the holy service he rendered. Through Jesus Christ...

**Mass** *of St. Donatus: Introit.* Sacerdótes Déi. *p.* 1615. — *Gradual.* Os justi. *p.* 1660.




*Offertory.* Invéni Dávid. *p.* 1655. — *Communion.* Fidélis sérvus. *p.* 1366.

## 8. Sts. Cyriacus, Largus and Smaragdus Martyrs. († 303)

*Semi-double.*

*August 7.* Istórum. *p.* 128. — *August 8.* Gáudent. *p.* 128.

### Collect.

DEus, qui nos ánnua sanctórum Mártyrum tuórum Cyríaci, Largi et Smarágdi solemnitáte laetíficas : † concéde propítius; ut, quorum natalítia cólimus, * virtútem quoque passiónis imitémur. 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.

## 9. St. John Mary Vianney Conf., Curé d'Ars. († 1859)

*Double.*

*August 8.* Similábo. *p.* 133. — *August 9.* Hic vir. *p.* 133.

**Collect.**

OMnípotens et miséricors Deus, qui sanctum Joánnem Maríam pastoráli stúdio et jugi oratiónis ac poeniténtiae ardóre mirábilem effecísti : † da, quaésumus ; ut, ejus exémplo et intercessióne, ánimas fratrum lucrári Christo, * et cum eis aetérnam glóriam cónsequi valeámus. Per eúmdem Dóminum nostrum.

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.**

PRaesta, quaésumus omnípotens Deus : † ut intercedénte beáto Románo Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, * et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

GRant, 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.*
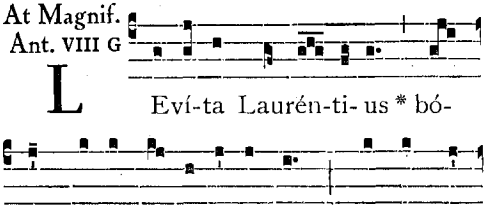
**AT FIRST VESPERS.** *(August 9)*

*As at II Vespers, p.* 1343, *except the 5th Psalm and what follows :*

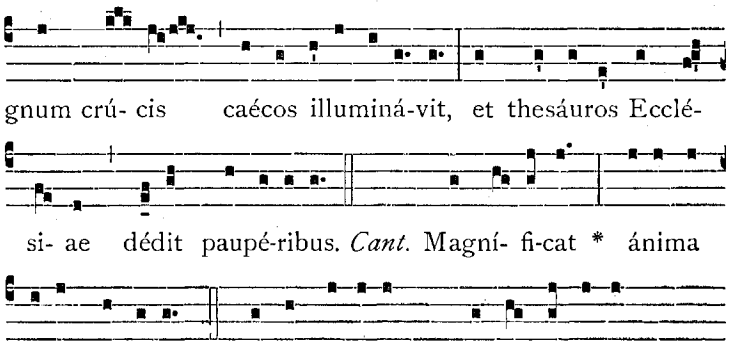
℣. Glória et honóre coronásti éum, Dómine.
℟. Et constituísti éum super ópera mánuum tuárum.

℣. Thou hast crowned him with glory and honour, O Lord.
℟. And hast set him over the works of thy hands.

At Magnif. Ant. VIII G




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.



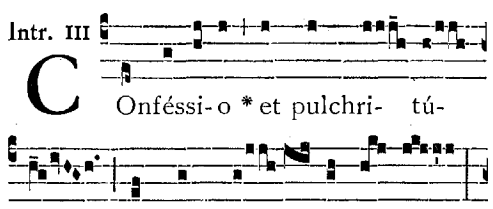

*Cant.* Magníficat. *p.* 217 *or* 223. — *Prayer.* Da nobis. *p.* 1339.

*On Sunday, commemoration is made of the Sunday, then of St. John Mary Vianney, p.* 1337.

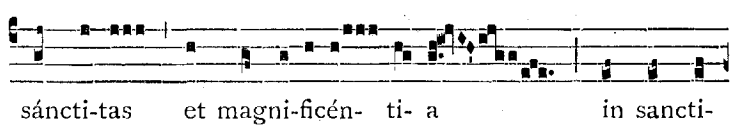
Benedicámus Dómino II. *p.* 139. — *Ant.* Sálve, Regína. *p.* 243.

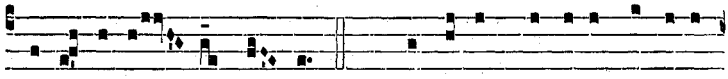
## AT MASS.

Intr. III

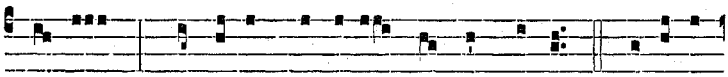



Praise and beauty are before him: holiness and majesty in his sanctuary. *Ps.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. *Ps. 95, 6 and 1.*

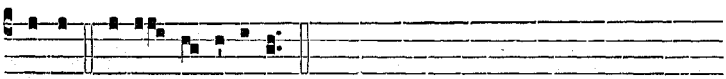




fi-ca- ti- ó- ne é- jus. *Ps.* Cantá-te Dómino cánticum



nó-vum : * cantá-te Dómino ómnis térra. Gló-ri- a



Pátri. E u o u a e. Glória Pátri. 3rd tone. *p.* 29.

## Collect.

DA nobis, quaésumus, omnípotens Deus : † vitiórum nostrórum flammas exstínguere; * qui beáto Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Dóminum.

IMpart unto us, we beseech thee, O Almighty God, the grace to quench within ourselves the flame of evil desires : even as thou didst endue blessed Laurence with strength to overcome the fire in which he was tortured. Through Jesus Christ...

*On Sunday, the Collect of the Sunday is added.*
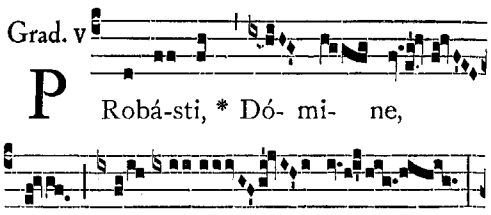
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*Laurence gave generously both goods and life. II Cor. 9, 6-10.*

FRatres : Qui parce séminat, parce et metet : et qui séminat in benedictiónibus, de benedictiónibus et metet. Unusquísque prout destinávit in corde suo, non ex tristítia, aut ex necessitáte : hílarem enim datórem díligit Deus. Potens est autem Deus omnem grátiam abundáre fácere in vobis, ut in ómnibus semper omnem sufficiéntiam habéntes, abundétis in omne opus bonum, sicut scriptum est : Dispérsit, dedit paupéribus : justítia ejus manet in saéculum saéculi. Qui autem adminístrat semen seminánti : et panem ad manducándum praestábit, et multiplicábit semen vestrum, et augébit increménta frugum justítiae vestrae.
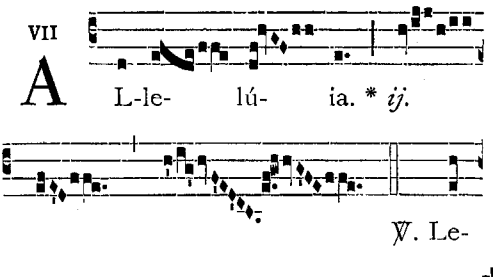
BRethren, He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always 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.

Grad. v

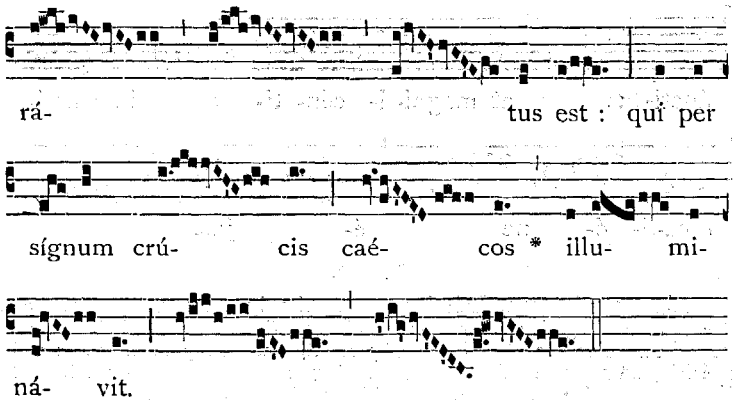



Thou hast proved my heart, O Lord, and visited it by night. ℣. Thou hast tried me by fire, and iniquity hath not been found in me. *Ps. 16, 3.*

VII




The levite Laurence wrought a good work; by the sign of the cross he gave sight to the blind.



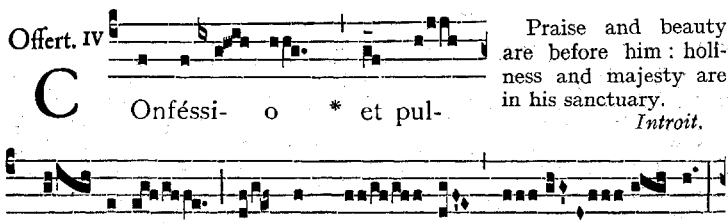

### ✠ Sequentia sancti Evangelii secundum Joannem.

*A Martyr's death, like that of Christ, is the seed of life for the Church. John 12, 24-26.*

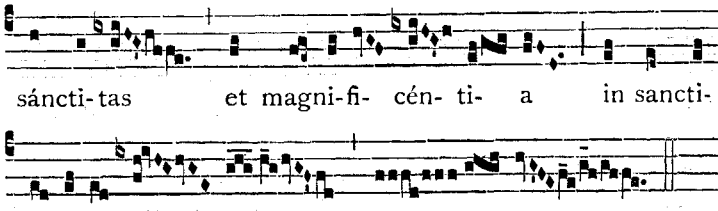
IN illo témpore : Dixit Jesus discípulis suis : Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam : et qui odit ánimam suam in hoc mundo, in vitam aetérnam custódit eam. Si quis mihi minístrat, me sequátur : et ubi sum ego, illic et minister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

AT that time, Jesus said to his disciples : Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone : but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

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.
*Introit.*



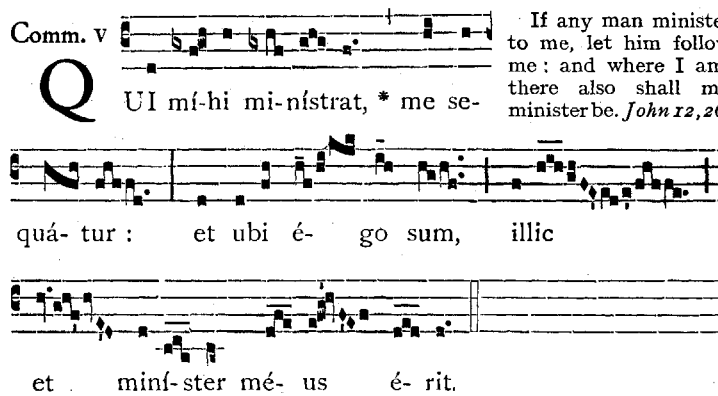

### Secret.

ACcipe, quaésumus, Dómine, múnera dignánter oblàta : et beáti Laurèntii suffragántibus méritis, ad nostrae salútis auxílium provenire concéde. Per Dóminum.

GRaciously 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*).*

Comm. v




If any man minister to me, let him follow me : and where I am, there also shall my minister be. *John 12, 26.*

### Postcommunion.

SAcro múnere satiáti, súpplices te, Dómine, deprecámur : ut, quod débitae servitútis celebrámus offício, intercedénte beáto Laurèntio Mártyre tuo, salvatiónis tuae sentiámus augméntum. Per Dóminum nostrum Jesum Christum.

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.*

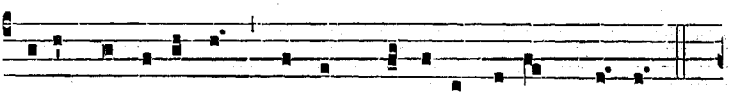
## AT SECOND VESPERS. *(August 10)*

1 Ant. I f



Laurence has entered (the arena); the martyrs confessed the name of the Lord Jesus Christ.

Aurénti-us * ingréssus est : már-



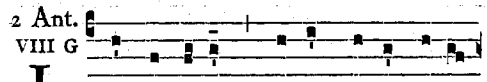
tyres conféssi sunt nómen Dómi-ni Jé-su Chrí-sti.



*Ps.* Díxit Dóminus **Dómino mé-o** : * Séde a *déxtris* **mé-** is.

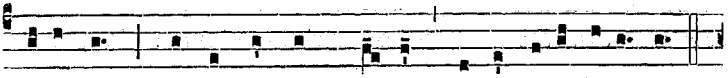
*Ps.* Díxit Dóminus. I f. *p.* 147.

2 Ant. VIII G

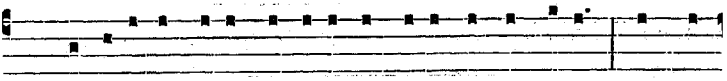


Laurence has wrought a good work; with the sign of the cross he gave sight to the blind.

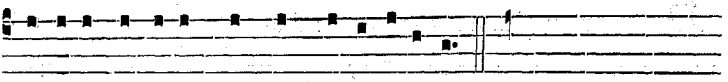
Aurénti-us * bónum ópus ope-



rátus est, qui per sígnum crú-cis caécos illumináv-it.



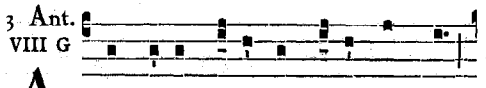
*Ps.* Confi-tébor tíbi, Dómine, in tóto córde **mé-o** : * in con-



sí-li-o justórum et congre*ga-ti-* óne.

*Ps.* Confitébor. VIII G. *p.* 158.

3 Ant. VIII G



My soul clung to thee, for my body was burnt with fire for thee, my God.

A Dhaésit * ánima mé-a post te,



qui- a cá-ro mé- a ígne cremáta est pro te, Dé-us mé- us.



*Ps.* Be-átus vir qui tímet **Dóminum** : * in mandá-tis é-jus



*vó-let* **ní**mis. *Ps.* **Beátus vir.** VIII G. *p.* 165.

4 Ant VII c2



M I-sit Dóminus * Ange-lum sú-

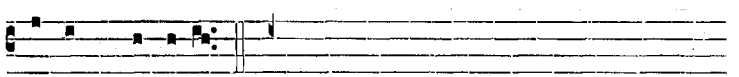
The Lord sent his Angel, and saved me from the midst of the fire, and I suffered nothing from the heat.



um, et liberávit me de médi- o ígnis, et non sum

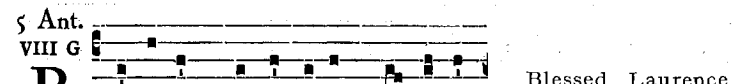


aestu-á-tus. *Ps.* Laudáte, **pú**- e-ri, **Dóminum** : * laudáte



**nó**men **Dómi**-ni. *Ps.* **Laudáte, púeri.** VII c2. *p.* 169.

5 Ant. VIII G



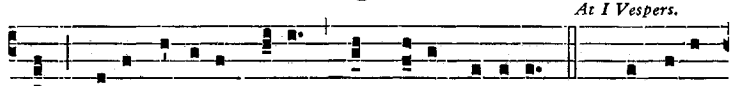
B E-á-tus Laurénti- us * o- rábat

Blessed Laurence prayed and said : I thank thee, Lord, that I have been worthy to enter thy doors.



dí-cens : Grá- ti- as tí-bi ágo, Dómi-

*At I Vespers.*

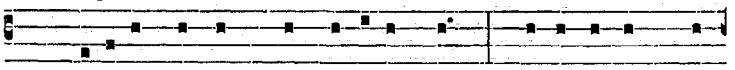


ne, qui- a jánu-as tú-as íngredi méru- i. *Ps.* Laudáte

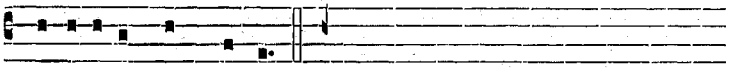


Dóminum, ómnes **gén**tes: * laudáte é-um, *ómnes* **pó**pu-li.

*At II Vespers.*



*Ps.* Crédidi propter quod locútus sum : * égo autem hu-



mi-li-á*tus sum* **ní**mis.

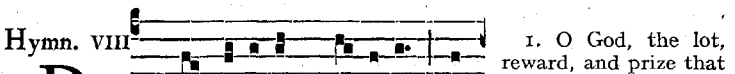
*At I Vespers. Ps.* Laudáte Dóminum. VIII G. *p.* 186.
*At II Vespers. Ps.* Crédidi. VIII G. *p.* 182.

## Chapter.

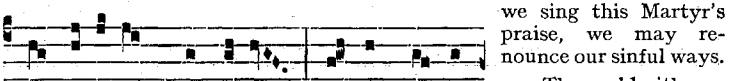
**F**Ratres : Qui parce séminat, parce et **me**tet : † et qui séminat in bene*dictió*nibus, * de benedictiónibus et **me**tet.

BRethren, He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings.
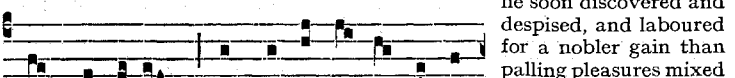
Hymn. VIII



**D**E-us tu-órum mí-li-tum Sors



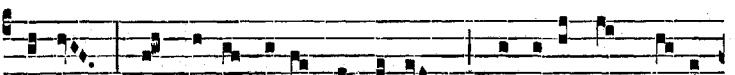
et coróna, praémi-um : Láudes ca-nén-



tes Mártyris, Absólve né-xu crími-



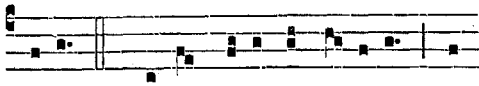
nis. 2. Hic nempe múndi gáudi-a, Et blánda fráudum pá-



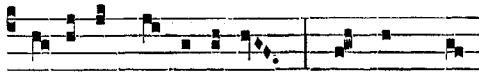
bu-la Imbú-ta félle dé-pu-tans, Pervénit ad caelé-

1. O God, the lot, reward, and prize that crowns thy Martyr's victories, grant, while we sing this Martyr's praise, we may renounce our sinful ways.

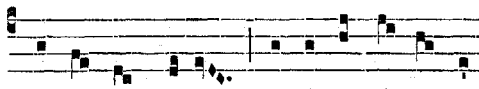
2. The world with specious cheats disguised he soon discovered and despised, and laboured for a nobler gain than palling pleasures mixed with pain.



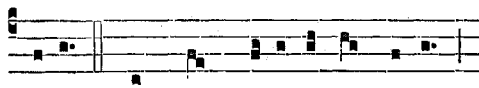
sti- a. 3. Poénas cucúrrit fórti-ter, Et



sústu-lit vi- rí-li- ter : Fundénsque



pro te sánguinem, Ætérna dó-na pós-
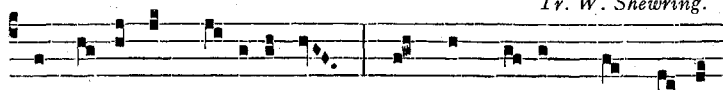


sidet. 4. Ob hoc precá-tu súppli-ci

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.

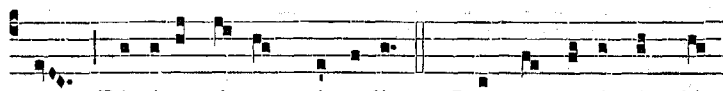
4. O vocal blood, now pierce the skies and deal with heaven to hear our cries; that on his glorious triumph we may find indulgence, Lord, with thee.

5. Immortal glory, endless fame the glorious works of God proclaim, and sing with the celestial host the Father, Son, and Holy Ghost.

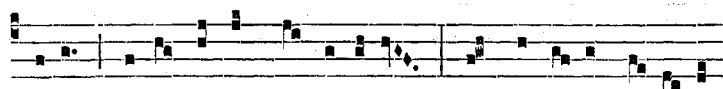
*Tr. W. Shewring.*



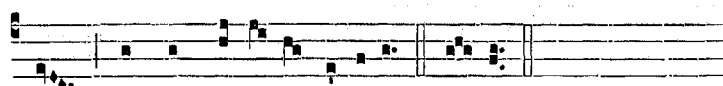
Te póscimus, pi- íssime : In hoc tri- úmpho Márty-



ris, Dimítte nó-xam sérvu-lis. 5. Laus et pe-rénnis gló-



ri- a Pátri sit, atque Fí- li- o, Sáncto simul Pa-rácli-

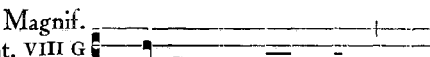


to, In sempi-térna saécula. Amen.

℣. Levíta Lauréntius bónum ópus operátus est.
℟. Qui per signum crúcis caécos illumināvit.

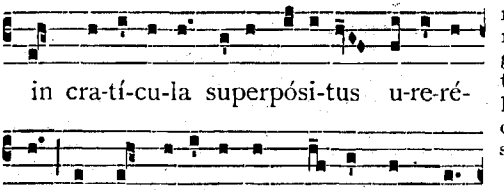
℣. The levite Laurence wrought a good work.
℟. By the sign of the cross he enlightened the blind.

At Magnif.
Ant. VIII G

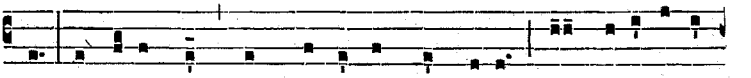


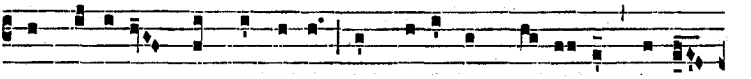
B E-á-tus Laurén-ti- us, * dum

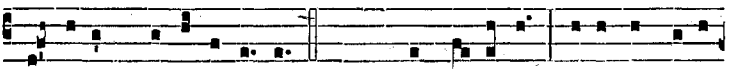
Blessed Laurence, as he lay burning on the gridiron, said to the most impious ty-

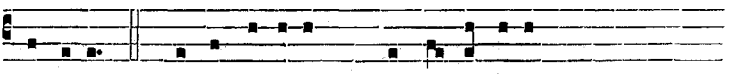



rant: It is done enough, now turn and eat; the goods of the Church, that you seek, the hands of the poor have carried off to the treasury of heaven.



**Dóminum.** 2. Et exsultávit... *or* Et exsultávit...

*Cant.* **Magníficat.** VIII G. *p.* 217 *or* 223. — *Prayer.* **Da nobis.** *p.* 1339.

*If August 10 falls on Sunday, a commemoration by the Antiphon at Magnificat of that Sunday is added.*

**Benedicámus Dómino II.** *p.* 139. — *Ant.* **Salve, Regína.** *p.* 243.

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## 11. Sts. Tiburtius and Susanna Virg., Martyrs. († 286)

*Simple.*

**Collect.**

**SAnctórum Mártyrum tuórum Tibúrtii et Susánnae nos, Dómine, fóveant continuáta praesídia : * quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.**

MAY the unfailing protection of 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, Dómine, précibus pópuli tui, adésto munéribus : ut, quae sacris sunt obláta mystériis, tuórum tibi pláceant intercessióne Sanctórum. Per Dóminum.

LIsten, 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, Dómine, pignus redemptiónis aetérnae : quod sit nobis, quaésumus, interveniéntibus sanctis Martýribus tuis, vitae praeséntis auxílium páriter et futúrae. Per Dóminum.

WE 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.*

*August 11.* Véni, spónsa. *p.* 134. — *August 21.* Véni, spónsa. *p.* 135.

**Collect.**

EXáudi nos, Deus, salutáris noster : * ut, sicut de beátae Clarae Vírginis tuae festivitáte gaudéamus ; * ita piae devotiónis erudiámur affectu. Per Dóminum nostrum.

GRaciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Clare, 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.

**Mass.** Dilexísti. *p.* 1683.

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## 13. Sts. Hippolytus († 235) and Cassian († 250) Martyrs.

*Simple.*

*August 12.* Istórum. *p.* 128.

**Collect.**

DA, quaésumus, omnípotens Deus : * ut beatórum Mártyrum tuórum Hippólyti et Cassiáni veneránda solémnitas et devotiónem nobis áugeat et salútem. Per Dóminum.

GRant, 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.**

RESpice, Dómine, múnera pópuli tui, Sanctórum festivitáte votíva : et tuae testificátio veritátis nobis profíciat 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 confírmet. 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...

**Mass.** Sálus autem. *p.* 1644.

---

## 14. St. Eusebius Confessor. (IV cent.)

*Simple.*

*August 13.* Similábo. *p.* 133.

**Collect.**

DEus, qui nos beáti Eusébii Confessóris tui ánnua solemnitáte laetíficas : * concéde propítius; ut, cujus natalítia cólimus, per ejus ad te exémpla gradiámur. 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.

**Mass.** *Introit.* Justus ut pálma. *p.* 1098. — *Epistle.* Quae mihi fuérunt lucra. *p.* 1667. — *Gradual.* Justus ut pálma. *p.* 1394.

Allelúia, allelúia. ℣. Justus germinábit. *p.* 1102.

*Gospel.* Respóndens Jesus. *p.* 1087.

*Offertory.* In virtúte túa. *p.* 1395. — *Communion.* Laetábitur. *p.* 1137. *omitting* Allelúia *at the end.*

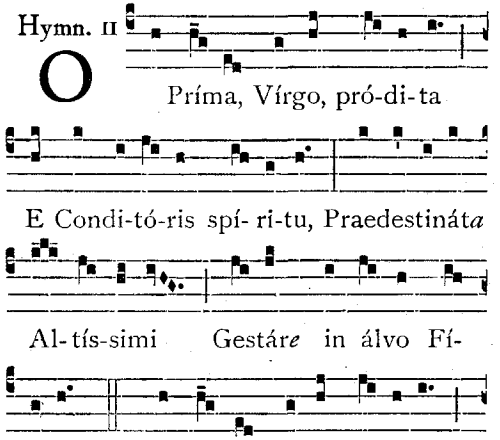
# ASSUMPTION OF THE B. V. M.

*Double of I Class with common Octave.*

## AT FIRST VESPERS. *(August 14)*

*Antiphons, Psalms and Chapter as at II. Vespers, p.* 1357.

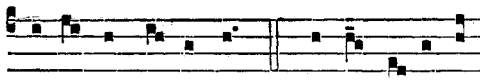
Hymn. II



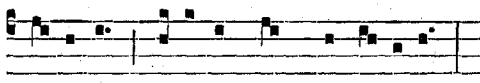

1. Virgin, first fruit of the Creator's mind, foreordained to bear in thy womb the Son of the Most High;

2. Thou the Woman foretold as the devil's eternal foe, by thy immaculate conception thou alone wast full of grace.

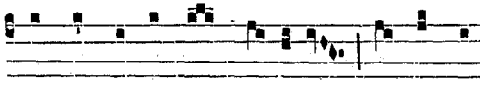
3. Thou dost conceive the Life, himself in thy womb; and by giving flesh to the divine Victim who will be sacrificed, thou dost re-
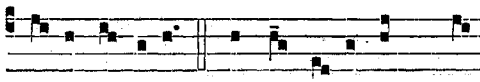


mi-nístrans íntegras. 4. Mérces pi- áclo



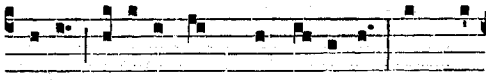
dé-bi-ta, Devícta mors te dé-se-rit,
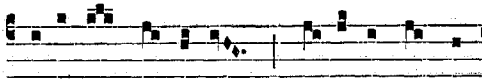


Almíque cónsors Fí- li- i Ad ástra



férris córpore. 5. Tánta co-rúscans gló-



ri- a, Natúra cúncta extól-li-tur; In te



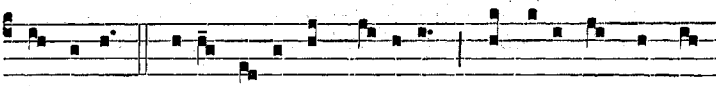
vocá-ta vér-ti-cem De-có-ris ómnis



tánge-re. 6. Ad nos, tri- úmphans, éxsu-les, Regína, vérte



lúmina, 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

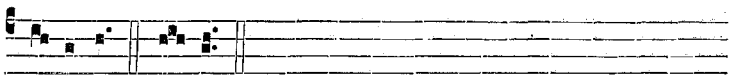
store the life that Adam lost.

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.



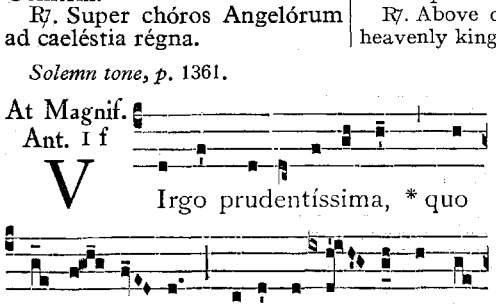
saécu-la. Amen.

℣. Exaltáta est sáncta Déi Génitrix.
℟. Super chóros Angelórum ad caeléstia régna.

℣. The holy Mother of God is lifted up.
℟. Above choirs of Angels to the heavenly kingdoms.

*Solemn tone, p.* 1361.

At Magnif.
Ant. 1 f



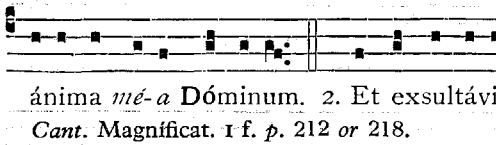
V Irgo prudentíssima, * quo progré- de- ris, quasi auró- ra valde rú-ti- lans? Fí-li- a Sí- on, tó-ta formósa et su-ávis es : púlchra ut lú- na, e-lé- cta ut sol. *Cant.* Magní-ficat * ánima *mé-a* Dóminum. 2. Et exsultávit...

Virgin most prudent, whither goest thou, like the golden dawn? Daughter of Sion, thou art all beautiful and sweet; fair as the moon, bright as the sun.

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.
*Prayer.* Omnípotens sempitérne Deus. *p.* 1353.
*On Sunday, the commemoration of the Sunday is added.*
Benedicámus Dómino I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.
**At Compline,** *until August 22 inclusive, Hymn nº 2, p.* 247.

## AT MASS.

Intr. VII



S Ignum má- gnum * appá-

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
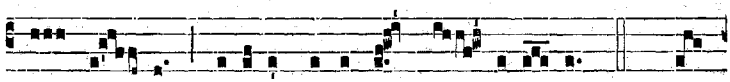


ru- it in caé-lo : mú- li- er amícta

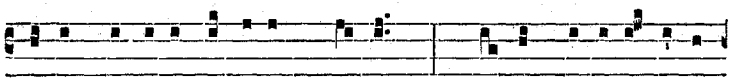
stars. *Ps.* Sing ye to the Lord a new canticle: because he hath done wonderful things. *Apoc. 12, 1; Ps. 97, 1.*
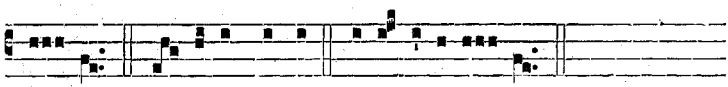


só-le, et lú- na sub pé-dibus é-jus, et in cá-pi-



te é- jus coróna stellá-rum du- óde- cim. *Ps.* Can-



tá-te Dómino cánticum nó-vum : * qui- a mi-rabí- li- a



fé- cit. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 7th tone. *p.* 30.

## Collect.

OMnípotens sempitérne Deus, qui immaculátam Vírginem Maríam, Fílii tui Genitrícem, córpore et ánima ad caeléstem glóriam assumpsísti : † concéde, quaésumus; ut, ad supérna semper intenti, * ipsíus glóriae mereámur esse consórtes. Per eúmdem Dóminum.

ALmighty and everlasting God, who hast taken up, both body and soul, into heavenly glory, the immaculate Virgin Mary, Mother of thy Son; grant, we beseech thee, that being always intent on the things that are 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.

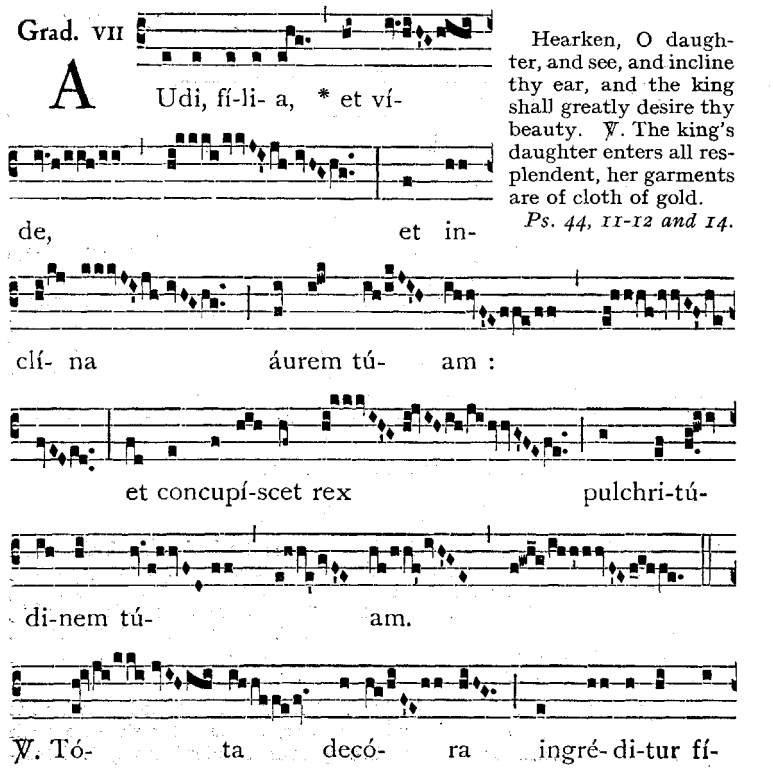
Judith, when she slew the Assyrian leader besieging Bethulia, won the praises that the Church now addresses, with better reason, to her, who, by her immaculate conception and bodily assumption into heaven, triumphed over Satan, our great foe, "the prince of this world", by whom sin and death entered 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.*

BEnedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros.

THE Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Bless-

Benedícta es tu, fília, a Dómino Deo excélso, prae ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit caelum et terram, qui te diréxit in vúlnera cápitis príncipis inimicórum nostrórum; quia hódie nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in aetérnum, pro quibus non perpecísti ánimae tuae propter angústias et tribulatiónem géneris tui, sed subvenísti ruínae ante conspéctum Dei nostri. Tu glória Jerúsalem, tu laetítia Israël, tu honorificéntia pópuli nostri.

ed 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, who hath directed thee to the cutting off the head of the prince of our enemies; 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. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

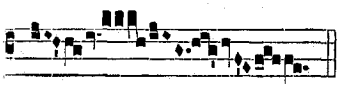



Hearken, O daughter, and see, and incline thy ear, and the king shall greatly desire thy beauty. ℣. The king's daughter enters all resplendent, her garments are of cloth of gold. *Ps. 44, 11-12 and 14.*
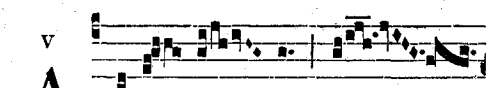




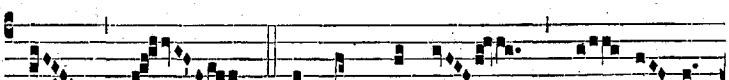


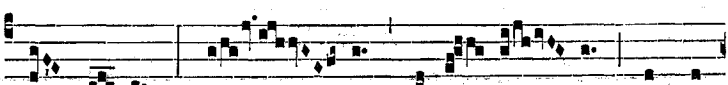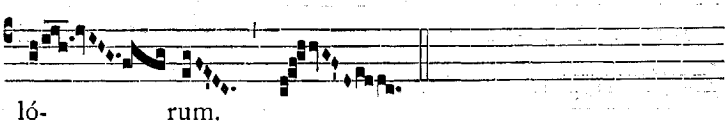


The melody of this Gradual is an adaptation of that of St Cecily, November 22.




Mary has been taken up into heaven : therefore do the hosts of Angels rejoice.







## ✠ Sequentia sancti Evangelii secundum Lucam.

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.*

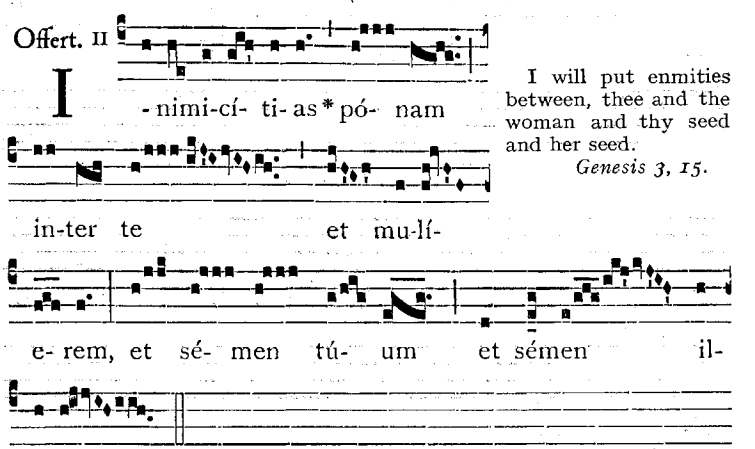
IN illo témpore : Repléta est Spíritu Sancto Elísabeth et exclamávit voce magna, et dixit : Benedícta tu inter muliéres, et

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

benedíctus fructus ventris tui. Et unde hoc mihi ut véniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatiónis tuae in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quae credidísti, quóniam perficiéntur ea, quae dicta sunt tibi a Dómino. Et ait María : Magníficat ánima mea Dóminum; et exsultávit spíritus meus in Deo salutári meo; quia respéxit humilitátem ancíllae suae, ecce enim ex hoc beátam me dicent omnes generatiónes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericórdia ejus a progénie in progénies timéntibus eum. Credo.

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.

Offert. II




I will put enmities between, thee and the woman and thy seed and her seed.

*Genesis 3, 15.*

## Secret.
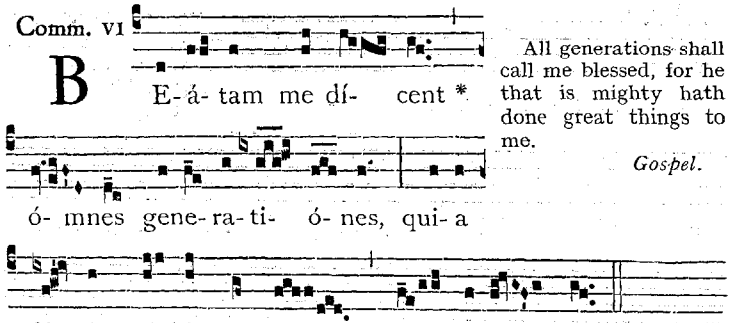
AScéndat ad te, Dómine, nostrae devotiónis oblátio, et, beatíssima Vírgine María in caelum assúmpta intercedénte, corda nostra, caritátis igne succénsa, ad te júgiter adspírent. Per Dóminum.

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.*

*Preface of the B. V. M.* Et te in Assumptióne. *p.* 13.

Comm. VI




All generations shall call me blessed, for he that is mighty hath done great things to me.

*Gospel.*

**Postcommunion.**

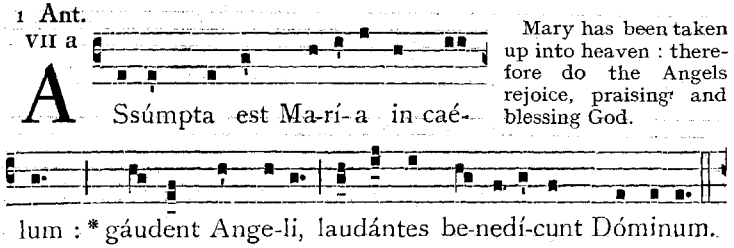
SUmptis, Dómine, salutáribus sacraméntis; da, quaésumus: ut, méritis et intercessióne beátae Vírginis Maríae in caelum assúmptae, ad resurrectiónis glóriam perducámur. Per Dóminum.

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.

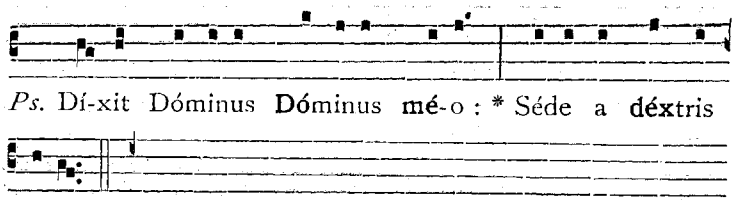
*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## AT SECOND VESPERS.

1 Ant. VII a



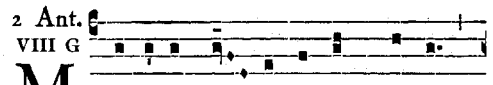

Mary has been taken up into heaven: therefore do the Angels rejoice, praising and blessing God.




*Ps.* Dixit Dóminus. VII a. *p.* 151.

Eternal Kingship and Priesthood of the Son of God, the Son of Mary.

2 Ant. VIII G

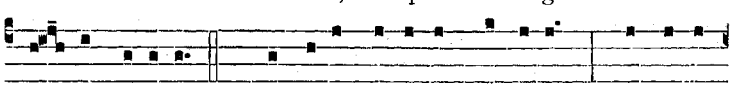


M A-rí- a Vír- go assúmpta est *

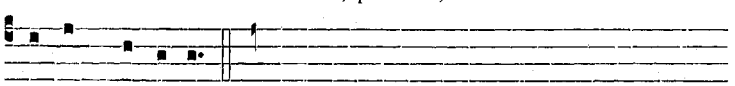
The Virgin Mary is taken to the heavenly chamber, where the King of kings sits on his starry throne.



ad aethére-um thá-lamum, in quo Rex régum stelláto



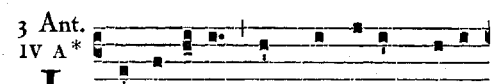
sé- det só-li- o. *Ps.* Laudáte, pú- e-ri, **Dó**minum : * laudá-te



*nómen* **Dó**mi-ni. *Ps.* Laudáte, púeri. VIII G. *p.* 170.

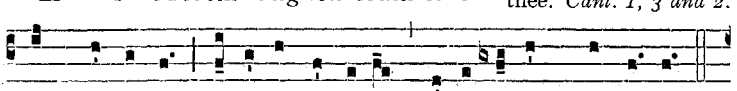
As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.

3 Ant. IV A*

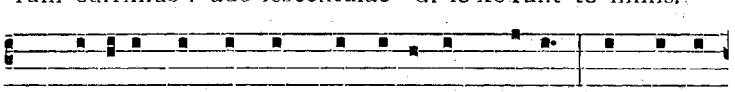


I N odórem* unguentórum tu-ó-

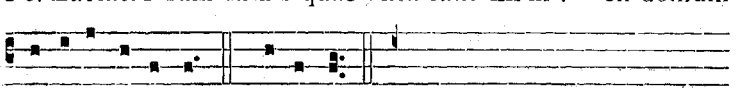
We will run after thee to the odour of thy ointments : the young maidens have loved thee. *Cant. 1, 3 and 2.*



rum cúrrimus : ado-lescéntulae di-le-xé-runt te nimis.



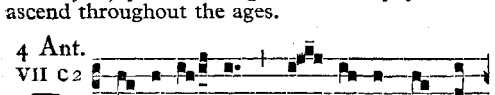
*Ps.* Laetátus sum in his quae dícta *sunt* **mí**-hi : * In dómum



*Dómini* í-bimus. *or :* í-bimus. *Ps.* Laetátus sum. IV A*. *p.* 188.

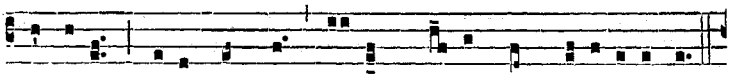
Mary's joy in entering the heavenly Jerusalem, to which her children ascend throughout the ages.

4 Ant. VII C2

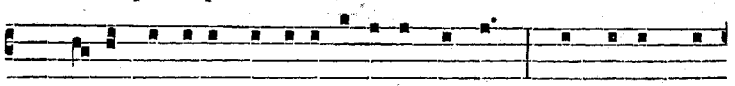


B Enedí- cta * fí- li- a tu a

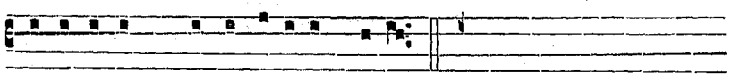
Daughter, thou art blessed of the Lord; for through thee we partook of the fruit of life.



Dómino : qui- a per te frúctum ví-tae communicávimus.



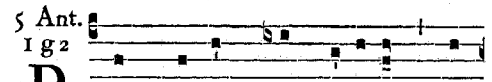
*Ps.* Ni- si Dóminus aedi-fi-cáve-rit dómum, * in vánum la-



bo-ravé-runt qui aedí-fi-cant é-am.

*Ps.* Nisi Dóminus. VII c2. *p.* 195.

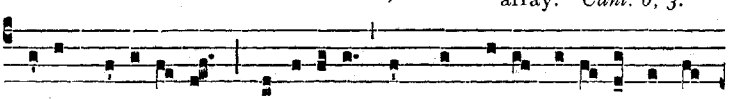
Mary was the city kept jealously by God; the Beloved to whom many children are promised.



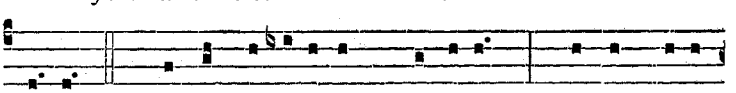
℣ Ant. 1 g2

P Ulchra es * et decóra, fí-

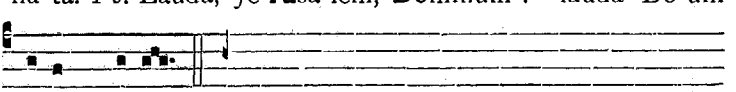
Thou art beautiful and comely, daughter of Jerusalem; terrible as an army set in array. *Cant. 6, 3.*



li- a Jerú-sa-lem : terríbi-lis ut castrórum áci- es ordi-



ná-ta. *Ps.* Láuda, Je-rúsa-lem, Dóminum : * láuda Dé-um



*tú-um* Sí- on. *Ps.* Láuda, Jerúsalem. 1 g2. *p.* 207.

Leaving earth for heaven, Mary calls on the Church to praise God for his blessings and the wonders of his creation.

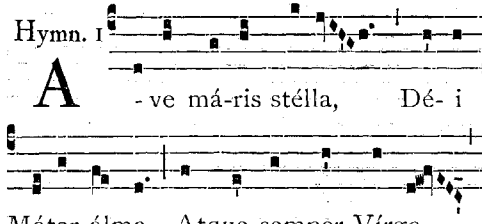
**Chapter.** *Judith 13, 22.*

BEnedíxit te Dóminus in virtúte suâ, quia per te ad níhilum redégit inimícos nostros. † Benedícta es tu, fília, a Dómino Deo excélso, * prae ómnibus muliéribus super terram.

THE Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed 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. I



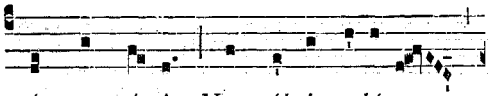

1. Hail, thou Star of ocean, Ever Virgin Mother Of the Lord most high, Portal of the sky.

2. Oh! by Gabriel's ave, Utter'd long ago, Eva's name reversing, Stablish peace below.

3. Break the captive's fetters; Light on blindness pour; All our ills expelling, Every bliss implore.

4. Show thyself a Mother; Offer Him our sighs, Who for us Incarnate Did not thee despise.

5. Virgin of all virgins! To thy shelter take us; Gentlest of



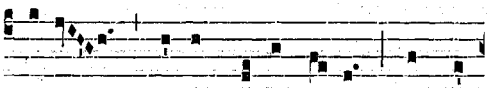
ómnes mí- tis, Nos cúlpis so-lútos,

the gentle! Chaste and gentle make us.



Mí-tes fac et cástos. 6. Ví-tam praésta

6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.



púram, I-ter pá-ra tú-tum, Ut vi-
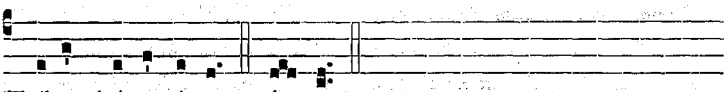
7. Through the highest Heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.



déntes Jésum Semper collaetémur. 7. Sit laus Dé- o Pá-



tri, Súmmo Chrísto dé-cus, Spi-rí-tu-i Sáncto,

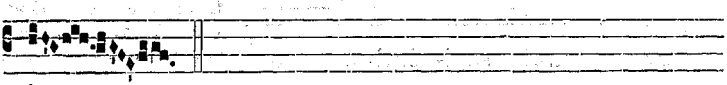


Tríbus hónor únus. A-men.



℣. Exaltáta est sáncta Dé- i Géni-

℣. The holy Mother of God is lifted up.



trix.



℟. Super chóros Ange-lórum ad caelé-

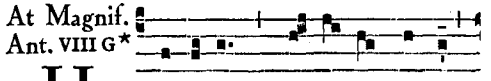
℟. Above choirs of Angels to the heavenly kingdoms.



sti- a régna.

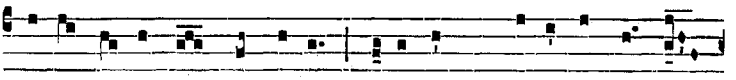
*(Except at I and II Vesp. of the Feast, the ℣. is sung to the ordinary tone).*

At Magnif. Ant. VIII G*

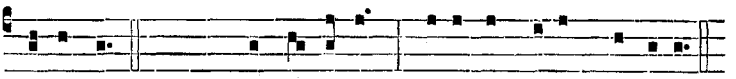


H Odi- e * Ma-rí- a Vírgo

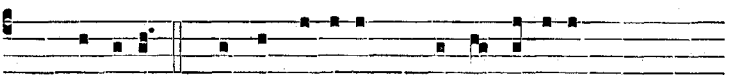
To-day the Virgin Mary has gone up to heaven; rejoice, for with Christ she reigns for ever.



caélos ascéndit : gaudé-te, qui- a cum Chrísto régnat in



aetérnum. *Cant.* Magní- fi-cat * ánima *mé-*a **Dóminum.**



*or :* **Dóminum.** 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G*. *p.* 217 *or* 223.

*Prayer.* Omnípotens sempitérne Deus. *p.* 1353.

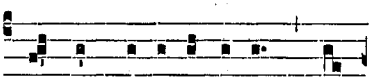
*Comm. of St. Joachim. Ant.* Laudémus. *p.* 1372. ℣. Pótens in térra. *p.* 1371.

Benedicámus Dómino I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.

**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

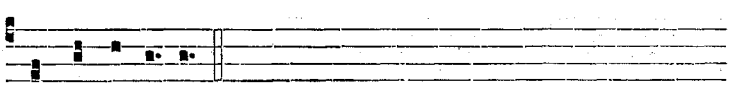


O -mnis sapi- énti- a * a

All wisdom comes from the Lord God, was ever with him, and exists before the world.



Dómi-no Dé-o est, et cum íllo fú-it semper, et



est ante aévum.

℣. Vespertína orátio ascéndat ad te, Dómine.
℟. Et descéndat super nos misericórdia túa.

℣. O Lord, may the evening prayer rise up to thee.
℟. And may thy mercy come down upon us.

*Prayer of Sunday.*
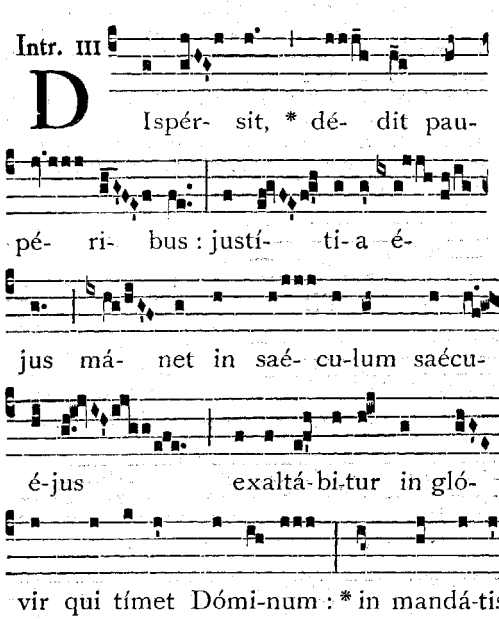
*If the Assumption falls on Sunday, after the commemoration of St Joachim, the antiphon at Magnificat of that Sunday is added, with its ℣.*

¶ *When a Sunday falls on Aug. 17 to 20 inclusive, the Vesper Hymn,* Lúcis Creátor, *has the Doxology* Jésu, tíbi sit glória, *p.* 120.

# 16. Saint Joachim, Father of the B. V. Mary, Confessor.

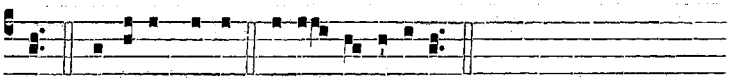
*Double of II Class.*

## AT MASS.




He hath distributed, he hath given to the poor : his justice[1] remaineth for ever and ever : his horn[2] shall be exalted in glory. *Ps.* Blessed is the man that feareth the Lord : he shall delight exceedingly in his commandments. *Ps. III, 9, 1.*

[1] Justice : happiness as reward of virtue. — [2] Horn : symbol of power.



mis. Gló-ri-a Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

### Collect.

DEus, qui prae ómnibus Sanctis tuis beátum Jóachim Genitrícis Fílii tui pátrem esse voluísti : † concéde, quaésumus; ut, cujus festa venerámur, * ejus quoque perpétuo patrocínia sentiámus. Per eúmdem Dóminum.

OGod who, in preference to any other of thy Saints, wast pleased to choose blessed Joachim to be the father of the Mother of thy Son : grant that we who keep his feast-day, may at all times feel him to be our heavenly patron. Through the same our Lord.

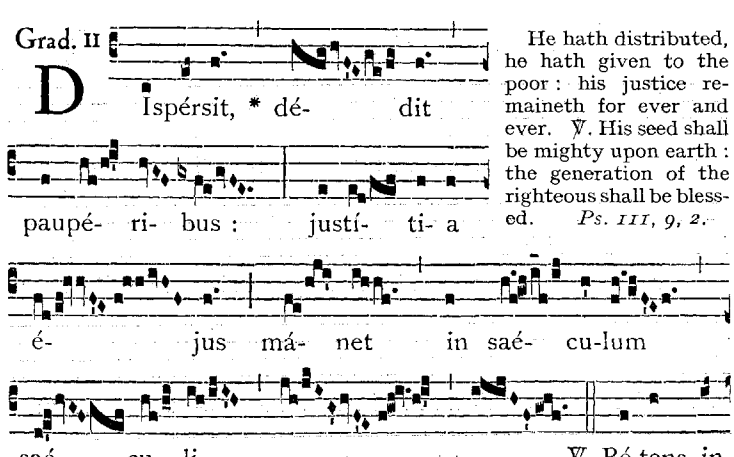
*On Sunday, the Collect of the Sunday is added.*

### Lectio libri Sapientiae.

*The faithful man is praised. Ecclesiasticus 31, 8-11.*

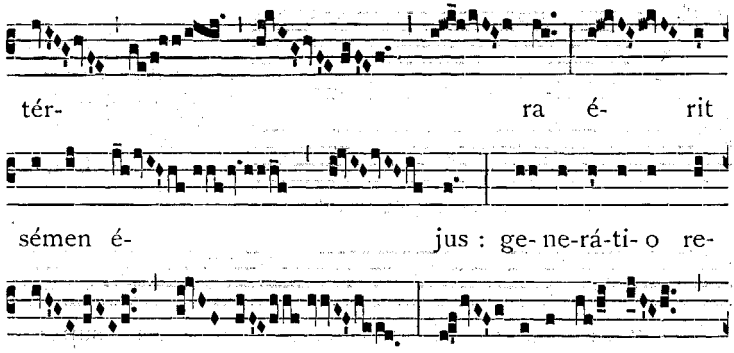
BEátus vir, qui invéntus est sine mácula : et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória aetérna : qui pótuit tránsgredi, et non est transgréssus : fácere mala, et non fecit : ídeo stabilíta sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctórum.

BLessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them : therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.
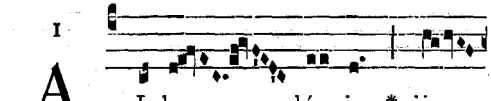



He hath distributed, he hath given to the poor : his justice remaineth for ever and ever. ℣. His seed shall be mighty upon earth : the generation of the righteous shall be blessed. *Ps. 111, 9, 2.*

℣. Pó-tens in

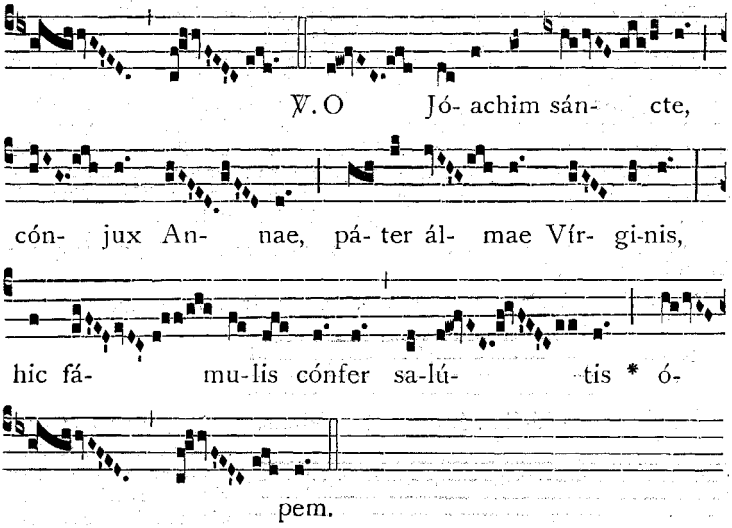



The Introit and Gradual are taken from the Vigil of St Lawrence, in whose honour they were composed.

I

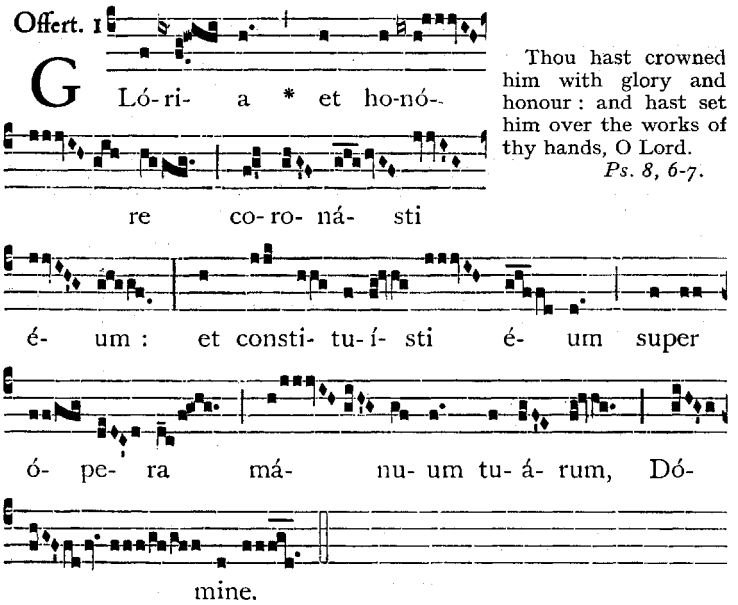



O saint Joachim, spouse of Anne, father of the dear Virgin, help thy servants to save their souls.




*Gospel.* Liber generatiónis Jesu Christi. *p.* 1407. — Credo.

Offert. I




Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord. *Ps. 8, 6-7.*

**Secret.**

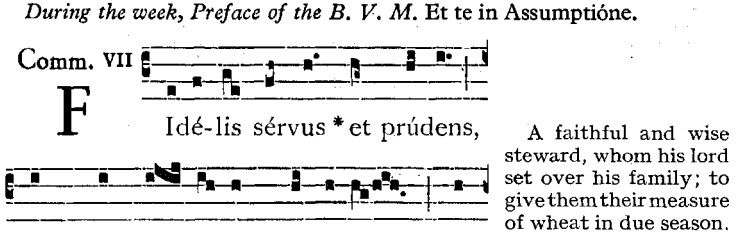
SUscipe, clementíssime Deus, sacrifícium in honórem sancti Patriárchae Joáchim patris Maríae Vírginis, majestáti tuae oblátum: ut, ipso cum cónjuge sua, et beatíssima prole intercedénte, perféctam cónsequi mereámur remissiónem peccatórum, et glóriam sempitérnam. Per Dóminum.

GRaciously receive, O God of mercies, the sacrifice now being offered up to thy majesty, in honour of the holy Patriarch Joachim, father of the virgin Mary: may his prayers, together with those of his holy spouse, and of his most blessed child, win for us the forgiveness of our sins and the attainment of everlasting life. Through Jesus Christ our Lord.

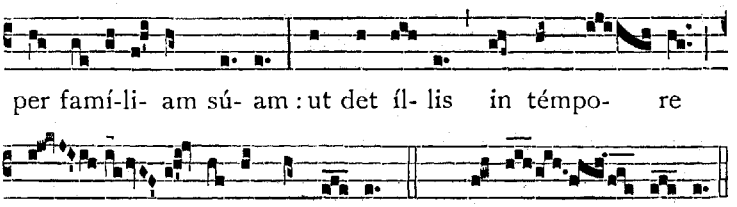
*On Sunday, the Secret of the Sunday is added and the Preface is of the Blessed Trinity, p.* 12.

*During the week, Preface of the B. V. M.* Et te in Assumptióne.

Comm. VII




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.

QUaésumus, omnípotens Deus : ut per haec sacraménta, quae súmpsimus, intercedéntibus méritis et précibus beáti Jóachim patris Genitrícis dilécti Fílii tui Dómini nostri Jesu Christi, tuae grátiae in praesénti, et aetérnae glóriae in futúro partícipes esse mereámur. Per eúmdem Dóminum.

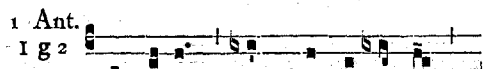
RElying on the merits and prayers of blessed Joachim, father of the mother of Jesus Christ, our Lord, thy beloved Son, most humbly we ask of thee, Almighty God, to make us, in virtue of the sacraments we have received, partakers of thy grace in this world, and of eternal glory in that which is to come. Through the same our Lord.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*
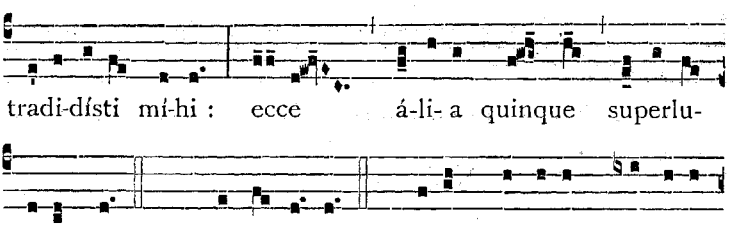
## AT SECOND VESPERS. *(August 16)*

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. 1 g 2




Lord, thou didst deliver to me five talents. Behold I have gained other five over and above. *Matth. 25, 20.*

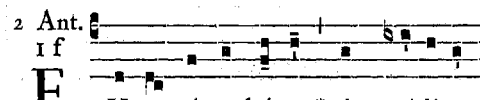




mé-o : * Séde a *déxtris* mé- is.

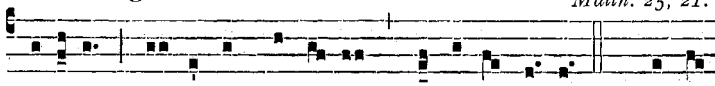
*Ps.* Díxit Dóminus. I g2. *p.* 147.

2 Ant. I f

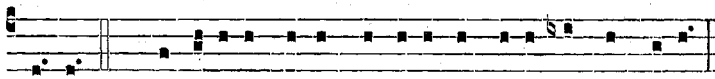


EUge, sérve bóne, * in módico

Well done, good servant, because thou hast been faithful over a few things, enter into the joy of thy Lord. *Matth. 25, 21.*



fidé-lis, íntra in gáudi- um Dómi-ni tú- i. *P. T.* Alle-



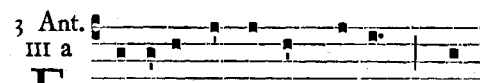
lú- ia. *Ps.* Confi-tébor tí-bi, Dómine, in tóto córde mé- o : *



in consí-li- o justórum et congre-*ga-ti-* óne.

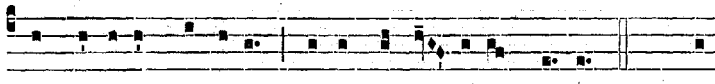
*Ps.* Confitébor. I f. *p.* 152.

3 Ant. III a

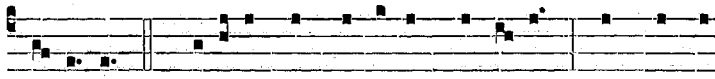


FIdé-lis sérvus et prúdens,*quem

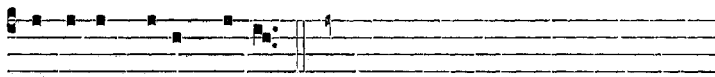
That is a faithful and wise servant, whom his Lord hath appointed over his family. *Matth. 24, 45.*



constí-tu- it Dóminus super famí- li- am sú- am. *P. T.* Al-

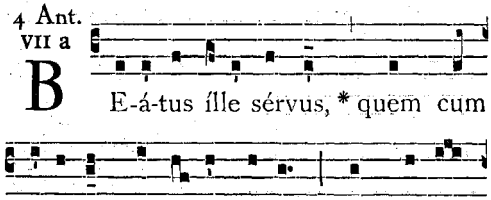


le-lú- ia. *Ps.* Be- átus vir qui tímet Dómi-num : * in mandá-



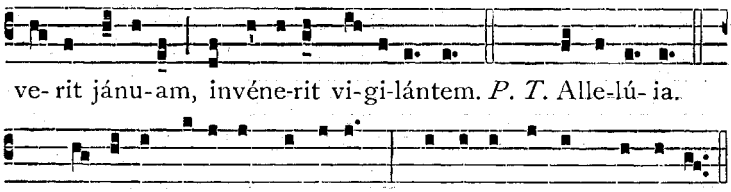
tis é-jus vó-*let* nímis. *Ps.* Beátus vir. III a. *p.* 160.

4 Ant. VII a



B E-á-tus ílle sérvus, * quem cum véne-rit dómi-nus é-jus, et pulsá-ve-rit jánu-am, invéne-rit vi-gi-lántem. *P. T.* Alle-lú-ia.

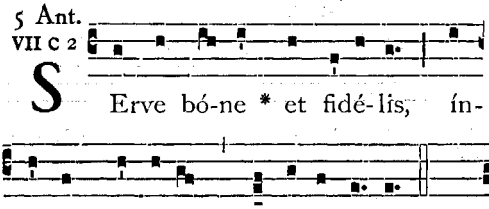
Blessed are those servants whom the lord, when he cometh and knocketh, shall find watching. *Luke 12, 36-37.*



*Ps.* Laudá-te, **pú**-e-ri, **Dó**minum: * laudá-te **nó**men **Dó**mi-ni.
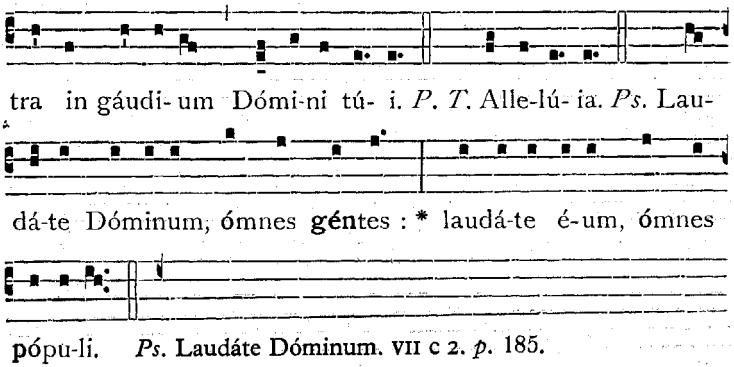
*Ps.* Laudáte, púeri. VII a. *p.* 169.

5 Ant. VII C 2



S Erve bó-ne * et fidé-lis, ín-tra in gáudi-um Dómi-ni tú- i. *P. T.* Alle-lú- ia. *Ps.* Lau-dá-te Dóminum, ómnes **gén**tes : * laudá-te é-um, ómnes **pó**pu-li. *Ps.* Laudáte Dóminum. VII C 2. *p.* 185.

Good and faithful servant, enter thou into the joy of thy Lord. *Matth. 25, 21.*



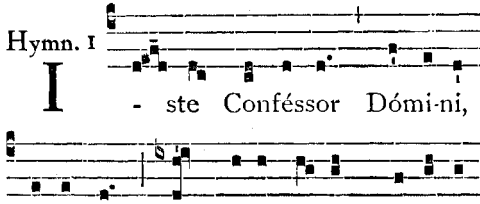
## Chapter.

B Eátus vir, qui invéntus est sine **mácula** : † et qui post aurum non ábiit, nec sperávit in pecúnia *et the***sáu**ris. * Quis est hic, et laudábimus eum? fecit enim mirabília in vita **sua**.

B Lessed 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.

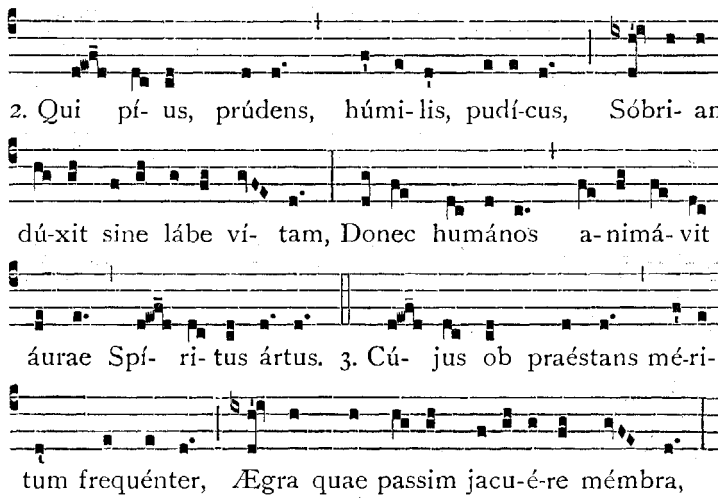
Hymn. I



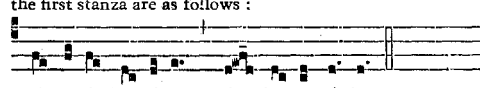

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense deserves that we should praise thy servant, Lord, confessed by thee.

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.

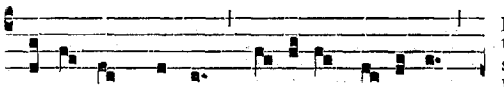
3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-



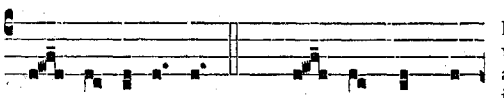

[1] If the feast of the Saint falls on the anniversary of his death, the 3rd and 4th lines of the first stanza are as follows :



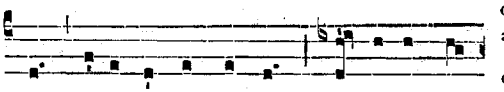

this day in recompense is called to be before thy Father, Lord, confessed by thee.



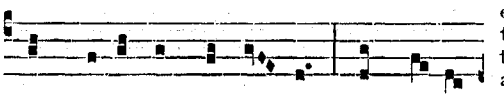
Ví-ri- bus mórbi dómi-tis, sa-lú-ti



Re- sti- tu- úntur. 4. Nó- ster hinc íl-



li chórus obsequéntem Cónci-nit láu-



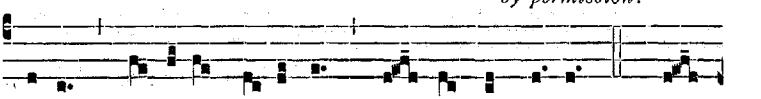
dem ce-lebrésque pál-mas, Ut pí- is

pair; his kind protection each disease, restrains, restores their losses, and relieves their pains.

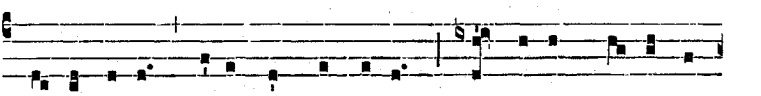
4. Justly may then his praise bespeak our voice, to join in consort, and with heaven rejoice. So may we hope to have an equal share of his protection here, and merit there.

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.

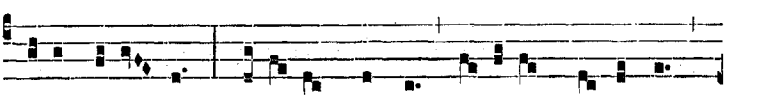
*Trans. W. Shewring, by permission.*



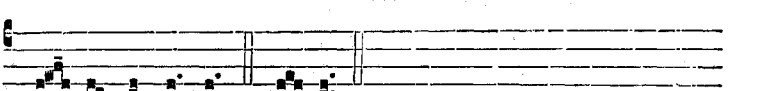
é-jus pré-cibus juvémur Omne per aévum. 5. Sit



sá- lus íl-li, décus atque vírtus, Qui super caé-li só-



li- o corú- scans, Tó-ti- us múndi sé-ri- em gu-bérnat,



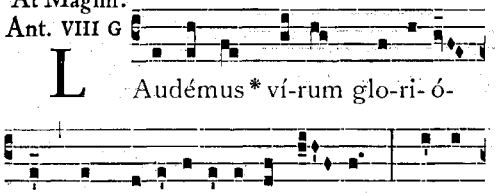
Trí- nus et ú-nus. Amen.

**Another melody for the hymn:** *p.* 1566, 1651, 1663.

℣. Potens in térra érit sémen éjus.
℟. Generátio rectórum benedicétur.

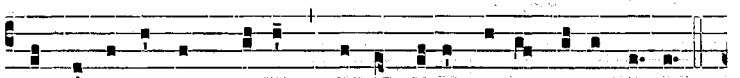
℣. His seed shall be mighty upon earth.
℟. The generation of the righteous shall be blessed.

At Magnif.
Ant. VIII G




Let us now praise a man of renown: because the Lord gave him the blessing of all nations: and confirmed his covenant upon his head.
*Ecclus. 44, 1 and 25.*






*Cant.* Magní- fi-cat ánima *mé-* a Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui prae ómnibus. *p.* 1364.

*If August 16 is a Sunday, commemoration of St. Hyacinth, as below, is added, then Antiphon at Magnificat of Sunday.*

Benedicámus Dómino II. *p.* 139. — *Ant.* Salve, Regina. *p.* 243.

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## 17. St. Hyacinth Confessor. († 1257)

*Double.*

*August 16.* Similábo. *p.* 133. — *August 17.* Hic vir. *p.* 133.

**Collect.**

DEus, qui nos beáti Hyacínthi Confessóris tui ánnua solemnitáte laetíficas: † concéde propítius; ut cujus natalítia cólimus, * étiam actiónes imitémur. Per Dóminum nostrum Jesum Christum.

O God who dost gladden us each year with the festival of blessed Hyacinth, thy Confessor; vouchsafe, in thy loving-kindness, that we may ever imitate the holy life of him whom we this day honour. Through Jesus Christ our Lord.

*Collect of the Assumption, p.* 1353.

*Secret nº 11, p.* 969, *then of the Assumption, p.* 1356, *and Postcommunion nº 10, p.* 972, *then of the Assumption, p.* 1357.

*The same day.* Octave of St. Laurence Martyr.

**Collect.**

EXcita, Dómine, in Ecclésia tua spíritum, cui beátus Lauréntius Levíta servívit : * ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dóminum nostrum... in unitáte ejúsdem Spíritus.

STir up in thy Church, O Lord, the Spirit to which the holy levite Laurence ministered : that therewith we too, being filled, may love what he loved and may put in practice what he taught. Through Jesus Christ our Lord... in the unity of the same Ghost...

*Secret nº 20 (b), p.* 970.

**Postcommunion.**

SUpplices te rogámus, omnípotens Deus : ut quos donis caeléstibus satiásti, intercedénte beáto Lauréntio Mártyre tuo, perpétua protectióne custódias. Per Dóminum.

LIsten, O Almighty God, we entreat of thee, to the prayers of blessed 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.*

*August 17.* Iste Sánctus. *p.* 126. — **Mass.** Laetábitur. *p.* 1620.

**Collect.**

LAetétur Ecclésia tua, Deus, beáti Agapíti Mártyris tui confísa suffrágiis : * atque ejus précibus gloriósis, et devóta permáneat, et secúra consístat. (Per Dóminum...).

HAppy be 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...).

*Secret.* Súscipe. *p.* 341 *and Postcommunion nº 15, p.* 973.

## 19. St. John Eudes Confessor. (†1680)

*Double.*

*August 18.* Similábo. *p.* 133. — *August 19.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Joánnem Confessórem tuum, ad cultum sacrórum Córdium Jesu et Maríae rite promovéndum, mi-

OGod 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 Ecclésia tua famílias congregáre voluísti : † praesta, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per eúmdem Dóminum.

fessor John, and wast pleased through him to raise up new families [1] of religious in thy Church; grant, we beseech thee, that we who venerate his pious merits may also profit by the example of his virtues. Through the same our Lord.

*Collect of the Assumption is added, p.* 1353. *Secret nº 11, p.* 969, *then of the Assumption, p.* 1357. *Postcommunion nº 10, p.* 972, *then of the Assumption, p.* 1357.

**Mass.** Os justi. 1665.

## 20. St. Bernard Abb. and Doct. of the Church († 1153)

*Double.*

*August 19 and 20.* O Dóctor... beáte Bernárde. *p.* 131.

### Collect.

DEus, qui pópulo tuo aetérnae salútis beátum Bernárdum minístrum tribuísti : † praesta, quaésumus; ut, quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst give blessed Bernard 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...

*Collect of the Assumption is added, p.* 1353. *Secret nº 10, p.* 968, *then of the Assumption, p.* 1356. *Postcommunion nº 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 conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spíritu intelligéntiae replébit illum : et ipse tamquam imbres mittet elóquia sapiéntiae suae, et in oratióne confitébitur Dómino : et ipse díriget 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.

abscónditis suis consiliábitur. Ipse palam fáciet disciplínam doctrínae suae, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam ejus, et usque in saéculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatiónem. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia.

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 generation to generation. Nations shall declare his wisdom, and the church shall shew forth his praise.

**Vespers** *of the Common of a Confessor not Bishop, p.* 1662, *with Antiphon at Magnif.* O Doctor óptime. *p.* 131.

## 21. Saint Jane Frances de Chantal Widow. († 1641)

*Double.*

*August 20.* Símile est. *p.* 136. — *August 21.* Mánum súam. *p.* 136.

### Collect.

OMnípotens et miséricors Deus, qui beátam Joánnam Franciscam tuo amóre succénsam, admirábili spíritus fortitúdine per omnes vitae sémitas in via perfectiónis donásti, quique per illam illustráre Ecclésiam tuam nova prole voluísti: † ejus méritis et précibus concéde; ut, qui infirmitátis nostrae cónscii de tua virtúte confídimus, * caeléstis grátiae auxílio cuncta nobis adversántia vincámus. Per Dóminum.

ALmighty and merciful God, who, having imbued blessed Jane Frances with wonderful strength of soul, wast pleased to lead her, burning always with love of thee, by every path of life along the way of perfection; and by means of her to bless thy Church with new and illustrious spiritual offspring[1]: graciously regard her merits and prayers, and grant that we who, fully conscious of our own weakness, put all our trust in the strength which comes from thee, may, by the help of thy grace, overcome all the obstacles which beset us on our road to thee. Through Jesus Christ our Lord...

*Collect of the Assumption is added, p.* 1353.

### Secret.

ILlo nos amóris igne, quaésumus, Dómine, haec hóstia salutáris inflámmet: quo beátae Joánnae Franciscae cor veheménter incéndit, et flammis adússit aetérnae 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.

**Postcommunion.**

SPíritum nobis, Dómine, tuae caritátis infúnde : ut, quos caeléstis panis virtúte satiásti, beáta Joánna Francísca intercedénte, fácias terréna despícere, et te solum Deum pura mente sectári. Per Dóminum nostrum Jesum Christum Fílium tuum... in unitáte ejúsdem.

POur 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...

*Postcom. of the Assumption, p.* 1357. — **Mass.** Cognóvi. *p.* 1692.

# 22. The Immaculate Heart of Mary.
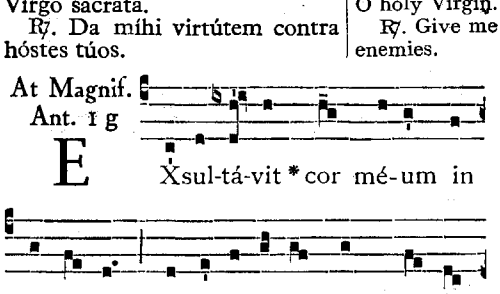
*Double of II Class.*

## AT I AND II VESPERS. *(August 21 and 22)*

*All as on Feasts of the Blessed Virgin Mary, p.* 1708, *except :*

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da míhi virtútem contra hóstes túos.

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.




My heart hath rejoiced in the Lord, and my horn is exalted in my God : because I have joyed in thy salvation.
*1 Samuel 2, 1.*



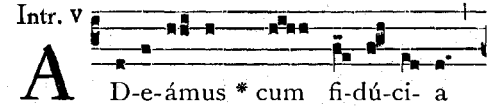
*Cant.* Magníficat. 1 g. *p.* 212 *or* 218.
*Prayer.* Omnípotens. *p.* 1378.

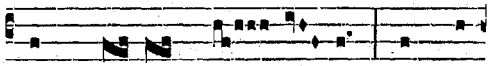
2. Et exsultávit...

*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.*

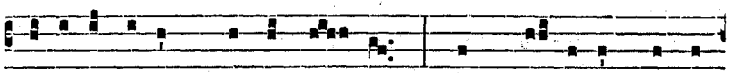
Benedicámus Dómino IV. *p.* 140. — *Ant.* Sálve, Regína. *p.* 243.

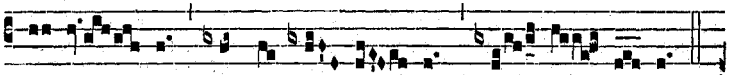
## AT MASS.




Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. *Ps.* My heart hath uttered a good word: I speak my works to the king. *Hebr. 4, 16. Ps. 44, 2.*

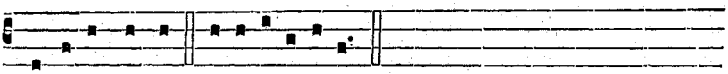








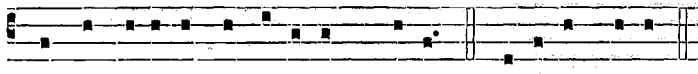




Glória Pátri. 5th tone. *p.* 29.

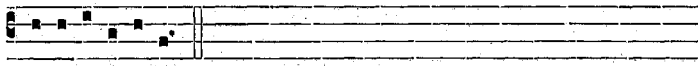
*For the Feast of the* B. V. M. Mediatrix of all graces, *the Psalm is as follows:*




*Ps.* I have lifted up my eyes to the mountains, from whence help shall come to me. *Ps. 120, 1.*



unde véni- et auxí- li- um mí-hi. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 5th tone. *p.* 29.

**Collect.**

OMnípotens sempitérne Deus, qui in Corde beátae Maríae Vírginis dignum Spíritus Sancti habitáculum praeparásti : † concéde propítius; ut ejúsdem immaculáti Cordis festivitátem devóta mente recoléntes, * secúndum Cor tuum vívere valeámus. Per Dóminum... in unitáte ejúsdem.

Almighty and eternal God, who didst prepare in the Heart of the blessed Virgin Mary a dwelling worthy of the Holy Spirit, grant in thy goodness that we, who devoutly keep the feast of this same Immaculate Heart, may live according to thy Heart. Through Jesus Christ our Lord... in the unity of the same...

*On Sunday, the Collect of the Sunday is added.*

**Lectio libri Sapientiae.**

*Wisdom's invitation, here understood of Our Lady. Ecclus. 24, 23-31.*

EGO quasi vitis fructificávi suavitátem odóris : et flores mei, fructus honóris et honestátis. Ego mater pulchrae dilectiónis, et timóris, et agnitiónis, et sanctae spei. In me grátia omnis viae et veritátis : in me omnis spes vitae et virtútis. Transíte ad me, omnes qui concupíscitis me, et a generatiónibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes saeculórum. Qui edunt me, adhuc esúrient : et qui bibunt me, adhuc sítient. Qui audit me, non confundétur : et qui operántur in me, non peccábunt. Qui elúcidant me, vitam aetérnam habébunt.
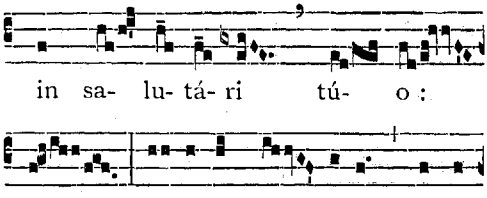
AS the vine I have brought forth a pleasant odour : and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life, and of virtue. Come over to me, all ye that 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.

Grad. II

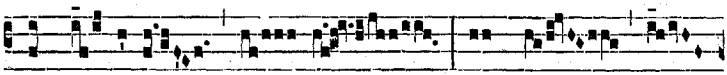


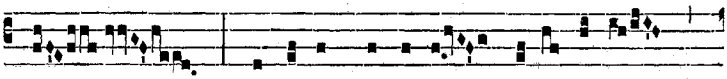
EXsultá-bit *cor mé- um

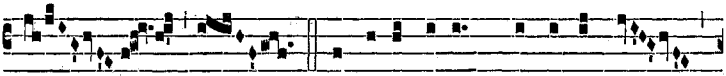
My heart shall rejoice in thy salvation : I will sing to the Lord, who giveth me good




things; yea, I will sing to the name of the Lord the most High. ℣. They shall remember thy name throughout all generations; therefore shall people praise thee for ever. *Ps. 12, 6; ℣. Ps. 44, 18.*

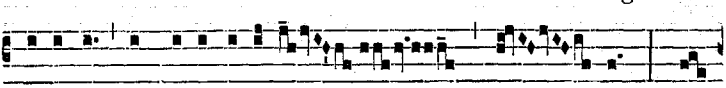


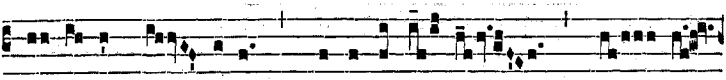



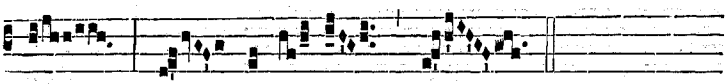



℣. Mémores érunt nómi-nis tú-



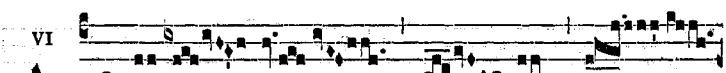



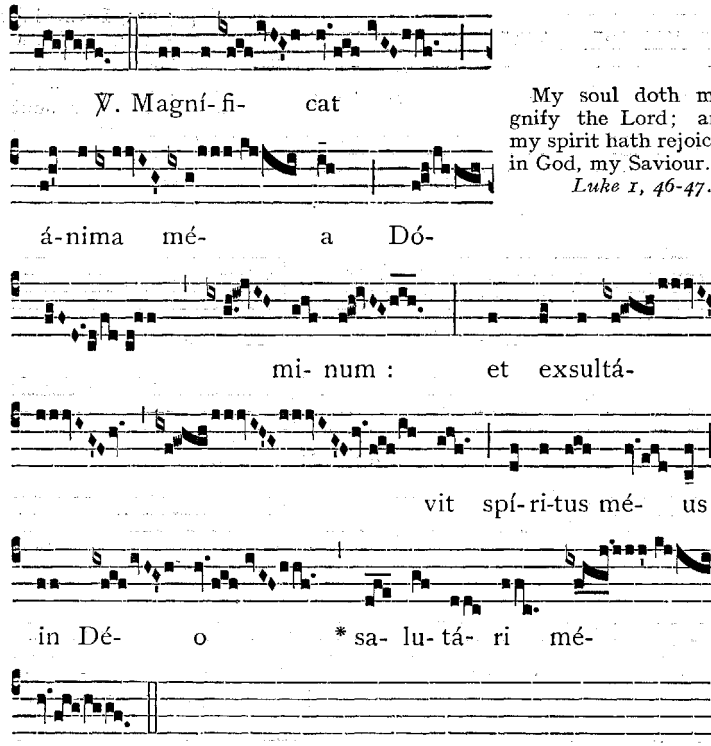



* in aetér-num.

VI



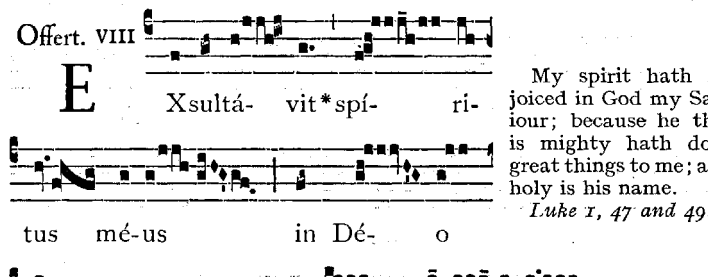
A L-le- lú- ia. * *ij.*



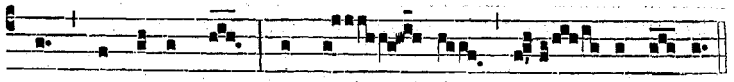

My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour.
*Luke 1, 46-47.*

*Gospel of September 15, p.* 1426. — Credo.

Offert. VIII




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.*



gna qui pót-ens est, et sán- ctum nó- men é- jus.

**Secret.**

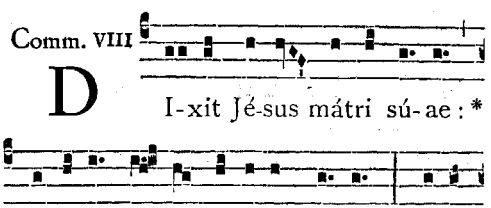
MAjestáti tuae, Dómine, Agnum immaculátum offeréntes, quaésumus : ut corda nostra ignis ille divínus accéndat, qui Cor beátae Maríae Vírginis ineffabíliter inflammávit. Per eúmdem Dóminum.

WE offer to thy Majesty, O Lord, the spotless Lamb, and we pray that thou wilt enkindle in our hearts that fire of divine love which consumed the Heart of the blessed Virgin Mary. Through the same our Lord.

*Preface of the B. V. M.* Et te in Festivitáte. *p.* 13.

*On Sunday, the Collect of the Sunday is added.*

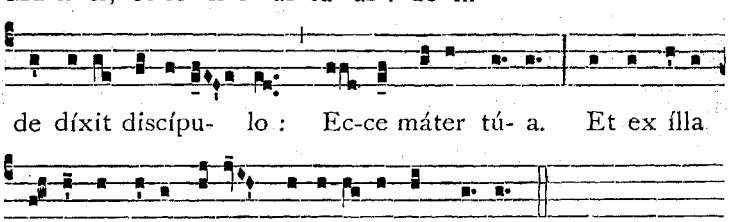
Comm. VIII



D I-xit Jé-sus mátri sú-ae : * Mú-li-er, ec-ce fí-li-us tú- us : de-ín-

Jesus saith to his mother : Woman, behold thy son; after that, he saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own.

*John 19, 26-27.*



de díxit discípu- lo : Ec-ce máter tú- a. Et exílla hó-ra accépit é-am discípu-lus in sú- a.

**Postcommunion.**

DIvínis refécti munéribus te, Dómine, suppliciter exorámus : ut beátae Maríae Vírginis intercessióne, cujus immaculáti Cordis solémnia venerándo égimus, a praeséntibus perículis liberáti, aetérnae vitae gáudia consequámur. Per Dóminum.

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.*

*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.**

AUxílium tuum, nobis, Dómine, quaésumus, placátus impénde : † et intercedénte beáto Mártyre tuo Symphoriáno, * déxteram super nos tuae propitiatiónis exténde. Per Dóminum.

DEny us not, O merciful Lord, thy help : but hearkening to the prayers of thy blessed Martyr Symphorian, stretch forth over us the right hand of thy merciful forgiveness. Through Jesus Christ our Lord.

**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.*

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## 23. St. Philip Benizi Confessor. († 1285)

*Double.*

*August 22,* Similábo. *p.* 133. — *August 23.* Hic vir. *p.* 133.

**Collect.**

DEus, qui per beátum Philíppum Confessórem tuum, exímium nobis humilitátis exémplum tribuísti : † da fámulis tuis próspera mundi ex ejus imitatióne despícere, * et caeléstia semper inquírere. Per Dóminum.

O God, who in blessed Philip hast set before us a marvellous pattern of humility : do thou bestow upon us thy servants the grace to think little, as he did, of the prosperous things of this world, and ever to strive after those of heaven. Through Jesus...

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

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## 24. Saint Bartholomew Apostle.

*Double of II Class.*

**At Vespers,** *all as in Common of the Apostles, p.* 1593. *Prayer.* Omnípotens *as below.*

**AT MASS.**

*Introit.* Míhi autem. *p.* 979.

**Collect.**

OMnípotens sempitérne Deus, qui hujus diéi venerándam sanctámque laetítiam in beáti Apóstoli tui Bartholomaéi festi-

ALmighty and everlasting God, who, because hallowed by its being the festival of thy blessed Apostle Bartholomew, hast made this to be for us a

vitáte tribuísti : † da Ecclésiae tuae, quaésumus ; et amáre quod crédidit, * et praedicáre quod dócuit. Per Dóminum.

day of pleasantness and of spiritual joy : teach thy Church, we beseech thee, ever to love what he loved, and ever to set forth what he taught. Through Jesus Christ our Lord...

*On Sunday, the Collect of the Sunday is added.*

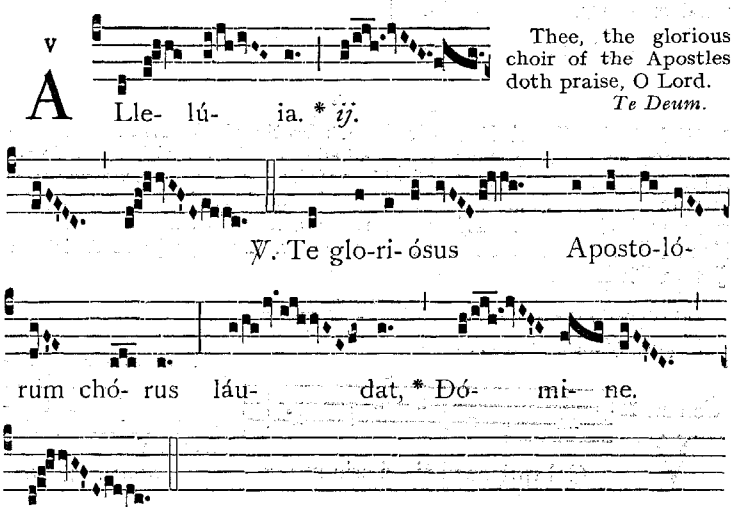
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The various functions in the primitive Church. I Cor. 12, 27-31.*

FRatres : Vos estis corpus Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésia primum apóstolos, secúndo prophétas, tértio doctóres, deínde virtútes, exínde grátias curatiónum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli ? numquid omnes prophétae ? numquid omnes doctóres ? numquid omnes virtútes ? numquid omnes grátiam habent curatiónum ? numquid omnes linguis loquúntur ? numquid omnes interpretántur ? Æmulámini autem charísmata melióra.

BRethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

*Gradual.* Constítues éos. *p.* 1240.




Thee, the glorious choir of the Apostles doth praise, O Lord.
*Te Deum.*

### ✠ Sequentia sancti Evangelii secundum Lucam.

*Jesus chooses his Apostles. The eagerness of the crowds. Luke 6, 12-19.*

IN illo témpore : Exiit Jesus in montem oráre, et erat pernóctans in oratióne Dei. Et cum dies factus esset, vocávit discípulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit) : Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philíppum et Bartholomaéum, Matthaéum et Thomam, Jacóbum Alphaéi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judaéa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quaerébat eum tángere, quia virtus de illo exíbat, et sanábat omnes. Credo.

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.

*Offertory.* Míhi autem. *p.* 982.

### Secret.

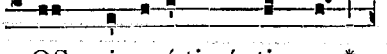
BEáti Apóstoli tui Bartholomaéi solémnia recensántes, quaésumus, Dómine : ut ejus auxílio tua benefícia capiámus, pro quo tibi laudis hóstias immolámus. Per Dóminum nostrum Jesum Christum.

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.*

*Preface of the Apostles, p.* 13.

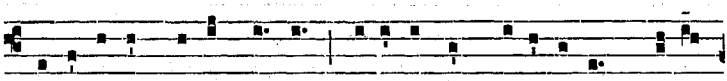
Comm. II



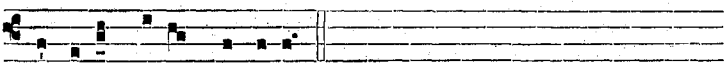
VOS qui secú-ti é-stis me, *

You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

*Matth. 19, 28.*



sedé-bi-tis super sé-des, judi-cántes du-óde-cim tríbus



Isra-el, dí-cit Dóminus.

### Postcommunion.

SUmptum, Dómine, pignus redemptiónis aetérnae : sit nobis, quaésumus; interveniénte beáto Bartholomaéo Apóstolo tuo, vitae praeséntis auxílium páriter et futúrae. Per Dóminum nostrum.

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.*

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## 25. St. Louis King of France, Confessor. († 1270)

*Semi-double.*

*August 24.* Similábo. *p.* 133. — *August 25.* Hic vir. *p.* 133.

### Collect.

DEus, qui beátum Ludovícum Confessórem tuum de terréno regno ad caeléstis regni glóriam transtulísti : † ejus, quaésumus, méritis et intercessióne; * Regis regum Jesu Christi Fílii tui fácias nos esse consórtes : Qui tecum vivit et regnat...

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.

PRaesta, quaésumus, omnípotens Deus : ut, sicut beátus Ludovícus Conféssor tuus, spretis mundi oblectaméntis, soli Regi Christo placére stúduit; ita ejus orátio nos tibi reddat accéptos. Per eúmdem Dóminum.

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 beátum Confessórem tuum Ludovícum mirificásti in terris, et gloriósum in caelis fecísti : eúmdem, quaésumus, Ecclésiae tuae constítue defensórem. Per Dóminum.

O 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...

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¶ *In places where the feast is solemnly kept :*

**Mass.** Os justi. *p.* 1437, *except the three prayers as above, and the following :*

*Epistle.* Justum dedúxit. *p.* 1619.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*The parable of the pounds. Luke 19, 12-26.*

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Homo quidam nóbilis ábiit in regiónem longínquam accípere sibi regnum, et revérti. Vocátis autem decem servis suis, dedit eis decem mnas, et ait ad illos : Negotiámini dum vénio. Cives autem ejus óderant eum : et misérunt legatiónem post illum, dicéntes : Nólumus hunc regnáre super nos. Et factum est, ut redíret accépto regno : et jussit vocári servos, quibus dedit pecúniam, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens : Dómine, mna tua decem mnas acquisívit. Et ait illi : Euge, bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens : Dómine, mna tua fecit quinque mnas. Et huic ait : Et tu esto super quinque civitátes. Et alter venit, dicens : Dómine, ecce mna tua, quam hábui repósitam in sudário : tímui enim te, quia homo austérus es : tollis quod non posuísti, et metis quod non seminásti. Dicit ei : De ore tuo te júdico, serve nequam. Sciébas quod ego homo austérus sum,

AT 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, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant.

tollens quod non pósui, et metens quod non seminávi : et quare non dedísti pecúniam meam ad mensam, ut ego véniens, cum usúris útique exegíssem illam? Et astántibus dixit : Auférte ab illo mnam, et date illi, qui decem mnas habet. Et dixérunt ei : Dómine, habet decem mnas. Dico autem vobis : Quia omni habénti dábitur, et abundábit : ab eo autem, qui non habet, et quod habet, auferétur ab eo.

Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

**Vespers** *as Common of a Confessor not a Bishop, p.* 1662, *with prayer the Collect of the Mass.*

## 26. St. Zephyrinus Pope and Martyr. († 217)

*Simple.*

*August 25.* Iste Sánctus. *p.* 126.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Zephyrínum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Zephyrinus 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,* 967 *and Postcommunion nº 1, p.* 970.

## 27. St. Joseph Calasanctius Confessor. († 1648)

*Double.*

*August 26.* Similábo. *p.* 133. — *August 27.* Hic vir. *p.* 133.

**Collect.**

DEus, qui per sanctum Josephum Confessórem tuum, ad erudiéndam spíritu intelligéntiae ac pietátis juventútem, novum Ecclésiae tuae subsídium providére dignátus es : † praesta,

OGod, who by means of saint Joseph, thy Confessor, hast vouchsafed 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 intercessióne, ita fácere et docére, * ut praémia consequámur aetérna. Per Dóminum.

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.**

ALtáre tuum, Dómine, munéribus cumulámus oblátis : ut ejus nobis fiant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

WE load thine altar, O 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 incremèntum. Per Dóminum.

SAnctified by this divine mystery, we beseech of thee, O Lord, that the intercession of Saint Joseph, thy Confessor, may ensure our continuous growth in the grace of piety. Through Jesus Christ our Lord.

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## 28. St. Augustine Bp., Conf. and Doct. († 430)

*Double.*

*August 27 and 28.* O Dóctor... beáte Augustíne. *p.* 131.

**Collect.**

ADésto supplicatiónibus nostris, omnípotens Deus : † et, quibus fidúciam sperándae pietátis indúlges, intercedénte beáto Augustíno Confessóre tuo atque Pontífice, * consuétae misericórdiae tríbue benígnus efféctum. Per Dóminum.

OAlmighty God, listen, we beseech thee, to our prayers; and do thou, who, in thy loving-kindness, vouchsafest 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 Confessor 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 Hermétem Mártyrem tuum virtúte constántiae in passióne roborásti : *

OGod, who in his passion didst endue blessed Hermes, thy Martyr, with the virtue of fortitude : make

ex ejus nobis imitatióne tríbue; pro amóre tuo próspera mundi despícere, et nulla ejus advérsa 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.**

SAcrifícium tibi, Dómine, laudis offérimus in tuórum commemoratióne Sanctórum: da, quaésumus; 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.

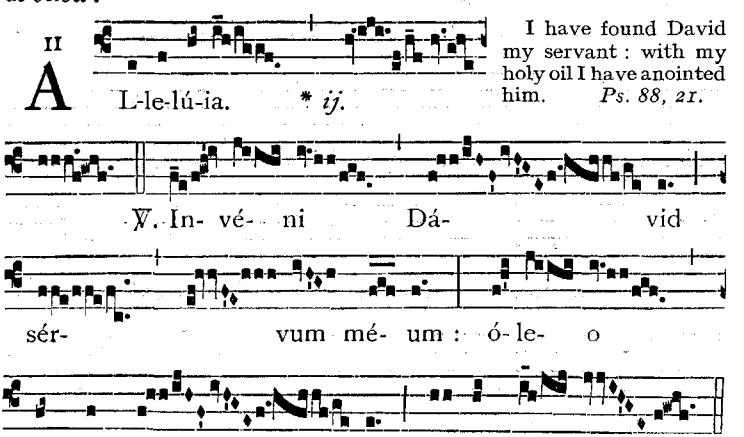
**Postcommunion.**

REpléti, Dómine, benedictióne caelésti, quaésumus cleméntiam tuam: ut, intercedénte beáto Herméte Mártyre tuo, quae humíliter gérimus, salúbriter sentiámus. Per Dóminum nostrum Jesum Christum.

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:*

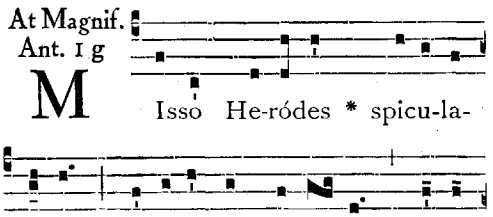
**Mass** *of St. Hermes.* Laetábitur. *p.* 1620 *with the three prayers as above.*

## 29. Beheading of St. John the Baptist. († 29)

*Double major.*

Commemoration at Vespers of August 28.

At Magnif. Ant. 1 g




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.*

*Cant.* Magníficat. 1 g. *p.* 212 *or* 218.

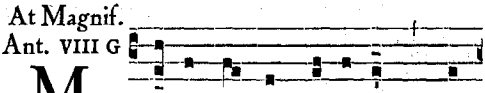
℣. Glória et honóre coronásti éum, Dómine.
℟. Et constituísti éum super ópera mánuum tuárum.

℣. Thou hast crowned him with glory and honour, O Lord.
℟. And hast set him over the works of thy hands.

*Prayer.* Sancti Joánnis. *p.* 1391.

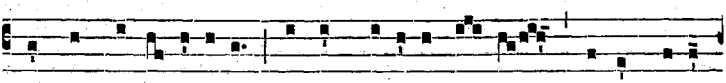
## Commemoration at Vespers of August 29.

At Magnif. Ant. VIII G



M I-sit rex incrédu-lus * mi-

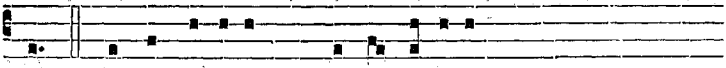
The unbelieving king sent hateful servants; and ordered John to be beheaded.



nístros de-testábi-les : et amputá-ri jús-sit cáput Jo-án-



nis Baptístae. *Cant.* Magní- fi-cat * ánima *mé- a* Dómi-



num. 2. Et exsultávit... *or* Et exsúltávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

℣. Jústus ut palma florébit.

℟. Sicut cédrus Líbani multiplicábitur.

℣. The just man shall flourish like the palm tree :

℟. He shall be multiplied as the cedar of Libanus.

### Collect.

SAncti Joánnis Baptístae Praecursóris et Mártyris tui, quaésumus, Dómine, veneránda festívitas : * salutáris auxílii nobis praestet effectum : Qui vivis...

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.

MUnera, quae tibi, Dómine, pro sancti Mártyris tui Joánnis Baptístae passióne deférimus : quaésumus ; ut ejus obténtu nobis proficiant ad salútem. Per Dóminum nostrum.

WE beseech thee, O Lord, that the offerings which in memory of the passion of thy holy Martyr Saint John the Baptist, we lay before thee, may, in virtue of his prayers, profit us unto salvation. Through Jesus Christ...

### Postcommunion.

COnferat nobis, Dómine, sancti Joánnis Baptístae solémnitas : ut et magnífica sacraménta, quae súmpsimus, significáta venerémur, et in nobis pótius édita gaudeámus. Per Dóminum.

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.**

DEus, qui inter cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martýrii contulísti : * concéde propítius; ut, qui beátae Sabínae Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. 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 Sabina thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

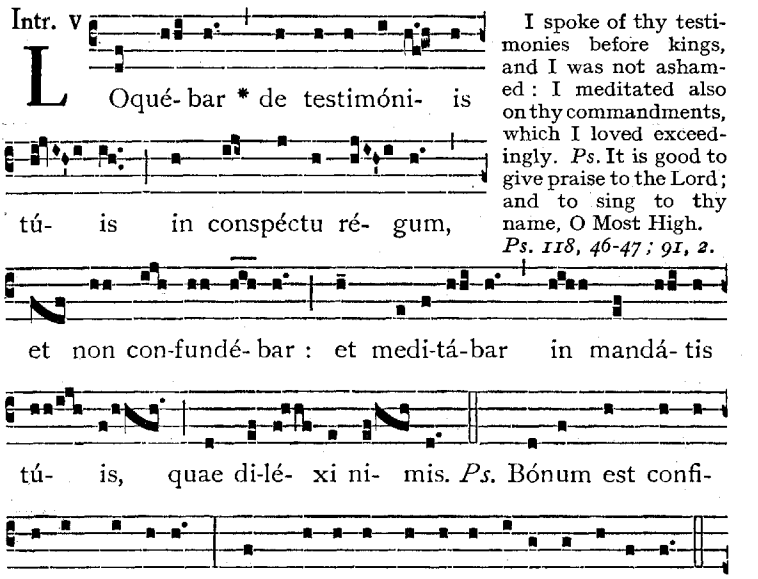
*Secret nº 2 (b), p.* 967 *and Postcommunion nº 14 (b), p.* 972.

*If August 29 falls on Sunday, the Gospel of St. John the Baptist, p.* 1394, *is read at the end of the Mass.*

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¶ *In places where the feast of the Beheading of St. John the Baptist is solemnly kept.*

**AT MASS.**

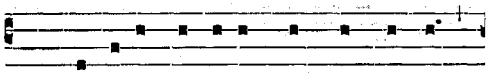



I spoke of thy testimonies before kings, and I was not ashamed : I meditated also on thy commandments, which I loved exceedingly. *Ps.* It is good to give praise to the Lord; and to sing to thy name, O Most High. *Ps. 118, 46-47 ; 91, 2.*

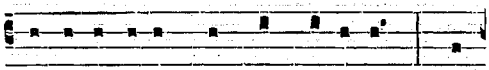


Gló-ri-a Pátri. E u o u a e. Glória Pátri. 5th tone. *p.* 29.

¶ *For St. Francis Xavier, December 3, the Psalm is the following :*



*Ps.* Laudáte Dóminum, ómnes géntes,



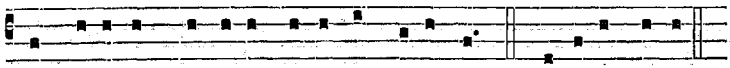
laudá-te é-um, ómnes pópu-li : * quó-

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.

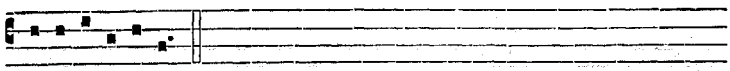
*Ps. 116.*



ni-am confirmá-ta est super nos mi-se-ri-córdi-a é-jus,



et vé-ri-tas Dómini mánet in aetérnum. Gló-ri-a Pátri.



E u o u a e.

*Collect, Secret and Postcommunion of St. John the Baptist, p.* 1391. *On Sunday, the Collect, Secret and the Postcommunion of that Sunday is added.*

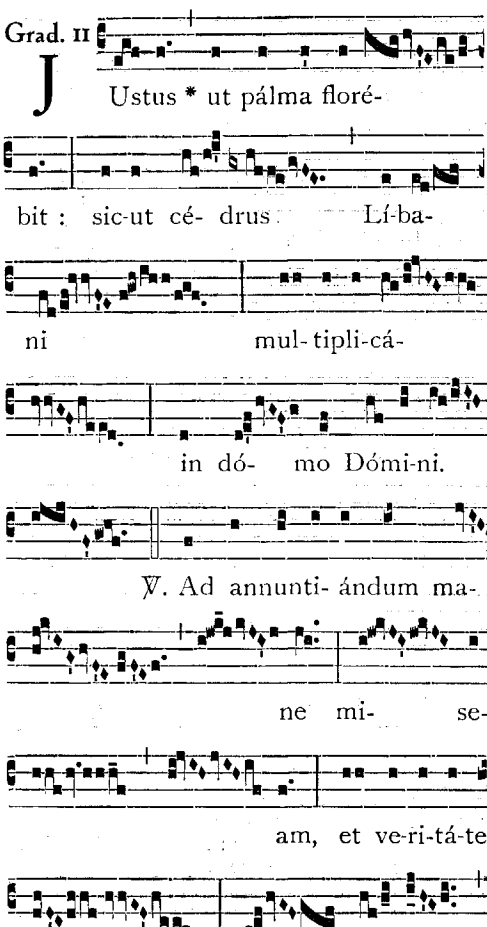
## Lectio Jeremiae Prophetae.

*Jeremias, figure of John the Baptist, encouraged by God for his mission. Jer. 1, 17-19.*

IN diébus illis : Factum est verbum Dómini ad me, dicens : Accínge lumbos tuos, et surge, et lóquere ad Juda ómnia, quae ego praecípio tibi. Ne formídes a fácie eórum : nec enim timére te fáciam vultum eórum. Ego quippe dedi te hódie in civitátem munítam, et in colúmnam férream, et in murum aéreum, super omnem terram, régibus Juda, princípibus ejus, et sacerdótibus, et pópulo terrae. Et bellábunt advérsum te, et non praevalébunt : quia ego tecum sum, ait Dóminus, ut líberem te.

IN those days : The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail : for I am with thee, saith the Lord, to deliver thee.

Grad. II




The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To shew forth thy mercy in the morning, and thy truth in the night. *Ps. 91, 13-14; v. 3.*

Allelúia, allelúia. ℣. Justus germinábit. *p.* 1102.

## ✠ Sequentia sancti Evangelii secundum Marcum.

*The murder of John the Baptist. Mark 6, 17-29.*

IN illo témpore: Misit Heródes, ac ténuit Joánnem, et vinxit eum in cárcere propter Herodíadem uxórem Philíppi fratris sui,

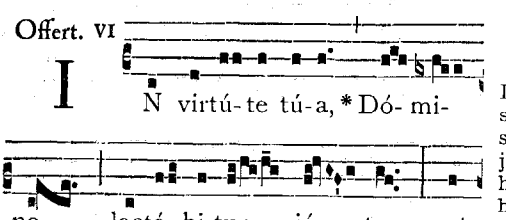
AT that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he

quia dúxerat eam. Dicébat enim Joánnes Heródi : Non licet tibi habére uxórem fratris tui. Heródias autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum : et custodiébat eum, et audíto eo multa faciébat, et libénter eum audiébat. Et cum dies opportúnus accidísset, Heródes natális sui cenam fecit princípibus, et tribúnis, et primis Galilaéae. Cumque introísset fília ipsíus Herodíadis, et saltásset, et placuísset Heródi, simúlque recumbéntibus; rex ait puéllae : Pete a me quod vis, et dabo tibi. Et jurávit illi : Quia quidquid petíeris dabo tibi, licet dimídium regni mei. Quae cum exísset, dixit matri suae : Quid petam? At illa dixit : Caput Joánnis Baptístae. Cumque introísset statim cum festinatióne ad regem, petívit dicens : Volo ut prótinus des mihi in disco caput Joánnis Baptístae. Et contristátus est rex : propter jusjurándum, et propter simul discumbéntes nóluit eam contristáre : sed misso spiculatóre, praecépit afférri caput ejus in disco. Et decollávit eum in cárcere. Et áttulit caput ejus in disco : et dedit illud puéllae, et puélla dedit matri suae. Quo audíto, discípuli ejus venérunt, et tulérunt corpus ejus : et posuérunt illud in monuménto.

had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

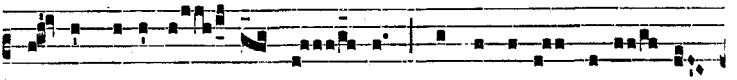
*In places where the feast is solemnly kept,* Credo *is said.*

Offert. VI




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.*



su- per salu-tá- re tú- um exsultábit vehe- mén-

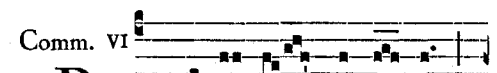


ter : de-sidé- ri- um ánimae é- jus tribu- í- sti



é- i. *P. T.* Alle- lú- ia.

Comm. VI

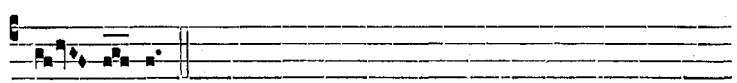


O Lord, thou hast set on his head a crown of precious stones. *Ps. 20, 4.*

P Osu- í- sti, Dómi- ne, *



in cá- pi-te é-jus co-ró- nam de lápi- de pre-



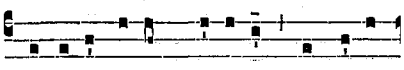
ti- ó- so.

*On Sunday, the last Gospel of that Sunday.*

## AT VESPERS. *(August 28 and 29)*

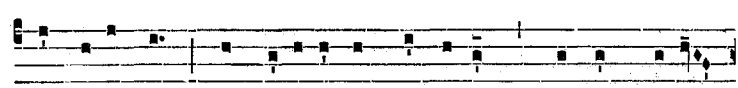
The antiphons are taken from the accounts in the Gospels.

1 Ant. III a

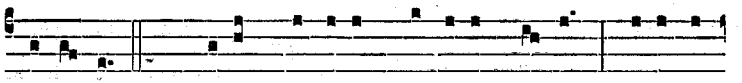


For Herod had apprehended John and bound him and put him into prison, because of Herodias. *Matth. 14, 3.*

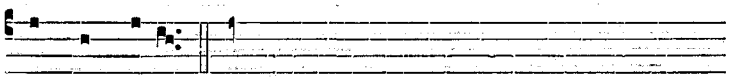
H Eródes enim ténu-it * et ligá-



vit Jo-ánnem, et pósu-it in cárce-rem propter Hero-



dí- a-dem. *Ps.* Díxit Dóminus **Dómino mé-** o : * Séde a



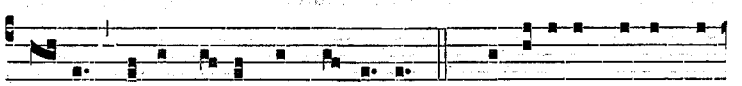
dex*tris* **mé**-is. *Ps.* **Díxit Dóminus.** III a. *p.* 148.

2 Ant. III b



My Lord king, give me in a dish the head of John the Baptist.

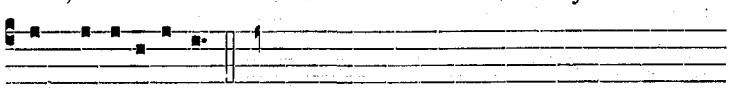
**D** Omine mi rex, * da míhi in



dí-sco cáput Jo- ánnis Baptístae. *Ps.* Confi-tébor tí-bi, Dó-

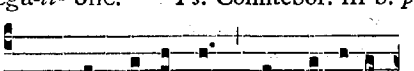


mine, in tóto **córde mé**- o : * in consí-li- o justórum et



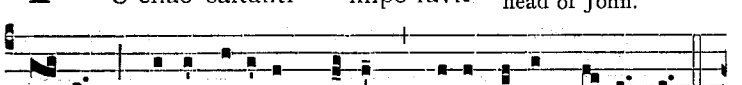
congrega-*ti*- óne. *Ps.* **Confitébor.** III b. *p.* 154.

3 Ant. I f

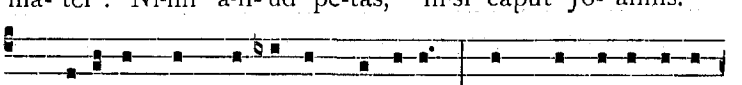


Her mother commanded the young girl who had danced : Ask nothing else but the head of John.

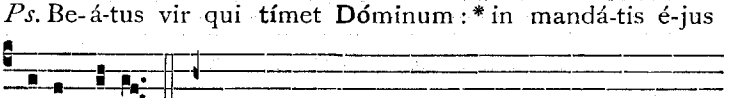
**P** U-éllae saltánti * impe-rávit



má- ter : Ni-hil á-li- ud pé-tas, ni-si cáput Jo- ánnis.

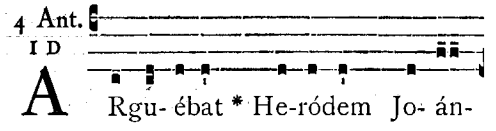


*Ps.* Be-á-tus vir qui **tímet Dóminum** : * in mandá-tis é-jus



*vó-let* **nímis.** *Ps.* **Beátus vir.** I f. *p.* 159.
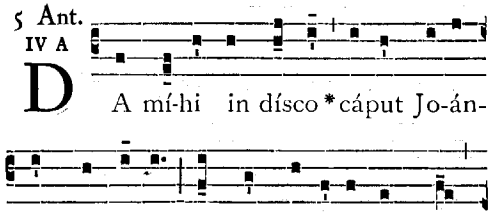
4 Ant. I D




John reproved Herod concerning Herodias, whom he had taken from his brother Philip, when she was his wife.

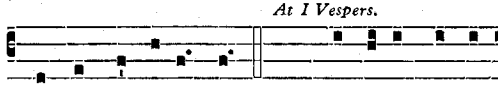
*Ps.* **Laudáte, púeri.** I D. *p.* 166.

5 Ant. IV A




Give me here in a dish the head of John the Baptist. And the king was struck sad, because of his oath. *Matth. 14, 8-9.*

*At I Vespers.*




*At II Vespers.*







*At I Vespers. Ps.* **Laudáte Dóminum.** IV A. *p.* 185.

*At II Vespers. Ps.* **Crédidi.** IV A. *p.* 181.

**Chapter.** *Epistle of St. James 1, 12.*

BEátus vir qui suffert tentatiónem : † quóniam cum probátus fúerit, accípiet corónam vitae, * quam repromísit Deus diligéntibus se.

DEarly 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.

*Hymn.* Déus tuórum mílitum. *p.* 1345.

℣. *and Ant. at Magnif. of the I or II Vespers. p.* 1390.

*Prayer.* Sancti Joánnis Baptístae. *p.* 1391.

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

*The same day.* Saint Sabina Martyr.

**Mass.** Me exspectavérunt. *p.* 1691.

## 30. Saint Rose of Lima Virgin. († 1617)

*Double.*

*August 29.* Véni, spónsa. *p.* 134. — *August 30.* Véni, spónsa. *p.* 135

**Collect.**

BOnórum ómnium largítor, omnípotens Deus, qui beátam Rosam, caeléstis grátiae rore praevéntam, virginitátis et patiéntiae decóre Indis floréscere voluísti : † da nobis fámulis tuis; ut, in odórem suavitátis ejus curréntes, * Christi bonus odor éffici mereámur. Qui tecum vivit et regnat...

ALmighty 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[1] 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.

**Mass.** Dilexísti. *p.* 1683, *except Collect as above.*

*The same day.* Sts. Felix and Adauctus Martyrs. († 303)

*August 29.* Istórum est. *p.* 128.

**Collect.**

MAjestátem tuam, Dómine, súpplices exorámus : * ut, sicut nos júgiter Sanctórum tuó-

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

rum commemoratióne laetíficas; ita semper supplicatióne deféndas. Per Dóminum.

of the prayers of thy saints, since always thou summonest us to keep, with holy rejoicings, their festival days. Through Jesus Christ...

### Secret.

HOstias, Dómine, tuae plebis inténde : et, quas in honóre Sanctórum tuórum devóta mente célebrat, profícere sibi séntiat ad salútem. Per Dóminum nostrum Jesum Christum.

FAvourably 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.

REpléti, Dómine, munéribus sacris : quaésumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper actióne maneámus. Per Dóminum.

THou 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.

**Mass.** *Introit.* Sapiéntiam. *p.* 1444. — Allelúia, allelúia. ℣. Fulgébunt justi. — *Offertory.* Laetámini. *p.* 1626. — *Communion.* Quod dico vóbis. *p.* 1647.

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## 31. St. Raymund Nonnatus Confessor. († 1240)

*Double.*

*August 30.* Similábo. *p.* 133. — *August 31.* Hic vir. *p.* 133.

### Collect.

DEus, qui in liberándis fidélibus tuis ab impiórum captivitáte beátum Raymúndum Confessórem tuum mirábilem effecísti : † ejus nobis intercessióne concéde; ut, a peccatórum vínculis absolúti, * quae tibi sunt plácita, líberis méntibus exsequámur. Per Dóminum.

O 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 nº 11, p.* 969 *and Postcommunion nº 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 Ægídii Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum 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.

**Mass.** Os jústi. *p.* 1669. — **Vespers** *of Common of a Confessor not a Bishop, p.* 1662.

*The same day.*

## The Holy Twelve Brothers Martyrs.

*August 31.* Istórum. *p.* 128.

*Collect, Secret and Postcommunion as of the Holy Machabees, August 1, p.* 1315.

## 2. St. Stephen King of Hungary, Confessor. († 1038)

*Semi-double.*

*Sept. 1.* Similábo. *p.* 133. — *Sept. 2.* Hic vir. *p.* 133.

**Collect.**

COncéde, quaésumus, Ecclésiae tuae, omnípotens Deus : † ut beátum Stéphanum Confessórem tuum, quem regnántem in terris propagatórem hábuit, * propugnatórem habére mereátur gloriósum in caelis. Per Dóminum nostrum.

O 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.**

REspice, quas offérimus, hóstias, omnípotens Deus : et praesta; ut, qui passiónis Do-

GRaciously look down, O Lord, on the Victim we offer up : and by thy grace, enable us who celebrate the

mínicae mystéria celebrámus, imitémur quod ágimus. Per eúmdem Dóminum.

mysteries of our Lord's passion, to imitate what therein is set forth. Through the same our Lord.

**Postcommunion.**

PRaesta, quaésumus, omnípotens Deus : ut beáti Stéphani Confessóris tui fidem cóngrua devotióne sectémur; qui, pro ejúsdem fídei dilatatióne, de terréno regno ad caeléstis regni glóriam méruit pervenire. Per Dóminum.

OAlmighty God, bestow upon us, we beseech thee, the grace, devoutly, 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 ésset súmmus Póntifex. *p.* 130.

**Collect.**

DEus, qui ad tuéndam cathólicam fidem, et univérsa in Christo instauránda, sanctum Pium, summum Pontíficem, caelésti sapiéntia et apostólica fortitúdine replevísti : † concéde propítius; ut, ejus institúta et exémpla sectántes, * praémia consequámur aetérna. Per eúmdem Dóminum.

OGod, 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.*

*Sept. 4.* Sacérdos. *p.* 129. — *Sept. 5.* Amávit éum. *p.* 130.

**Collect.**

DA, quaésumus, omnípotens Deus : † ut beáti Laurentii Confessóris tui atque Pontíficis veneránda solémnitas, * et devotiónem nobis áugeat, et salútem. Per Dóminum.

GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed Laurence, thy Confessor 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.

**Mass.** Státuit. *p.* 1654.

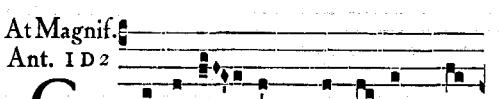
# 8. The Nativity of the B. V. M.

*Double of II Class with Octave simple.*

## AT FIRST VESPERS. *(September 7)*

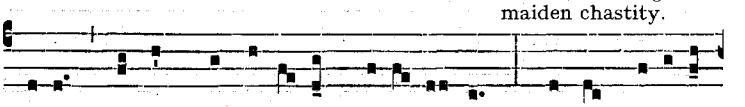
*As at II Vespers, p.* 1410, *except:*

At Magnif.
Ant. I D 2
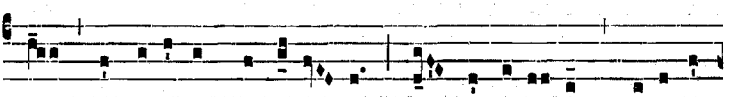


G Lo-ri- ó- sae * Vírgi- nis Ma-

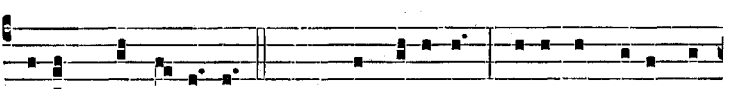
Let us celebrate the most illustrious birth of the glorious Virgin Mary; she received the honour of motherhood without losing her maiden chastity.



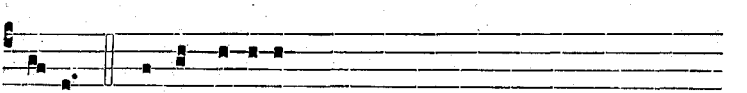
rí-ae órtum digníssimum reco-lá-mus, quae et Genitrí-



cis digni-tá-tem obtínu- it, et virginá- lem pudi-cí-



ti- am non amí- sit. *Cant.* Magní-fi-cat * ánima *mé- a* Dó-



mi-num. 2. Et exsultávit... *Cant.* Magníficat. I D 2. *p.* 212 *or* 218.

*Prayer.* Fámulis tuis. *p.* 1404.

*On Sunday, commemoration of that Sunday.*

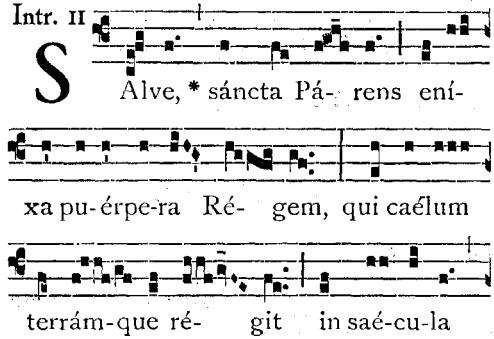
Benedicámus Dómino IV *or* I. *p.* 140. — *Ant.* Sálve, Regína. *p.* 243.

**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.

Intr. II




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.*

Glória Pátri. 2nd tone. *p.* 28.

### Collect.

FAmulis tuis, quaésumus, Dómine, caeléstis grátiae munus impertíre : † ut, quibus beátae Vírginis partus éxstitit salútis exórdium; * Nativitátis (*July 2 :* Visitatiónis) ejus votíva solémnitas pacis tríbuat 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.

*On Sunday, the Collect of the Sunday is added.*

*September 8, Epistle of the Immaculate Conception, p.* 997.

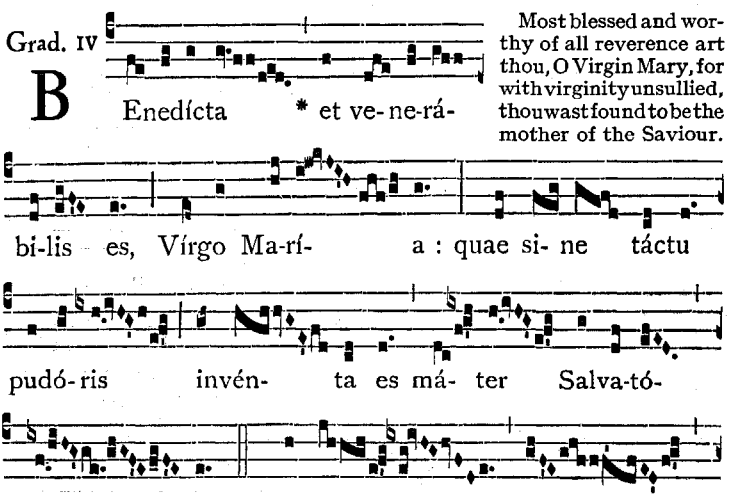
*July 2, feast of the Visitation, Epistle as follows :*

### Lectio libri Sapientiae.

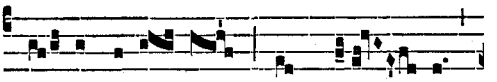
*The lovers of the Song of Songs, 2, 8-14, understood of God and the soul of Mary.*

ECce iste venit sáliens in móntibus, transíliens colles : símilis est diléctus meus cápreae, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, prospíciens per cancéllos. En diléctus meus lóquitur mihi : Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit : vox túrturis audíta est in terra nostra : ficus prótulit grossos suos : víneae floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni : colúmba mea in foramínibus petrae, in cavérna macériae, osténde mihi fáciem tuam, sonet vox tua in áuribus meis : vox enim tua dulcis, et fácies tua decóra.

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.

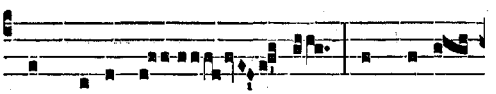



Most blessed and worthy of all reverence art thou, O Virgin Mary, for with virginity unsullied, thou wast found to be the mother of the Saviour.



Dé- i Géni- trix, quem tó- tus

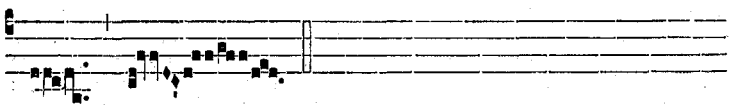
℣. O Virgin Mother of God, the world suffices not to contain him, who, made man, was shut up in thy womb.



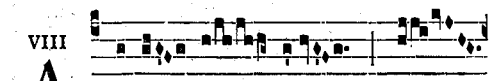
non cápit ór- bis, in tú-a



se cláu- sit ví- sce-ra * fá-ctus hó- mo.



VIII

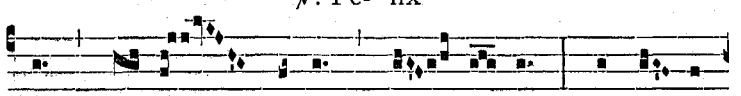


A Lle- lú- ia. * *ij.*

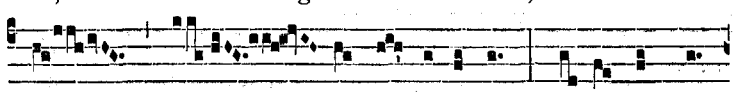
Happy indeed art thou, O sacred virgin Mary, and of all high praise most worthy: for out of thee has risen the sun of justice, Christ who is our God.



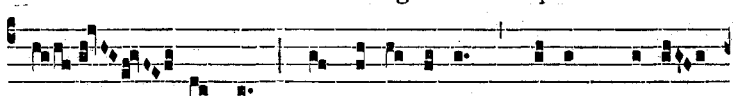
℣. Fé- lix



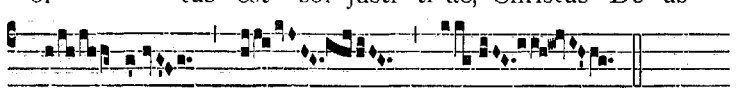
es, sá-cra Vírgo Ma- rí- a, et ómni



láu- de di-gníssima: qui- a ex te



ór- tus est sol justí- ti-ae, Chrístus Dé- us



* nó- ster.

## Gospel on September 8.

✠ **Initium sancti Evangelii secundum Matthaeum.**

*The genealogy of Jesus. Matth. 1, 1-16.*

Liber generatiónis Jesu Christi fílii David, fílii Abraham. Abraham génuit Isaac. Isaac autem génuit Jacob. Jacob autem génuit Judam, et fratres ejus. Judas autem génuit Phares, et Zaram de Thamar. Phares autem génuit Esron. Esron autem génuit Aram. Aram autem génuit Amínadab. Amínadab autem génuit Naásson. Naásson autem génuit Salmon. Salmon autem génuit Booz de Rahab. Booz autem génuit Obed ex Ruth. Obed autem génuit Jesse. Jesse autem génuit David regem.

David autem rex génuit Salomónem ex ea, quae fuit Uríae. Sálomon autem génuit Róboam. Róboam autem génuit Abíam. Abías autem génuit Asa. Asa autem génuit Jósaphat. Jósaphat autem génuit Joram. Joram autem génuit Oziam. Ozías autem génuit Jóatham. Jóatham autem génuit Achaz. Achaz autem génuit Ezechíam. Ezechías autem génuit Manássen. Manásses autem génuit Amon. Amon autem génuit Josíam. Josías autem génuit Jechoníam, et fratres ejus in transmigratióne Babylónis.

Et post transmigratiónem Babylónis : Jechonías génuit Saláthiel. Saláthiel autem génuit Zoróbabel. Zoróbabel autem génuit Abiud. Abiud autem génuit Eliacim. Eliacim autem génuit Azor. Azor autem génuit Sadoc. Sadoc autem génuit Achim. Achim autem génuit Eliud. Eliud autem génuit Eleázar. Eleázar autem génuit Mathan. Mathan autem génuit Jacob. Jacob autem génuit Joseph virum Maríae, de qua natus est Jesus, qui vocátur Christus.

Credo.

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 Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon.

And, after the transmigration of Babylon, Jechonias 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.

## Gospel on July 2.

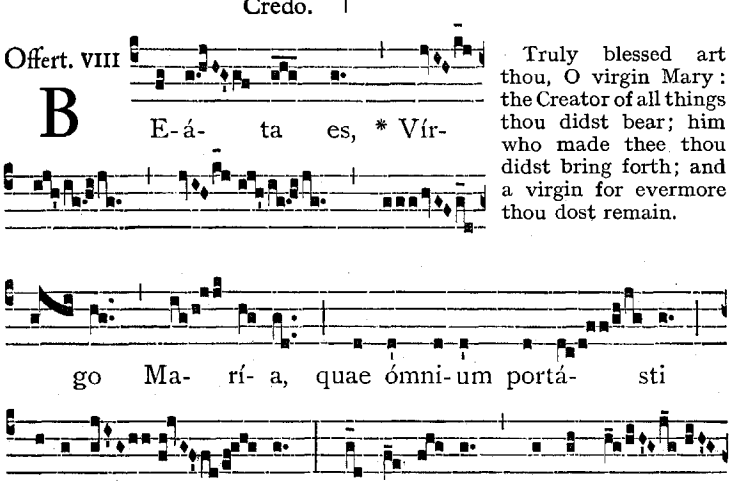
### ✠ Sequentia sancti Evangelii secundum Lucam.

*The meeting of Mary and Elizabeth. Luke 1, 39-47.*

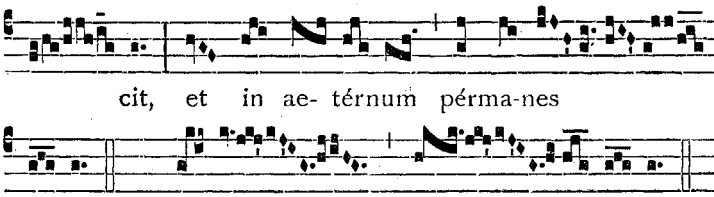
IN illo témpore : Exsúrgens María ábiit in montána cum festinatióne in civitátem Juda : et intrávit in domum Zacharíae, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Maríae Elísabeth, exsultávit infans in útero ejus : et repléta est Spíritu Sancto Elísabeth : et exclamávit voce magna, et dixit : Benedícta tu inter mulíeres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuae in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quae credidísti, quóniam perficiéntur ea, quae dicta sunt tibi a Dómino. Et ait María : Magníficat ánima mea Dóminum : et exsultávit spíritus meus in Deo salutári meo.

Credo.

AT that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost : and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.




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.

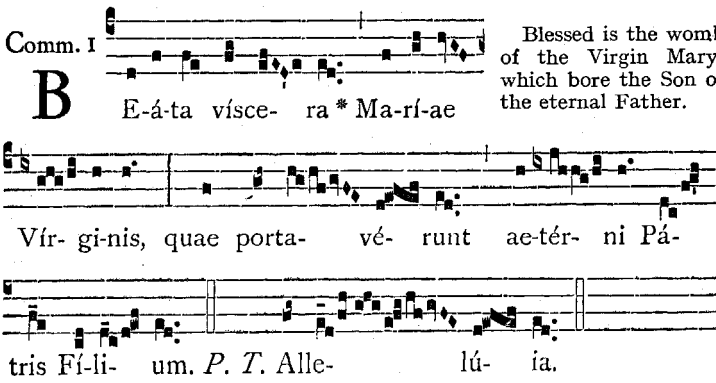



**Secret.**

UNigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Nativitátis (*or* Visitatiónis) ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Qui tecum vivit et regnat.

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.

*On Sunday, the Secret of the Sunday is added.*
*Preface of the B. V. M. p.* 13. (Et te in Nativitáte *or* in Visitatióne).




Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

**Postcommunion.**

SUmpsimus, Dómine, celebritátis ánnuae votíva sacraménta: praesta, quaésumus; ut et temporális vitae nobis remédia praébeant, et aetérnae. Per Dóminum.
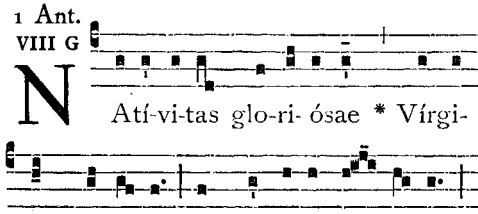
GRant, we beseech thee, O Lord, that thy holy sacraments, which we have received in celebration of this festival-day, may be for us both a healing remedy against all the ills of this life, and an earnest of happiness in that which is to come. Through Jesus.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

## 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.
VIII G

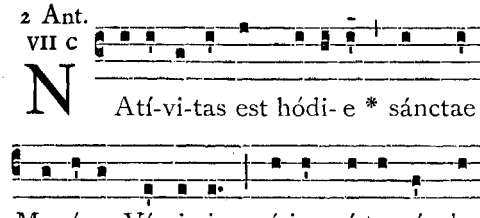



It is the Birthday of the glorious Virgin Mary, of the race of Abraham, of the tribe of Juda, of the noble family of David.

*Ps.* Díxit Dóminus. VIII G. *p.* 151.

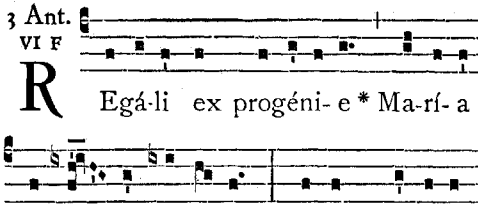
Eternal Kingship and Priesthood of the Son of God, the Son of Mary.

2 Ant.
VII C
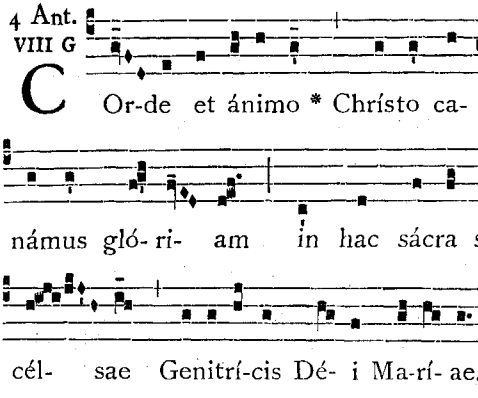



To-day is the Birthday of the holy Virgin Mary, whose glorious life is the honour of all the Churches.

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.

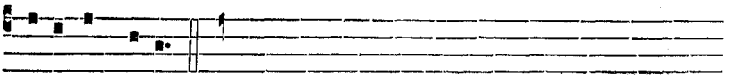



Issued of royal race, Mary is resplendent; may her prayers aid us, with mind and soul we most devoutly pray.

**Praise of Jerusalem, the figure of Our Lady.**

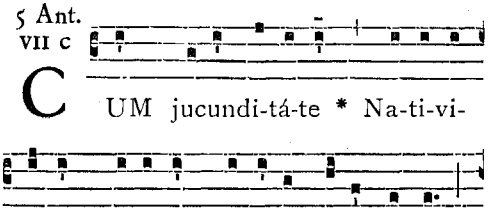



With heart and mind let us sing glory to Christ in this sacred feast of Mary the great Mother of God.

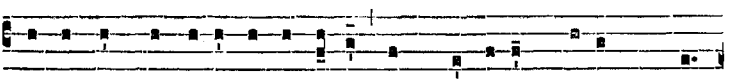


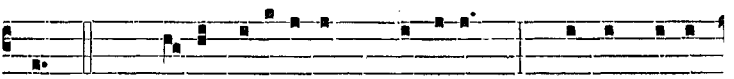
dí-*fi-cant* é-am. *Ps.* Nisi Dóminus. VIII G. *p.* 195.

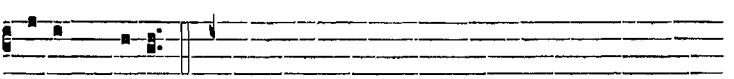
Mary was the city kept jealously by God; the Beloved to whom many children are promised.




With gladness let us keep the Birthday of the blessed Mary, that she may intercede for us to the Lord Jesus Christ.




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.*

AB inítio et ante saécula creáta sum, † et usque ad futúrum saéculum *non* désinam, * et in habitatióne sancta coram ipso minístrávi.
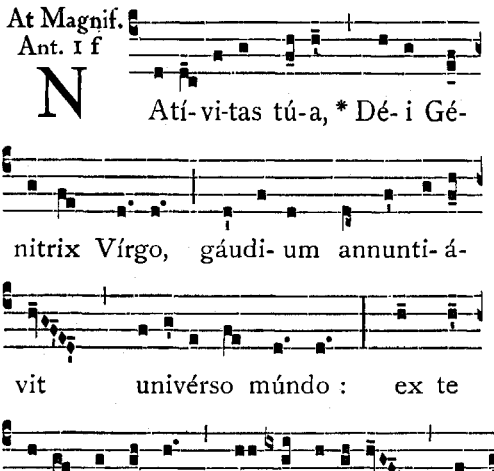
FRom the beginning, and before the world, was I created, and unto the world to come I shall not cease to be: and in the holy dwelling place I have ministered before him.

*Hymn.* Ave máris stélla. *p.* 1360.

℣. Natívitas est hódie sánctae Maríae Vírginis.
℟. Cujus víta ínclyta cúnctas illústrat ecclésias.

℣. To-day is the Birthday of the holy Virgin Mary.
℟. Whose glorious life is the honour of all the Churches.

At Magnif.
Ant. 1 f




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.

*Prayer.* Fámulis tuis. *p.* 1404.

*When September 8 falls a Sunday, commemoration of that Sunday is added.*

Benedicámus Dómino IV (*or* I). *p.* 140. — *Ant.* Sálve, Regína. *p.* 243.

*The same day.*

*In churches dedicated to* St. Adrian.

**Mass.** In virtúte. *p.* 1618.

## 9. St. Gorgonius Martyr. († 303)

*Simple.*

**Collect.**

SAnctus tuus, Dómine, Gorgónius sua nos intercessióne laetíficet : * et pia fáciat solemnitáte gaudére. Per Dóminum.

MAY our having invoked holy Gorgonius, thy saint, be to us a cause of joy, O Lord, and cause us gladly to welcome his kindly festival. Through Jesus Christ our Lord.

**Secret.**

GRata tibi sit, Dómine, nostrae servitútis oblátio : pro qua sanctus Gorgónius Martyr intervéntor exsístat. Per Dóminum nostrum.

MAY the holy Martyr Gorgonius, O Lord, plead with thee on our behalf, and may the offerings of thy servants thus find favour in thy sight. Through Jesus Christ our Lord.

**Postcommunion.**

FAmíliam tuam, Deus, suávitas aetérna contíngat et végetet : quae in Mártyre tuo Gorgónio Christi Fílii tui bono júgiter odóre pascátur : Qui tecum vivit et regnat.

MAY that sweetness, which faileth not, descend upon and quicken thine household, O Lord : and in thy Martyr Gorgonius, may it ever be refreshed by the good odour of Christ, thy Son. Who lives and reigns.

**Mass.** Laetábitur. *p.* 1620 *with Prayers as above.*

## 10. St. Nicholas of Tolentino Confessor. († 1306)

*Double.*

*Sept. 9.* Similábo. *p.* 133. — *Sept. 10.* Hic vir. *p.* 133.

**Collect.**

ADésto, Dómine, supplicatiónibus nostris, quas in beáti Nicolái Confessóris tui solemnitáte deférimus : † ut, qui nostrae justítiae fidúciam non habémus, * ejus, qui tibi plácuit, précibus adjuvémur. Per Dóminum.

GIve ear, O Lord, to our supplication, put up on the festival-day of thy holy Confessor Nicholas, 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.

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

## 11. Sts. Protus and Hyacinth Martyrs. († 260)

*Simple.*

*Sept. 10.* Istórum est. *p.* 128.

**Collect.**

BEatórum Mártyrum tuórum Proti et Hyacínthi nos, Dómine, fóveat pretiósa conféssio : * et pia júgiter intercéssio tueátur. Per Dóminum.

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.**

PRO sanctórum Mártyrum tuórum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quae debémus, exsólvimus : praesta, quaésumus; ut remédium nobis perpétuae salútis operéntur. Per Dóminum.

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.**

UT percépta nos, Dómine, tua sancta purificent : beatórum Mártyrum tuórum Proti et Hyacínthi, quaésumus, implóret orátio. Per Dóminum.

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... túi sáncti Nóminis commemoratiónem. *p.* 1708. ℣. Dignáre me.

*Sept. 12. Ant.* Beátam me dícent. *p. 1717.* ℣. Dignáre.

**Collect.**

CONcéde, quaésumus, omnípotens Deus : † ut fidéles tui, qui sub sanctíssimae Vírginis Maríae Nómine et protectióne laetántur; ejus pia intercessióne, a cunctis malis liberéntur in terris, * et ad gáudia aetérna perveníre mereántur in caelis. Per Dóminum.

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.

*Secret.* Tua, Dómine. *p.* 691 *and Postcommunion.* Sumptis, Dómine. *p.* 692.

¶ *When commemoration is made of the Feast of the Most Holy Name of Mary at Mass of Sunday, the Gospel of the Feast,* Missus est Angelus. *p.* 1117, *is read at the end of Mass.*

**At Mass.** *Introit.* Vúltum túum. *p.* 1112. — *Epistle.* Ego quási vítis. *p.* 1378.

*Gradual.* Benedícta. *p.* 1405. Allelúia, allel. ℣. Post pártum. *p.* 1719.

*Gospel of the Annunciation, p.* 1117. Credo.

*Offertory.* Ave María. *p.* 297.

*Communion.* Beáta víscera. *p.* 1409.

**Vespers** *as Common of the B. V. M. p.* 1708, *except prayer as above.*

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## 14. The Exaltation of the Holy Cross.

*Double major.*

**At I Vespers,** *the Office is said as on the Feast of the Finding of the Holy Cross, May 3, p.* 1159, *with the following exception.* Allelúia *is omitted at the end of the Antiphons, and* ℣., *except at the third Antiphon of Vespers.*

*The Hymn* Vexílla Régis *is sung with its customary chant and doxology. In the 6th stanza,* O Crux, áve, spes única, In hac triúmphi glória... *is said.*

*Prayer.* Deus, qui hodiérna die. *as below.*

### AT MASS.

*Introit.* Nos autem. *p.* 1161.

### Collect.

DEus, qui nos hodiérna die Exaltatiónis sanctae Crucis ánnua solemnitáte laetíficas : † praesta, quaésumus; ut, cujus mystérium in terra cognóvimus, * ejus redemptiónis praémia in caelo mereámur. Per eúmdem Dóminum.

O 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.*

*Epistle.* Hoc enim sentíte in vobis. *p.* 525.

*Gradual.* Christus fáctus est. *p.* 546.

Allelúia, allelúia. ℣. Dúlce lignum. *p.* 1162.

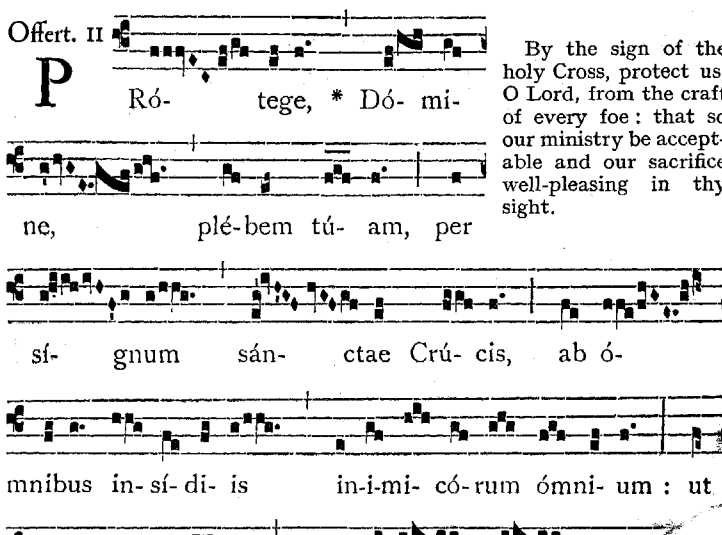
## ✠ Sequentia sancti Evangelii secundum Joannem.

*Jesus exalted on the Cross will be triumphant. John 12, 31-36.*
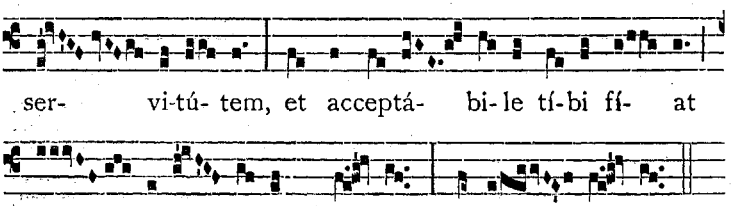
IN illo témpore : Dixit Jesus turbis Judaeórum : Nunc judícium est mundi : nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, signíficans qua morte esset moritúrus.) Respóndit ei turba : Nos audívimus ex lege, quia Christus manet in aetérnum : et quómodo tu dicis : Opórtet exaltári Fílium hóminis ? Quis est iste Fílius hóminis ? Dixit ergo eis Jesus : Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebrae comprehéndant : et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, crédite in lucem, ut fílii lucis sitis. Credo.

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.

Offert. II




By the sign of the holy Cross, protect us, O Lord, from the craft of every foe : that so our ministry be acceptable and our sacrifice well-pleasing in thy sight.




**Secret.**

JEsu Christi Dómini nostri Córpore et Sánguine saginándi, per quem Crucis est sanctificátum vexíllum : quaésumus, Dómine Deus noster; ut, sicut illud adoráre merúimus, ita perénniter ejus glóriae salutáris potiámur effectu. Per eúmdem Dóminum.

WE are now, O Lord our God, about to be filled with bread from heaven, the very Body and Blood of our Lord Jesus Christ, by whom the banner of the holy Cross was hallowed : grant, we beseech thee, that since we have been found worthy to worship that same holy Cross, it may be ours to enjoy for evermore the glorious salvation it has won for us. Through the same our Lord.

*On Sunday, Secret of the Sunday is added.*

*Preface of the Cross, p.* 502.

*Communion.* Per sígnum Crúcis. *p.* 1164.

**Postcommunion.**

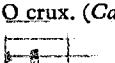
ADésto nobis, Dómine Deus noster : et quos sanctae Crucis laetári facis honóre, ejus quoque perpétuis defénde subsídiis. Per Dóminum.

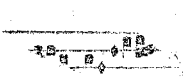
BE thou with us, O Lord, our God : and defend, with thine abiding help, those whom thou inspirest joyfully to do honour to the holy Cross. Through Jesus Christ our Lord.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

*Vespers of 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* O crux. (*Cant.* Magníficat. 1. D$^{a}$. 212 *or* 218), *as below, p.* 1419.





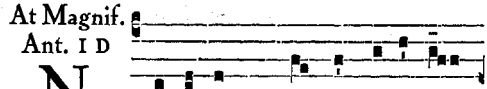
# 15. The Feast of the Seven Sorrows of the B. V. M.

*Double of II Class.*

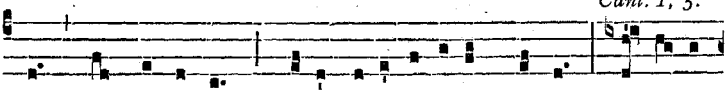
## AT FIRST VESPERS. *(September 14)*

*All as at II Vespers, p.* 1428, *except :*

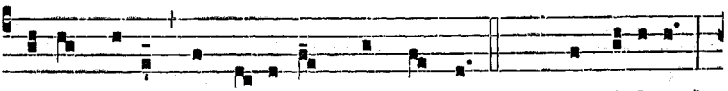
At Magnif. Ant. I D



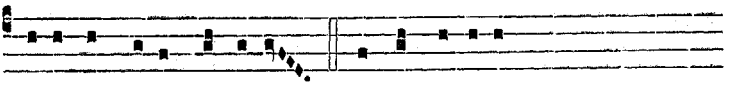

Consider me not that I am brown, for the sun has changed my colour; my mother's sons have fought against me. *Cant. 1, 5.*



re, quod fúsca sim, qui- a deco-lo-rávit me sol : fí- li- i



mátris mé-ae pugna-vé-runt contra me. *Cant.* Magní-ficat *



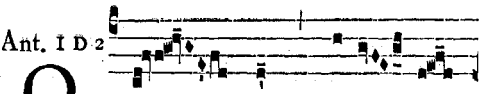
ánima *mé-a* Dóminum. 2. Et exsultávit...

*Cant.* Magnificat. I D. *p.* 212 *or* 218.

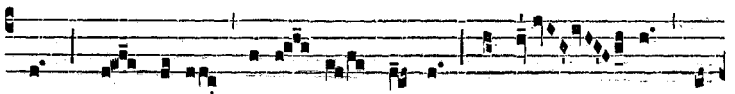
*Prayer.* Deus, in cujus passióne. *p.* 1421.

### Commemoration of the Holy Cross.
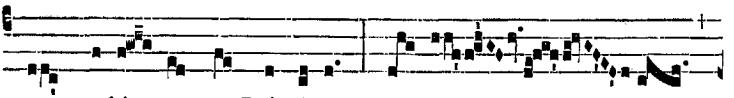
Ant. I D 2




O blessed Cross, who alone was worthy to bear the King of heaven, the Lord.



cta! quae só-la fu-í- sti dígna portá- re Ré-



gem caeló- rum et Dóminum, al-le-



lú- ia. E u o u a e.

℣. Hoc sígnum Crúcis érit in caélo.
℟. Cum Dóminus ad judicándum vénerit.

℣. This sign of the Cross shall be in heaven.
℟. When the Lord shall come to judge.

*Prayer.* Deus, qui nos hodiérna. *p.* 1416.

*On Sunday, commemoration of the Sunday is added.*

Benedicámus Dómino IV. *p.* 140. — *Ant.* Sálve, Regína. *p.* 243.

**At Compline,** *Hymn nº 7, p.* 251, *with special doxology.*

## AT MASS.

Intr. I

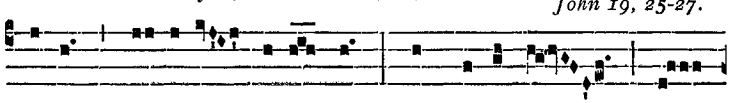


S Tá-bant * juxta Crú- cem Jé-



su má-ter é-jus, et só-ror mátris

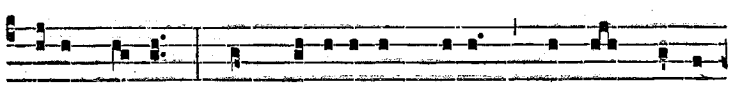
There stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. ℣. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother. *John 19, 25-27.*



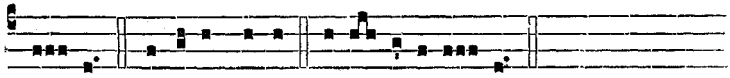
é-jus Ma- rí- a Clé- ophae, et Sa-lóme, et



Ma- rí- a Magda- lé- ne. ℣. Mú-li- er, ecce fí-li- us tú-us:



díxit Jé- sus; * ad discípu-lum autem: Ecce má-ter



tú- a. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 1st tone. *p.* 28.

## Collect.

DEus, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Vírginis et Matris Maríae dolóris gládius pertransívit : † concéde propítius; ut, qui dolóres ejus venerándo recólimus, * passiónis tuae efféctum felícem consequámur : Qui vivis 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.*

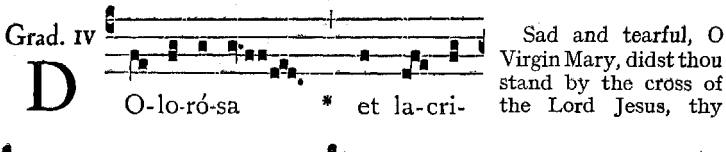
## Lectio libri Judith.

*The praises of Judith, type of Mary. Judith 13, 22 and 23-25.*

BEnedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros. Benedícta es tu fília a Dómino Deo excélso, prae ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit caelum et terram : quia hódie nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in aetérnum, pro quibus non pepercísti ánimae tuae propter angústias et tribulatiónem géneris tui, sed subvenísti ruínae ante conspéctum Dei nostri.
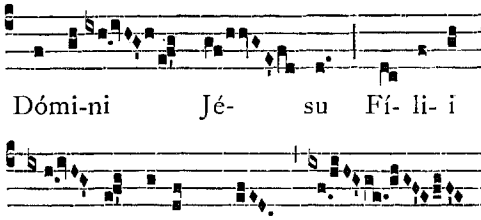
THE Lord hath blessed thee by his power, who by thee hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not 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.

Grad. IV
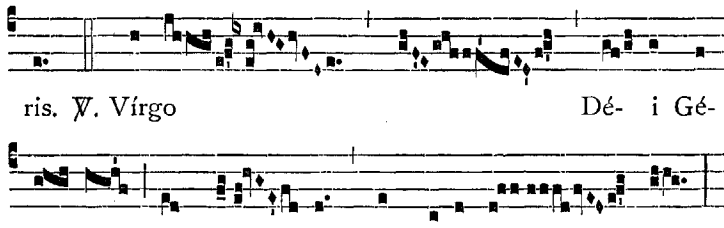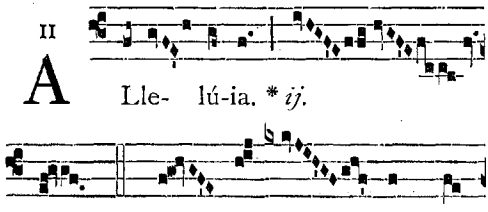


D O-lo-ró-sa * et la-cri- má- bi-lis es, Vírgo Ma-rí- a, stans júxta Crúcem

Sad and tearful, O Virgin Mary, didst thou stand by the cross of the Lord Jesus, thy



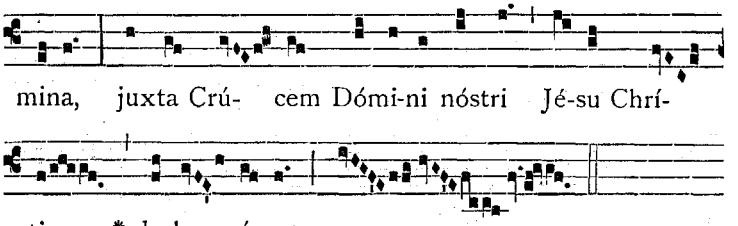

Son, our Redeemer. ℣. O virgin Mother of God, he whom the whole world sufficeth not to contain, beareth this punishment of the cross; he, the author of life made man.





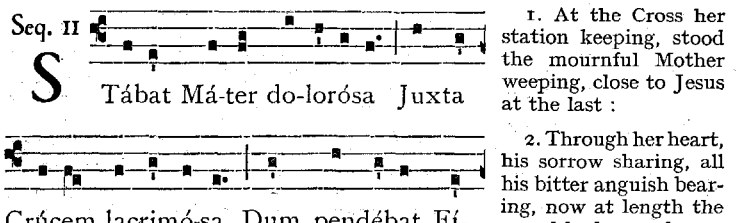


Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of grief.




The text is ascribed to Jacopone de Todi († 1316); this melody is by Dom Fontaines, monk of Solesmes († 1870).

Seq. II

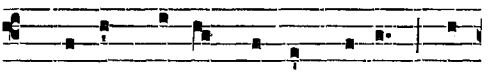



1. At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus at the last :

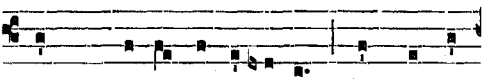
2. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword had passed.

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.



5. Quis est hómo, qui non flé-ret, Má-



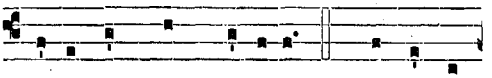
trem Chrísti si vi-dé-ret In tánto



supplí-ci-o? 6. Quis non pósset contri-
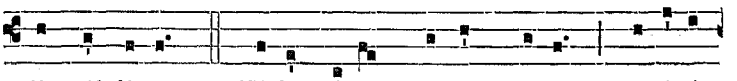


stá-ri, Chrísti Mátrem contemplá-ri



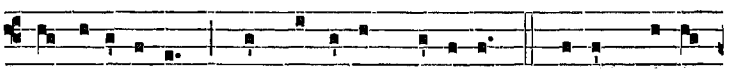
Do-léntem cum Fí-li-o? 7. Pro peccá-



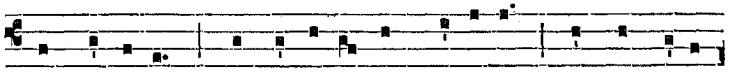
tis sú-ae géntis Ví-dit Jé-sum in torméntis, Et flagél-



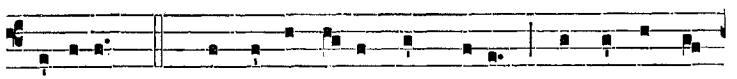
lis súbdi-tum. 8. Ví-dit sú-um dúlcem ná-tum Mo-ri-én-



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, whelmed in miseries so deep Christ's dear Mother to behold?

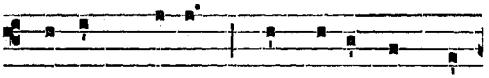
6. Can the human heart refrain from partaking in her pain, in that Mother's pain untold?

7. Bruised, derided, cursed, defiled, she beheld her tender Child all with bloody scourges 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



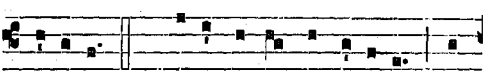
Chrístum Dé- um, Ut sí-bi compla-



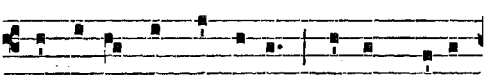
ce- am. 11. Sáncta Máter, ístud ágas,



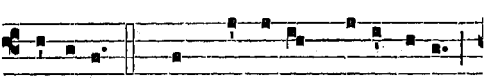
Cru-ci-fíxi fíge plágas Córdi mé- o



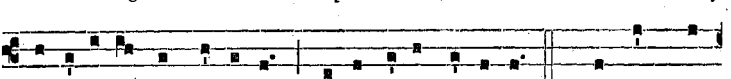
vá-lide. 12. Tú- i ná-ti vulnerá-ti, Tam



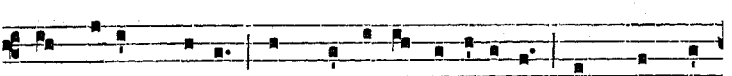
digná-ti pro me pá-ti, Poénas mécum



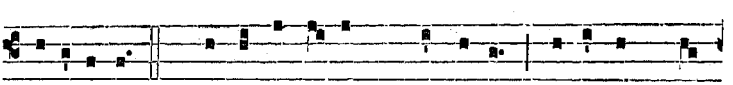
dí-vide. 13. Fac me técum pi- e flére,



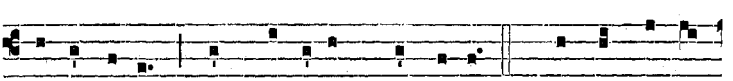
Cru-ci-fíxo condo-lé-re, Donec égo víxe-ro. 14. Juxta Crú-



cem técum stá-re, Et me tí-bi so-ci- á-re In plánctu



de-síde-ro. 15. Vírgo vírgi-num praeclá-ra, Mí-hi jam non



sis amá-ra : Fac me técum plánge-re. 16. Fac, ut pórtem

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;

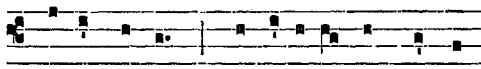
12. Let me share with thee his pain, who for all my sins was slain, who for me in torments died.

13. Let me mingle tears with thee, mourning him who mourned for me, all the days that I may live :

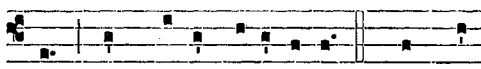
14. By the Cross with thee to stay, there with thee to weep and pray; is all I ask of thee to give.

15. Virgin of all virgins blest! listen to my fond request; let me share thy grief divine :

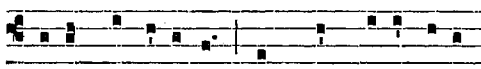
16. Let me, to my latest breath, in my



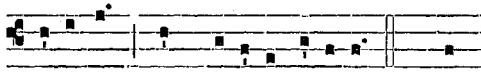
Christi mórtem, Passi- ónis fac consór-



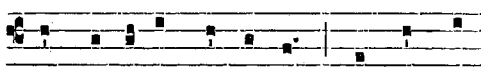
tem, Et plágas recó-le-re. 17. Fac me



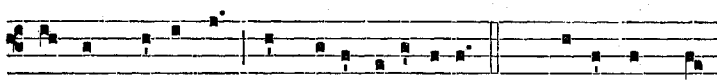
plágis vulnerá-ri, Fac me Crúce ine-



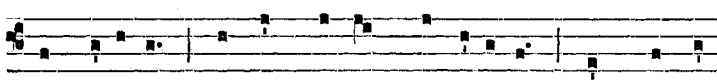
bri- á-ri, Et cru-óre Fí-li- i. 18. Flám-



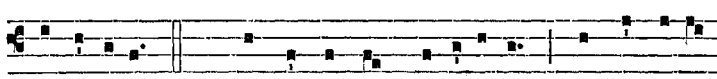
mis ne ú-rar succénsus, Per te, Vír-



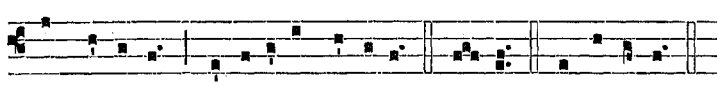
go, sim de-fénsus In dí- e judí-ci- i. 19. Chríste, cum sit



hinc exí-re, Da per Mátrem me veni-re Ad pálmam



victó-ri-ae. 20. Quando córpus mo-ri- é-tur, Fac, ut áni-



mae doné-tur Pa-radí-si gló-ri- a. Amen. (Alle-lú-ia).

body bear the death of that dying Son of thine.

17. Wounded with his every wound, steep my soul till it has swooned in his very Blood away.

18. Be to me, O Virgin, nigh, lest in flames I burn and die, in that awful Judgment day.

19. Christ, when thou shalt call me hence, be thy Mother my defence, be the Cross my victory:

20. While my body here decays, may my soul thy goodness praise, safe in Paradise with thee.

### ✠ Sequentia sancti Evangelii secundum Joannem.

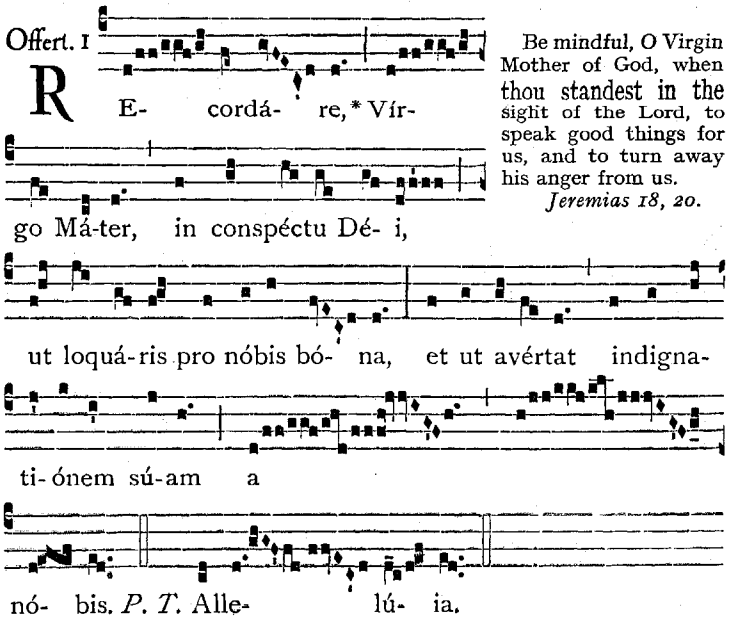
*Jesus gives his Mother to St. John and to all Christians.*
*John 19, 25-27.*

IN illo témpore: Stabant juxta Crucem Jesu mater ejus, et soror matris ejus María Cléo-

AT that time, there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas,

phae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae : Múlier, ecce fílius tuus. Deínde dicit discípulo : Ecce mater tua. Et ex illa hora accépit eam discípulus in sua. Credo.

and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.




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.*

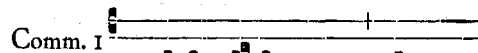
## Secret.

OFférimus tibi preces et hóstias, Dómine Jesu Christe, humíliter supplicántes : ut qui Transfixiónem dulcíssimi spíritus beátae Maríae Matris tuae précibus recensémus; suo suorúmque sub Cruce Sanctórum consórtium multiplicáto píissimo intervéntu, méritis mortis tuae, méritum cum beátis habeámus : 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.
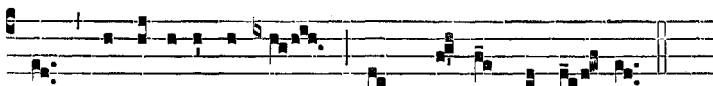
*On Sunday, the Secret of the Sunday is added.*
*Preface of the B. V. M.* Et te in Transfixióne. *p.* 13.

Comm. I




Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.







**Postcommunion.**

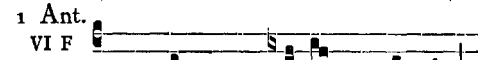
SAcrifícia, quae súmpsimus, Dómine Jesu Christe, Transfixiónem Matris tuae et Vírginis devóte celebrántes : nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum : Qui vivis et regnas.

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.*
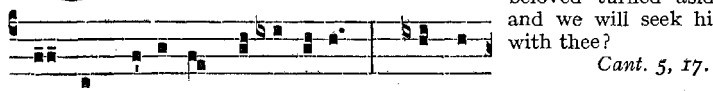
## AT SECOND VESPERS. *(September 15)*

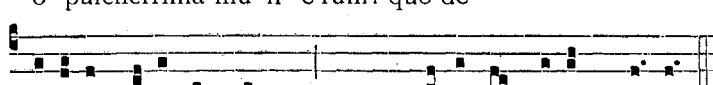
1 Ant.
VI F




Whither is thy beloved gone, O thou most beautiful among women? Whither is thy beloved turned aside, and we will seek him with thee?

*Cant. 5, 17.*

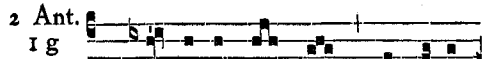



*Ps.* Díxit Dóminus Dómi*no* mé- o : * Séde a *déxtris* mé- is.

*Ps.* Díxit Dóminus. VI F. *p.* 150.

2 Ant.
I g
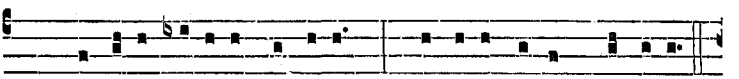


R E-cé-di-te a me, * amáre

Depart from me, I will weep bitterly : labour not to comfort me. *Isaias 22, 4.*



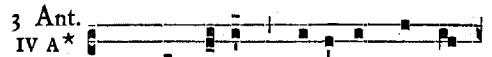
flé-bo : no-lí-te incúmbe-re ut conso-lémi-ni me.



*Ps.* Laudáte, **pú**-eri, **Dó**minum : * laudáte *nómen* **Dó**mi-ni.

*Ps.* Laudáte púeri. I g. *p.* 106.

3 Ant.
IV A*



N ON est é- i * spé-ci- es neque

There is no beauty in him, nor comeliness : and we have seen him, and there was no sightliness. *Isaias 53, 2.*



dé-cor : et ví-dimus é- um, et non é-rat aspéctus. *Ps.* Lae-

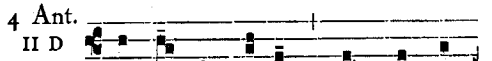


tátus sum in his quae d*ícta sunt* **mí**-hi : * In dómum *Dó-*



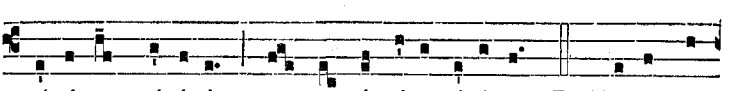
*mini* í-bimus. *or :* í-bimus. *Ps.* Laetátus sum. IV A*. *p.* 188.

4 Ant.
II D
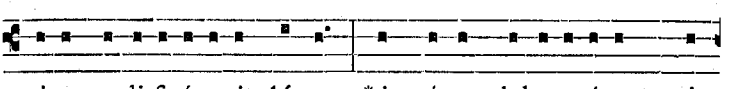


A plánta pé-dis * usque ad

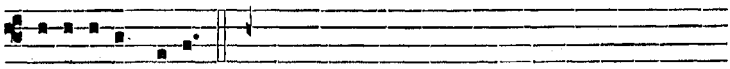
From the sole of the foot unto the top of the head, there is no soundness therein. *Isaias 1, 6.*



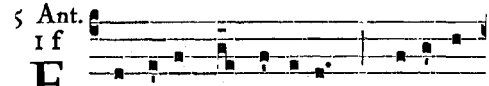
vérti-cem cápi-tis, non est in é-o sáni-tas. *Ps.* Ni-si Dó-



minus aedi-ficáve-rit **dó**mum, * in vánum laboravérunt qui



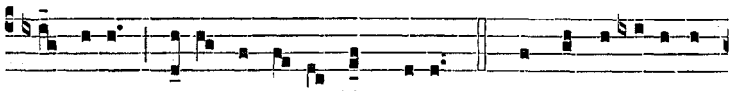
aedí-fi*cant* é- am. *Ps.* Nisi Dóminus. II D. *p.* 194.



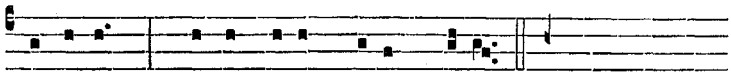
℣ Ant. I f

Ulcí-te me fló-ribus, * stipá-te

Stay me up with flowers, compass me about with apples: because I languish with love[1]. *Cant. 2, 5.*



me má-lis, qui- a amó-re lángue- o. *Ps.* Láuda, Je-rúsa-lem,



Dómi-num : * láuda Dé- um *tú-um*, Sí- on.

*Ps.* Láuda, Jerúsalem. I f. *p.* 207.

**Chapter.**

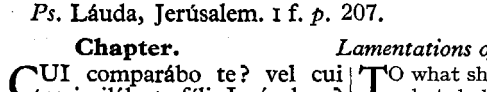
CUI comparábo te? vel cui assimilábo te, fília Jerúsalem? cui exaequábo te, et consolábor te, virgo fília Sion? magna est velut mare contrítio tua.

*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.

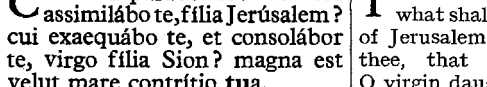
Ascribed to Callixto Palumbella of the Servite Order (XVIII cent.).

Hymn. IV



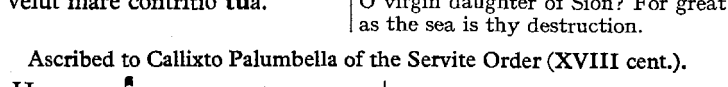
JAM tóto súbi-tus vésper

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.

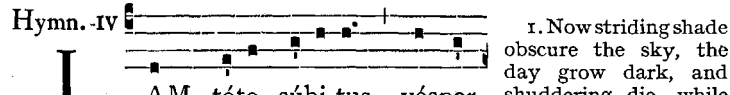


é- at pó-lo, Et sol attóni-tum praecí-

2. Under the world-redeeming rood the

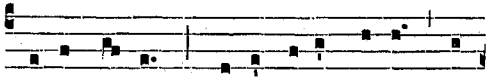


pi-tet dí- em, Dum saévae ré-co-lo ludíbri- um né-cis,

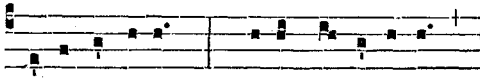


Di-vinámque ca-tástrophen. 2. Spectátrix áde-ras supplí-

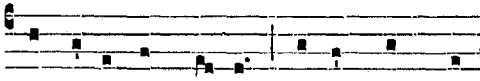
[1] In the spiritual sense, the flowers of good desires, the fruits of good works, for love suffers to see so few who love.



ci- o, Pá- rens, Má- lis úda, gé- rens cor



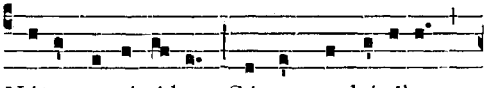
adamántinum : Nátus fu-né-re- a



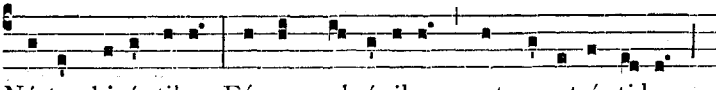
péndu-lus in crú- ce Altos dum gé-



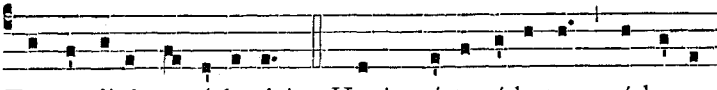
mi- tus dábat. 3. Péndens ante ócu-los



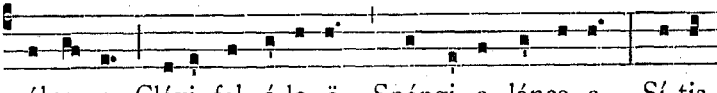
Nátus, atró-ci-bus Séctus verbé-ribus,



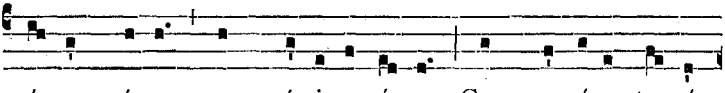
Ná-tus hi-ántibus Fóssus vulné-ribus, quot penetránti-bus



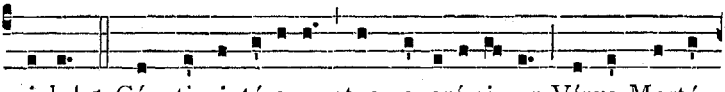
Te confíxit a-cú-le- is! 4. Heu! spú-ta, á-lapae, vérbe-ra,



vúlne- ra, Clávi, fel, á-lo- ë, Spóngi- a, lánce- a, Sí-tis,



spí-na, crú- or, quam vá-ri- a pí- um Cor pressére ty- rán-



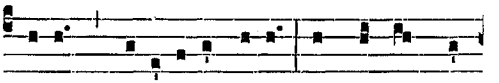
ni-de! 5. Cúnctis intére- a stas generó-si- or, Vírgo Martý-

most afflicted Mother stood; her Son, upon its altar laid, th'eternal expiation made.

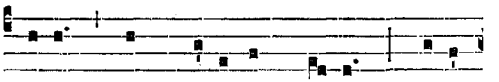
3. With scourge and stripes his flesh was torn, with rending iron, with riving thorn; and every wound of every part pierced as a sword his Mother's heart.

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-



ribus : prodígi- o nóvo, In tántis mó-



ri- ens non móre-ris, Pá-rens, Dí-ris

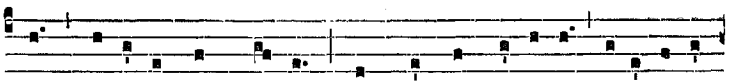


fíxa do-ló-ribus. 6. Sit súmmae Trí- a-

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.

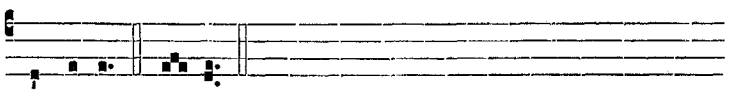
*(Trans. W. Shewring, by permission).*



di gló-ri- a, laus, hó-nor : A qua supplí-ci-ter sollí-ci-ta



préce, Pósco virgíne- i róbo-ris aému-las Ví-res rébus in



áspe-ris. Amen.

℣. Regína Mártyrum, óra pro nóbis.
℟. Quae juxta Crúcem Jésu constitísti.

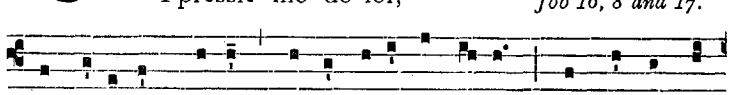
℣. Queen of Martyrs, pray for us.
℟. Who didst stand firm by Jesus' Cross.

At Magnif.
Ant. II D

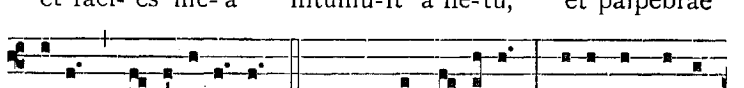


O Ppréssit me dó-lor, *

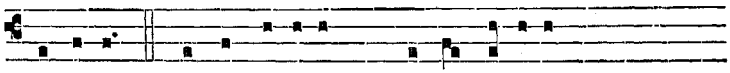
Sorrow hath oppressed me : my face is swollen with weeping; and my eyelids are dim. *Job 16, 8 and 17.*



et fáci- es mé- a intúmu-it a flé-tu, et pálpebrae



mé-ae ca-ligavé-runt. *Cant.* Magní- fi-cat * ánima mé- *a*



Dómi-num. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. II D. *p.* 213 *or* 219.

*Prayer.* Deus, in cujus passióne. *p.* 1421.

*When September 15 is a Sunday, commemoration is made of* Sts. Cornelius and Cyprian, *as below, then of the Sunday.*

Benedicámus Dómino IV. *p.* 140. — *Ant.* Salve, Regína. *p.* 243.

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## 16. St. Cornelius Pope († 253) and St. Cyprian Bishop († 258) Martyrs.

*Semi-double.*

*Sept. 15.* Istórum. *p.* 128. — *Sept. 16.* Gáudent. *p.* 128.

**Mass.** Intret. *p.* 1637.

### Collect.

BEatórum Mártyrum paritérque Pontíficum Cornélii et Cypriáni nos, quaésumus, Dómine, festa tueántur : * et eórum comméndet orátio veneránda. Per Dóminum.

MAY the festival of the blessed Martyrs and Bishops Cornelius and Cyprian, be, we beseech thee, O Lord, to us a safeguard; and may their holy prayers commend us to thee. Through Jesus Christ our Lord.

*Secret nº 5, p.* 968 *and Postcommunion nº 5, p.* 971.

## *The same day.*

## Sts. Euphemia, Lucy and Geminianus Martyrs. († 304)

### Collect.

PRaesta, Dómine, précibus nostris cum exsultatióne proséntum : * ut sanctórum Mártyrum Euphémiae, Lúciae et Geminiáni, quorum diem passiónis ánnua devotióne recólimus, étiam fídei constántiam subsequámur. Per Dóminum.

GRant unto us, O Lord, to gather in joy the fruit of our prayers : and may we imitate, by the steadfastness of our faith, the holy Martyrs, Euphemia, Lucy and Geminianus, whose passion each year we devoutly commemorate. Through Jesus Christ our Lord.

### Secret.

VOta pópuli tui, quaésumus, Dómine, propítius inténde : 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

celebráre, fac gaudére suffrágiis. Per Dóminum nostrum Jesum Christum.

of the saints whose feast days thou permittest us to keep. Through Jesus Christ our Lord.

**Postcommunion.**

EXáudi, Dómine, preces nostras : et sanctórum Mártyrum tuórum Euphémiae, Lúciae et Geminiáni, quorum festa solémniter celebrámus, contínuis foveámur auxíliis. Per Dóminum.

LIsten favourably, O Lord, to our prayers : and comfort us with the unceasing help of thy holy Martyrs Euphemia, Lucy and Geminianus, whose festival we celebrate. Through Jesus Christ our Lord.

¶ *In churches dedicated to* St. Cyprian, *the Mass is* Státuit. *p.* 1614 *or* Sacerdótes Dei. *p.* 1615.

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## 17. Impression of the Stigmata of St. Francis, Conf.

*Double.*

*Sept. 16.* Similábo. *p.* 133. — *Sept. 17.* Hic vir. *p.* 133.

*Versicle for both days :*

℣. Signásti, Dómine, sérvum túum Francíscum.
℟. Sígnis redemptiónis nóstrae.

℣. Thou didst sign thy servant Francis, O Lord.
℟. With the marks of our redemption.

**Collect.**

DOmine Jesu Christe, qui, frigescénte mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francísci passiónis tuae sacra Stígmata renovásti : † concéde propítius; ut ejus méritis et précibus crucem júgiter ferámus, * et dignos fructus paeniténtiae faciámus : Qui vivis et regnas.

OLord 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.

*Secret.* Múnera tibi. *p.* 1472.

**Postcommunion.**

DEus, qui mira Crucis mystéria in beáto Francísco Confessóre tuo multifórmiter demonstrásti : da nobis, quaésumus; devotiónis suae semper exémpla sectári, et assídua ejúsdem Crucis meditatióne muníri. Per Dóminum nostrum Jesum Christum.

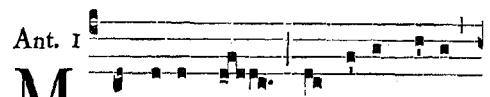
OGod, who in divers ways didst show forth in blessed Francis, thy Confessor, the wondrous mysteries of the Cross : grant us, we beseech thee, grace to copy from the pattern he has set forth before us, and to fortify our souls by assiduously meditating upon that same holy Cross. Through Jesus Christ...

# 18. St. Joseph of Cupertino Confessor. († 1663)

*Double.*

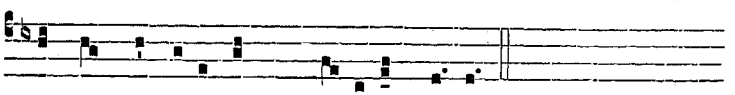
## Commemoration at Vespers of September 17.

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.*



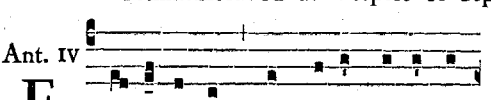
est abscóndi-ta cum Chrísto in Dé- o.

℣. Amávit eum Dóminus, et ornávit éum.
℟. Stólam glóriae índuit éum.

℣. The Lord loved him, and adorned him.
℟. He clothed him with a robe of glory.

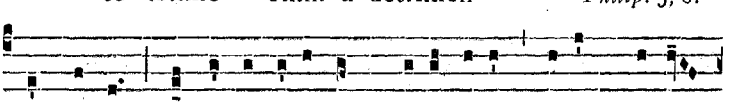
## Commemoration at Vespers of September 18.

Ant. IV

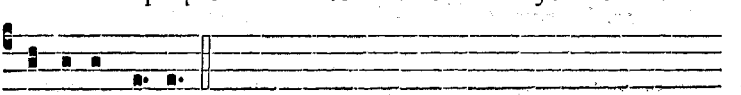


E X- ístimo * ómni- a detrimén-

I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord. *Philip. 3, 8.*



tum ésse propter eminéntem sci- énti- am Jésu Chrísti



Dómi-ni mé- i.

℣. Jústum dedúxit Dóminus per vías réctas.
℟. Et osténditílli régnum Déi.

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

### Collect.

DEus, qui ad unigénitum Fílium tuum exaltátum 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

pérfice propítius; ut, méritis et exémplo seráphici Confessóris tui Joséphi, supra terrénas omnes cupiditátes eleváti, * ad eum pervenire mereámur : Qui tecum vivit et regnat.

earth : accomplish, we beseech thee, in such wise in us thy purpose, that, in virtue of the merits and example of thy seraphic Confessor Joseph, we be raised above all mischievous earthly desires and deserve to reach him : Who lives and reigns...

*Secret nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

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## 19. St. Januarius and his Companions Bishop and Martyrs († 305)

*Double.*

*Sept. 18.* Istórum. *p.* 128. — *Sept. 19.* Gáudent. *p.* 128.

**Collect.**

DEus, qui nos ánnua sanctórum Mártyrum tuórum Januárii et Sociórum ejus solemnitáte laetíficas : † concéde propítius; ut, quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

O God who dost gladden us each year by the feast day of thy holy Martyrs Januarius and his Companions : mercifully grant that rejoicing in their merits we may be quickened by their example. Through Jesus Christ our Lord.

*Secret nº 7 (b), p.* 968 *and Postcommunion nº 3 (b), p.* 971.

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## 20. St. Eustace and his Companions Martyrs.

*Double.*

*Sept. 19.* Istórum. *p.* 128. — *Sept. 20.* Gáudent. *p.* 128.

**Collect.**

DEus, qui nos concédis sanctórum Mártyrum tuórum Eustáchii et Sociórum ejus natalítia cólere : † da nobis in aetérna beatitúdine * de eórum societáte gaudére. Per Dóminum.

O God who givest unto us to keep the festival of thy holy Martyrs Eustace and his Companions, 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.

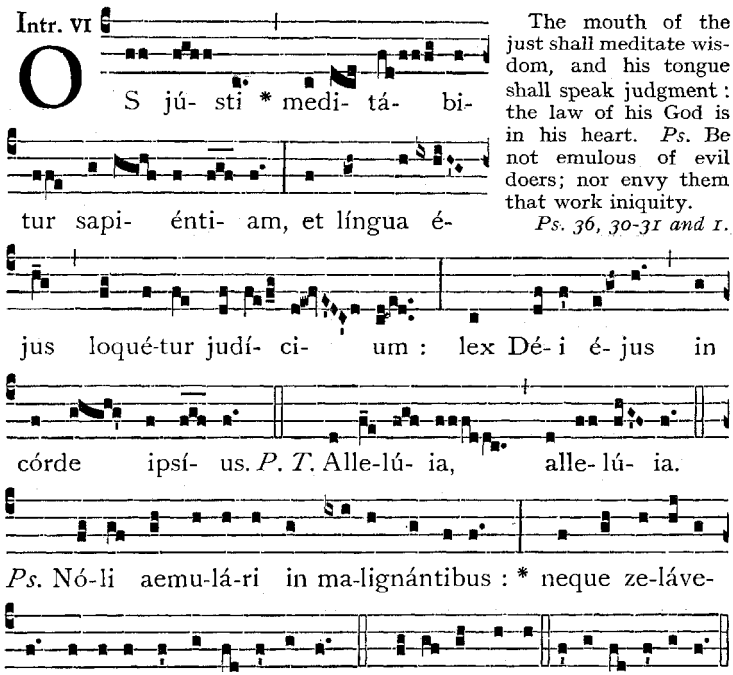
**Mass.** Sapiéntiam. *p.* 1642.

# 21. St. Matthew Apostle and Evangelist.

*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.*

Glória Patri. 6th tone. *p.* 30.

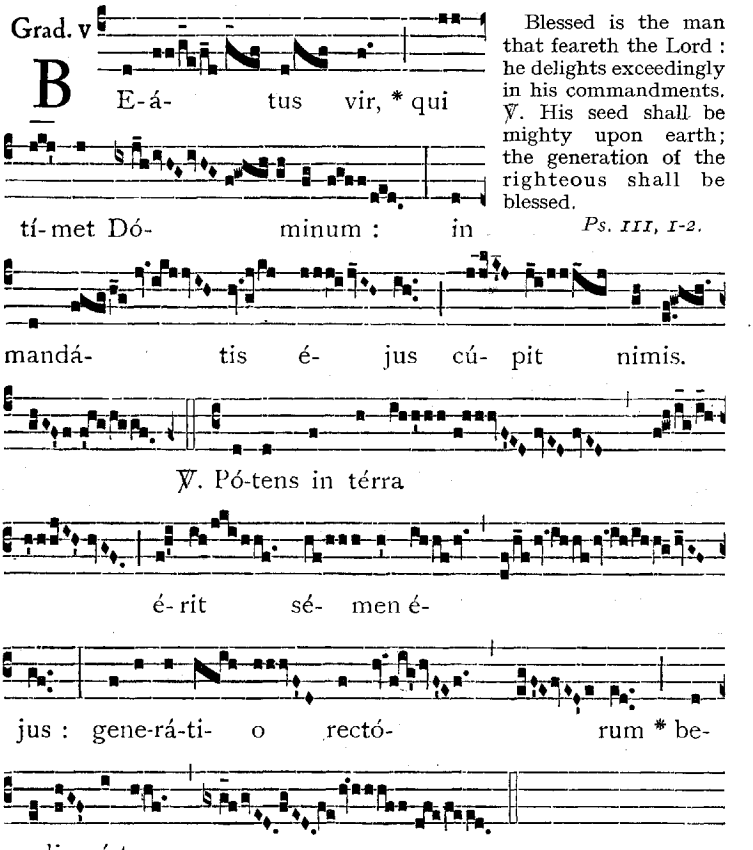
### Collect.

BEáti Apóstoli et Evangelístae Matthaéi, Dómine, précibus adjuvémur : † ut, quod possibílitas nostra non óbtinet, * ejus nobis intercessióne donétur. Per Dóminum.

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.




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, 1-2.*

Allelúia, allelúia. ℣. Te gloriósus. *p.* 1383.

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

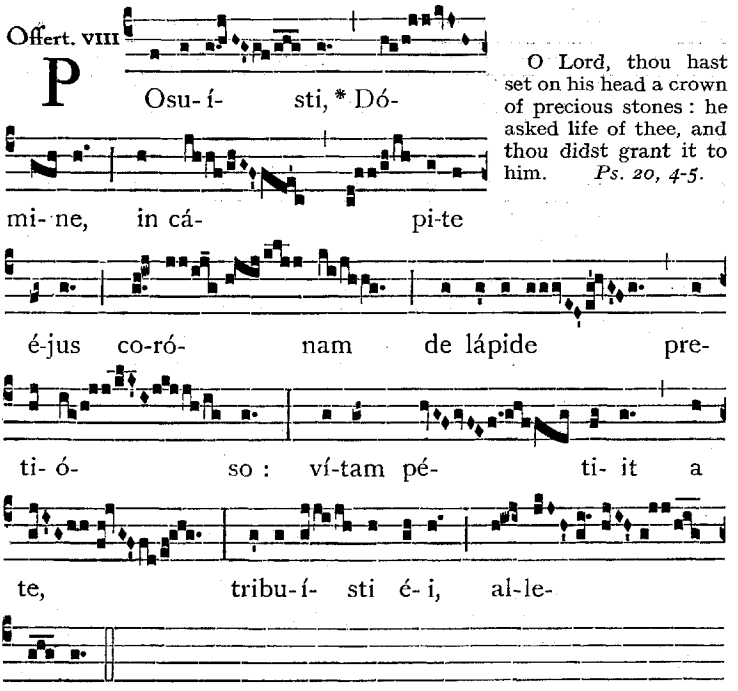
*Call of Matthew and eating with sinners. Matth. 9, 9-13.*

IN illo témpore : Vidit Jesus hóminem sedéntem in telónio, Matthaéum nómine. Et ait illi : Séquere me. Et surgens, secútus est eum. Et factum est, discumbénte eo in domo, ecce multi publicáni, et peccatóres veniéntes, discumbébant cum Jesu, et discípulis ejus. Et vidéntes pha-

AT that time, Jesus saw a man sitting in the custom-house, named Matthew; and he said to him, Follow me. And he rose up, and followed him. And it came to pass, as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples And the Pharisees seeing it, said to

risaéi, dicébant discípulis ejus : Quare cum publicánis, et peccatóribus mandúcat Magíster vester? At Jesus áudiens, ait : Non est opus valéntibus médicus, sed male habéntibus. Eúntes autem díscite quid est : Misericórdiam volo, et non sacrifícium. Non enim veni vocáre justos, sed peccatóres. Credo.

his disciples, Why doth your master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician : but they that are ill. Go then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.




O Lord, thou hast set on his head a crown of precious stones : he asked life of thee, and thou didst grant it to him. *Ps. 20, 4-5.*

## Secret.

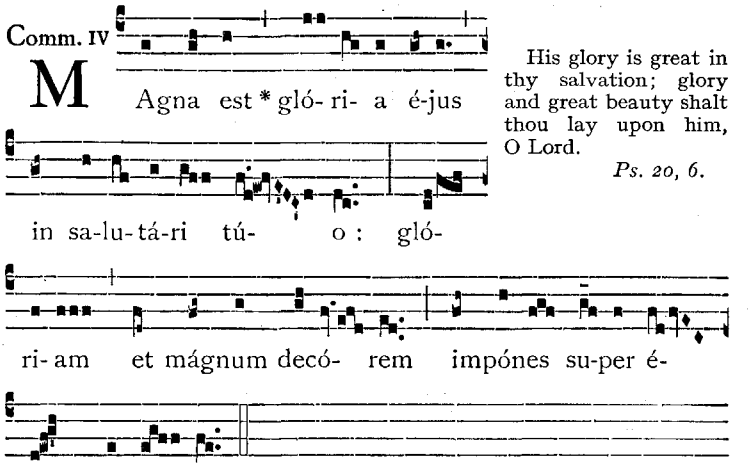
SUpplicatiónibus beáti Matthaéi Apóstoli et Evangelístae, quaésumus, Dómine, Ecclésiae tuae commendétur oblátio : cujus magnificis praedicatiónibus erudítur. Per Dóminum.

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...

*On Sunday, the Collect of the Sunday is added.*

*Preface of the Apostles, p.* 13.

Comm. IV




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.*

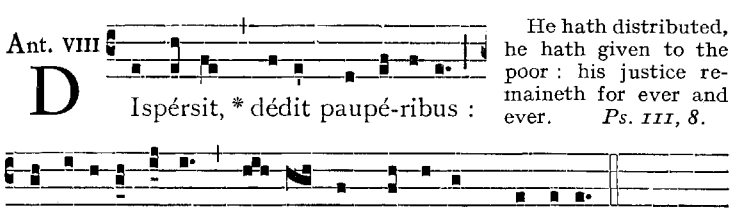
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## 22. St. Thomas of Villanova Bp. and Conf. († 1555)

*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. 111, 8.*

*At I Vespers (Sept. 21):*

℣. Amávit éum Dóminus et ornávit éum.
℟. Stólam glóriae índuit éum.

℣. The Lord loved him and adorned him.
℟. He clothed him with a robe of glory.

*At II Vespers (Sept. 22) :*

℣. Justum dedúxit Dóminus per vías réctas.
℟. Et osténdit illi régnum Déi.

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

### Collect.

DEus, qui beátum Thomam Pontíficem insígnis in páuperes misericórdiae virtúte decorásti : † quaésumus; ut, ejus intercessióne, in omnes, qui te deprecántur, * divítias misericórdiae tuae benígnus effúndas. Per Dóminum.

O God who wast pleased to adorn the blessed Bishop Thomas with the virtue of exceeding charity towards the poor : do thou, we beseech thee, in thy loving-kindness, pour forth the riches of thy mercy upon all who supplicate thee. Through Jesus Christ our Lord.

*Secret nº 9, p.* 968 *and Postcommunion nº 8, p.* 971.

## *The same day.*

## St. Maurice and his Companions Martyrs. († 297)

### Collect.

ANnue, quaésumus, omnípotens Deus : ut sanctórum Mártyrum tuórum Maurítii et Sociórum ejus nos laetíficet festíva solémnitas; * ut, quorum suffrágiis nítimur, eórum natalítiis gloriémur. Per Dóminum.

O Almighty God, listen, we beseech thee, to our prayers : and grant that this solemn festival of thy holy Martyrs Maurice and his fellow-sufferers, may be to us an occasion of spiritual joy; forasmuch as we glory in celebrating the natal-day of the saints, in whose prayers we put our trust. Through Jesus Christ...

### Secret.

REspice, quaésumus, Dómine, múnera, quae in sanctórum Mártyrum tuórum Maurítii et Sociórum ejus commemoratióne deférimus : et praesta; ut, quorum honóre sunt grata, eórum nobis fiant intercessióne perpétua. Per Dóminum.

GRaciously look down, we beseech thee, O Lord, upon the offerings we lay at thy feet on this day of our commemorating thy holy Martyrs, Maurice and his fellow-sufferers : and grant that through the intercession of those for whose sake they are pleasing to thee, they may bring us grace for evermore. Through Jesus Christ our Lord.

### Postcommunion.

CAléstibus refécti sacraméntis et gáudiis : súpplices te rogámus, Dómine; ut, quorum

THou hast comforted us, O Lord, with thy sacraments and filled us with heavenly joy : deny not to us,

gloriámur triúmphis, protegámur auxíliis. Per Dóminum.

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 diébus illis : Respóndit unus de senióribus, et dixit mihi : Hi, qui amícti sunt stolis albis, qui sunt? et unde venérunt? Et dixi illi : Dómine mi, tu scis. Et dixit mihi : Hi sunt, qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sánguine Agni. Ideo sunt ante thronum Dei, et sérviunt ei die ac nocte in templo ejus : et qui sedet in throno, habitábit super illos : non esúrient, neque sítient ámplius, nec cadet super illos sol, neque ullus aestus : quóniam Agnus, qui in médio throni est, reget illos, et dedúcet eos ad vitae fontes aquárum : et absterget Deus omnem lácrimam ab óculis eórum.

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.*

*Sept. 22.* Iste Sánctus. *p.* 126. — *Sept. 23.* Qui vult veníre. *p.* 127.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Linum, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

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 díligis me. *p.* 1604.

*The same day.* Saint Thecla Virgin and Martyr. (1st cent.)

*Sept. 22.* Véni spónsa. *p.* 134.

**Collect.**

DA, quaésumus, omnípotens Deus : * ut, qui beátae Theclae Vírginis et Mártyris tuae natalítia cólimus; et ánnua solemnitáte laetémur, et tantae fídei proficiámus exémplo. Per Dóminum.

VOuchsafe, 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 nº 14, p.* 969 *and Postcommunion nº 13, p.* 972.

**Mass** *of Saint Thecla :* Loquébar. *p.* 1677.

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## 24. Feast of Our Lady of Ransom.

*Double major.*

*Sept. 23.* Sáncta María. *p.* 1708. ℣. Dignáre me.

*Sept. 24.* Beátam. *p.* 1717. ℣. Dignáre me.

**Mass,** *as on Feasts of the B. V. M. p.* 1718.

**Collect.**

DEus, qui per gloriosíssimam Fílii tui Matrem, ad liberándos Christi fidéles a potestáte paganórum, nova Ecclésiam tuam prole amplificáre dignátus es : † praesta, quaésumus; ut, quam pie venerámur tanti óperis institutrícem, ejus páriter méritis et intercessióne, * a peccátis ómnibus et captivitáte daémonis liberémur. Per eúmdem Dóminum.

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.

*Secret.* Tua, Dómine, 691 *and Postcommunion.* Sumptis, Dómine. *p.* 692.

¶ *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.

## 26. Sts. Cyprian and Justina Martyrs.

*Simple.*

*Sept. 25.* Istórum. *p.* 128. — *Sept. 26.* Gáudent. *p.* 128.

**Collect.**

BEatórum Mártyrum Cypriáni et Justínae nos, Dómine, fóveant continuáta praesídia : † quia non désinis propítius intuéri, * quos tálibus auxíliis 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 nº 6, p.* 968 *and Postcommunion nº 6, p.* 971.

## 27. Sts. Cosmas and Damian Martyrs. († 285)

*Semi-double.*

*Sept. 26.* Istórum. *p.* 128. — *Sept. 27.* Gáudent. *p.* 128.

**Collect.**

PRaesta, quaésumus, omnípotens Deus : † ut, qui sanctórum Mártyrum tuórum Cosmae et Damiáni natalítia cólimus, * a cunctis malis imminéntibus, eórum intercessiónibus, liberémur. Per Dóminum.

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.

*Secret.* Sanctórum tuórum. *p.* 349.

**Postcommunion.**

PRótegat, quaésumus, Dómine, pópulum tuum et participátio caeléstis indúlta convívii, et deprecátio colláta Sanctórum. Per Dóminum.

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.

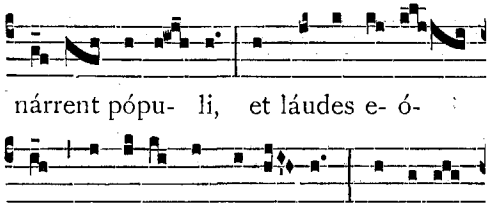
¶ *In places where the feast is solemnly kept :*

The Introit *Sapiéntiam* was originally composed in honour of Sts Cosmas and Damian, when Pope Felix IV (526-530) dedicated their church in the Roman forum.

Intr. I

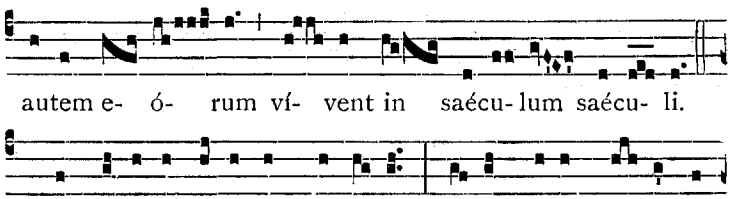



Let the people shew forth the wisdom of the saints, and the church declare their




praise; and their names shall live unto generation and generation. *Ps.* Rejoice in the Lord, ye just : praise becometh the upright.

*Eccl. 44, 15 and 14; Ps. 32, 1.*




Glória Patri. 1st tone. *p.* 28.

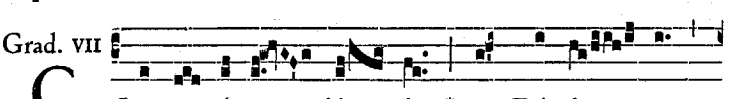
## Lectio libri Sapientiae.

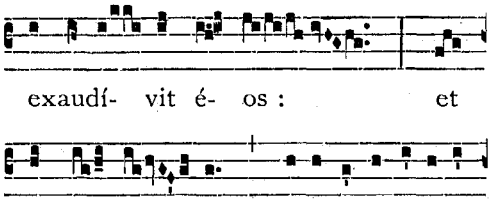
*Reward of the just and punishment of the wicked. Wisdom 5, 16-20.*

JUsti autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitátio illórum apud Altíssimum. Ideo accípient regnum decóris, et diadéma speciéi de manu Dómini : quóniam déxtera sua teget eos, et bráchio sancto suo deféndet illos. Accípiet armatúram zelus illíus, et armábit creatúram ad ultiónem inimicórum. Induet pro thoráce justítiam, et accípiet pro gálea judícium certum. Sumet scutum inexpugnábile aequitátem.
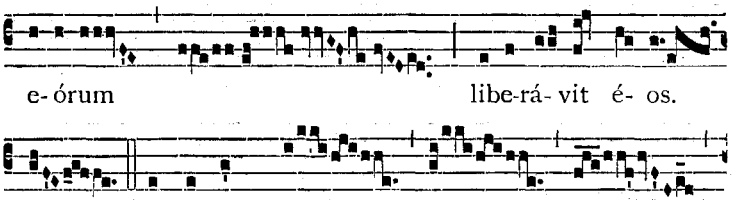
BUT the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord : for with his right hand he will cover them, and with his holy arm he will defend them; and 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
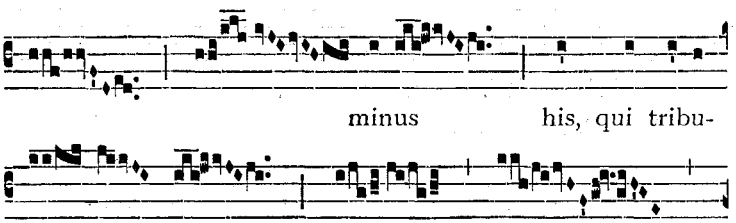




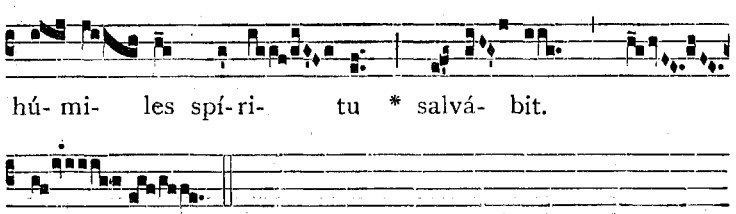

The just cried, and the Lord heard them : and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart : and the humble of spirit shall be saved. *Ps. 33, 18-19.*







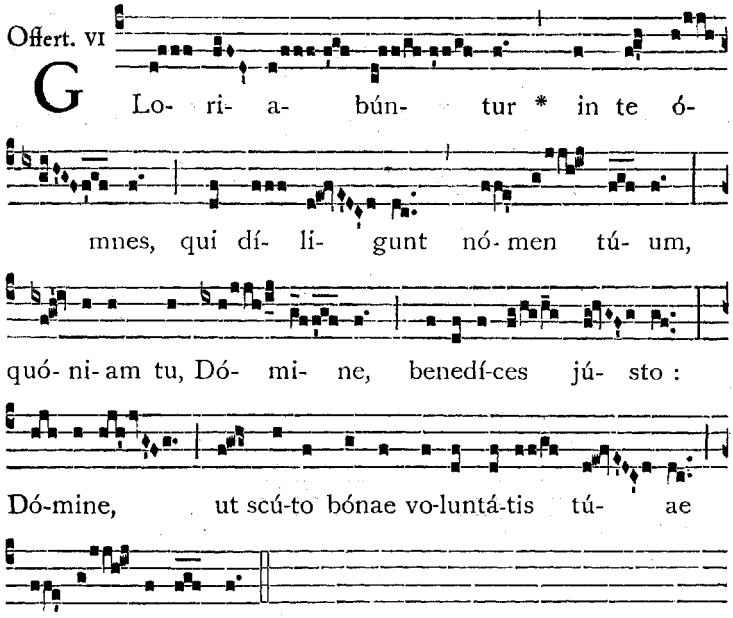



**Allelúia, allelúia. ℣. Haec est véra. *p.* 1216.**

*Gospel.* **Descéndens Jesus *p.* 1216.**

Offert. VI




*Communion.* Posuérunt. *p.* 1217.

**Vespers** *as Common of Two or More Martyrs, p.* 1627.

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## 28. St. Wenceslaus Duke of Bohemia Martyr († 929)

*Semi-double.*

*Sept. 27.* Iste Sánctus. *p.* 126.

### Collect.

DEus, qui beátum Wencesláum per martýrii palmam a terréno principátu ad caeléstem glóriam transtulísti : † ejus précibus nos ab omni adversitáte custódi; * et ejúsdem tríbue gaudére consórtio. Per Dóminum.

O God who, in bestowing upon blessed Wenceslaus the palm of martyrdom, wast 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.

*Secret.* Munéribus nostris. *p.* 434 *and Postcommunion nº 4, p.* 971.

# DEDICATION OF ST. MICHAEL THE ARCHANGEL.

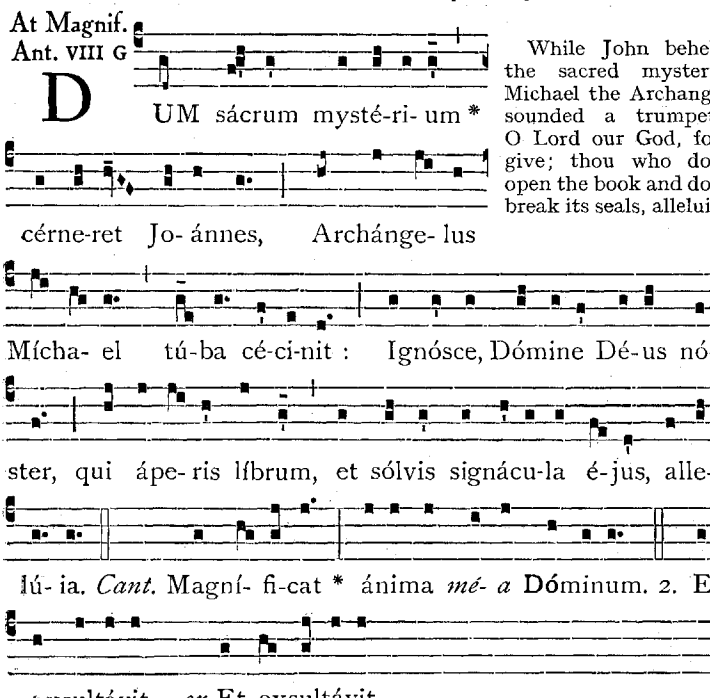
*Double of I Class.*

## AT FIRST VESPERS. *(September 28)*

*As at II Vespers, p.* 1455, *except the 5th Psalm and the following:*

℣. Stétit Angelus juxta áram témpli.
℟. Hábens thuríbulum áureum in mánu súa.

℣. An Angel stood near the altar of the temple.
℟. Having a golden censer in his hand. *Apoc. 8, 3.*



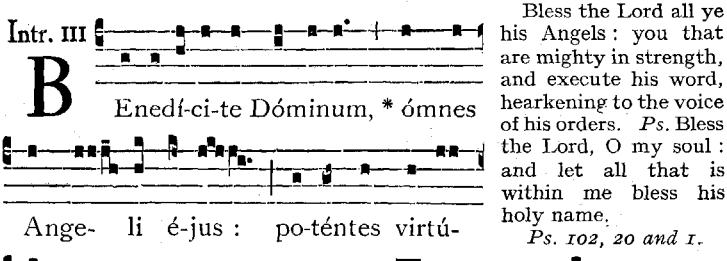

While John beheld the sacred mystery, Michael the Archangel sounded a trumpet: O Lord our God, forgive; thou who dost open the book and dost break its seals, alleluia.

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.*
Benedicámus Dómino I. *p.* 138. — *Ant.* Salve, Regína. *p.* 243.

## 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.*

Glória Patri. 3rd tone. *p.* 29.

### Collect.

DEus, qui, miro órdine, Angelórum minístéria hominúmque dispénsas : † concéde propítius; ut, a quibus tibi ministrántibus in cælo semper assístitur, * 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.*

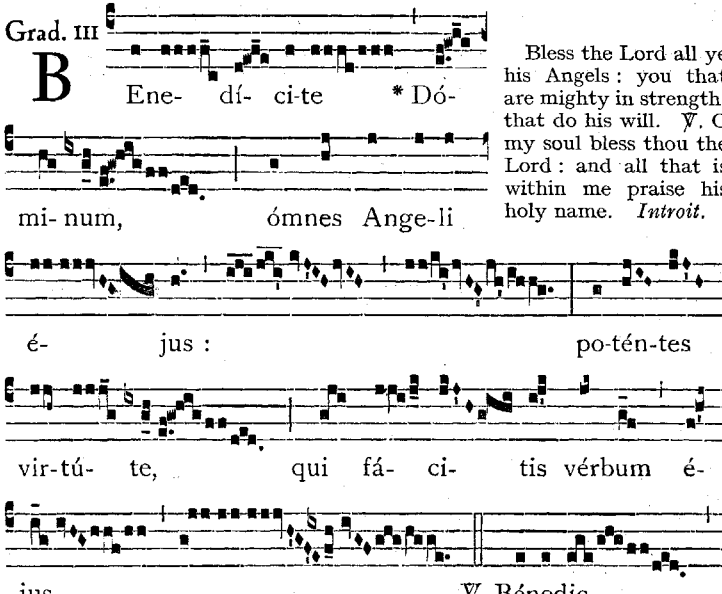
**Lectio libri Apocalypsis beati Joannis Apostoli.**

*An Angel sent by God to St. John the Apostle. Apoc. 1, 1-5.*

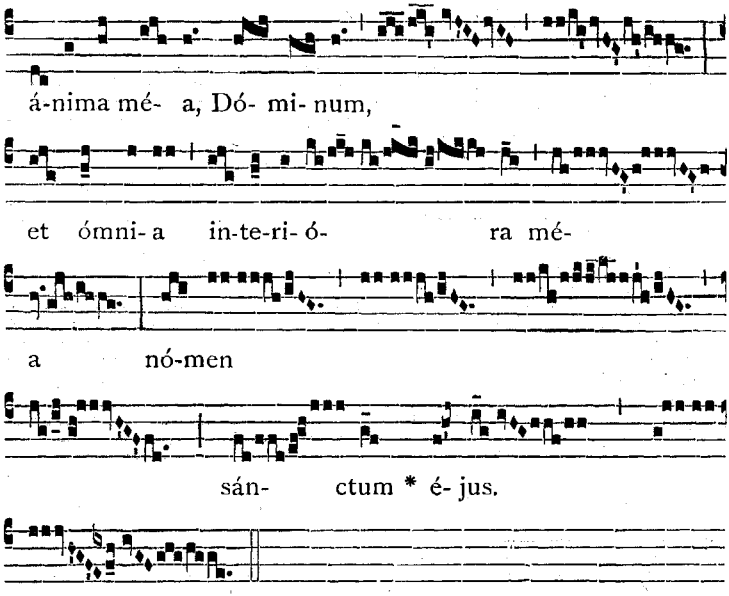
IN diébus illis : Significávit Deus quae opórtet fíeri cito, mittens per Angelum suum servo suo Joánni, qui testimónium perhíbuit verbo Dei, et testimónium Jesu Christi, quaecúmque vidit. Beátus qui legit, et audit verba prophetíae hujus : et servat ea, quae in ea scripta sunt : tempus enim prope est. Joánnes septem ecclésiis, quae sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est : et a septem spirítibus, qui in conspéctu throni ejus sunt : et a Jesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terrae, qui dilexit nos, et lavit nos a peccátis nostris in sánguine suo.

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.
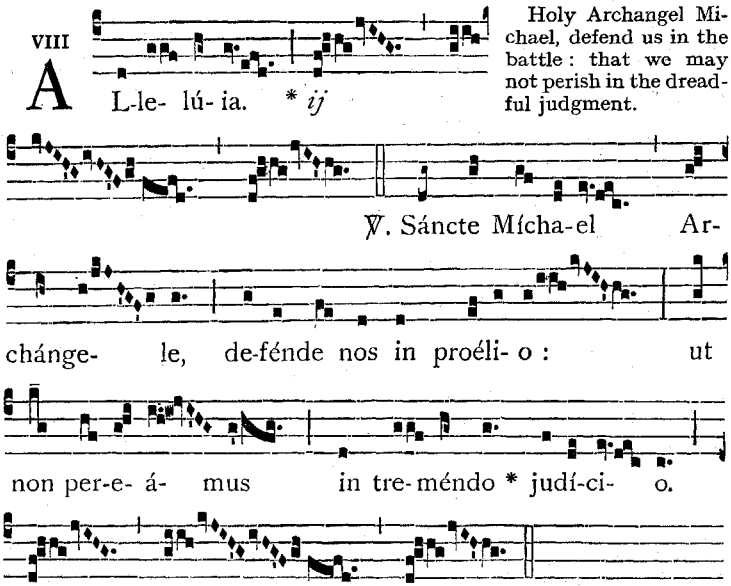
Grad. III




Bless the Lord all ye his Angels : you that are mighty in strength, that do his will. ℣. O my soul bless thou the Lord : and all that is within me praise his holy name. *Introit.*

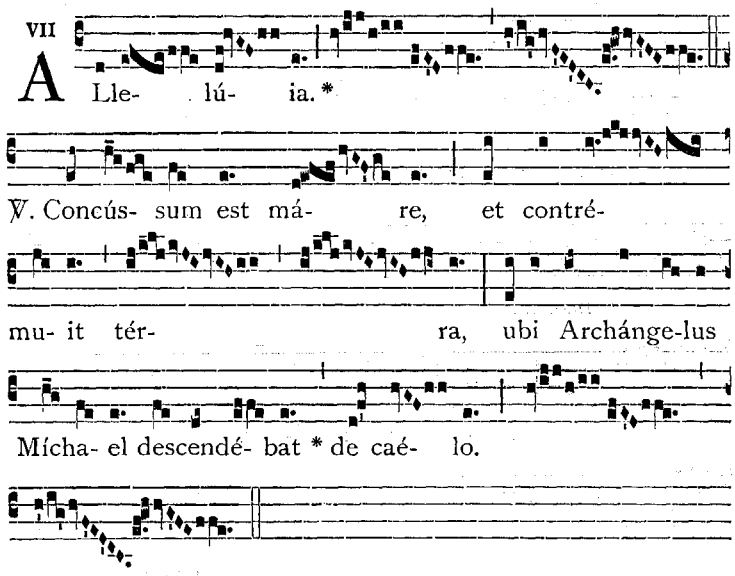



VIII




Holy Archangel Michael, defend us in the battle : that we may not perish in the dreadful judgment.

¶ *In Paschal Time, the Gradual is omitted and there is said :* Allelúia, allelúia. ℣. Sancte Michael, *as above, then :*




## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Reverence for "little ones", who have their guardian Angels. Matth. 18, 1-10.*

IN illo témpore : Accessérunt discípuli ad Jesum, dicéntes : Quis, putas, major est in regno caelórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit : Amen dico vobis, nisi convérsi 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 suscéperit unum párvulum talem in nómine meo, me súscipit. **

Qui autem scandalizáverit unum de pusíllis istis, qui in me credunt, éxpedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Vae mundo a scándalis. 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-

mini illi, per quem scándalum venit.

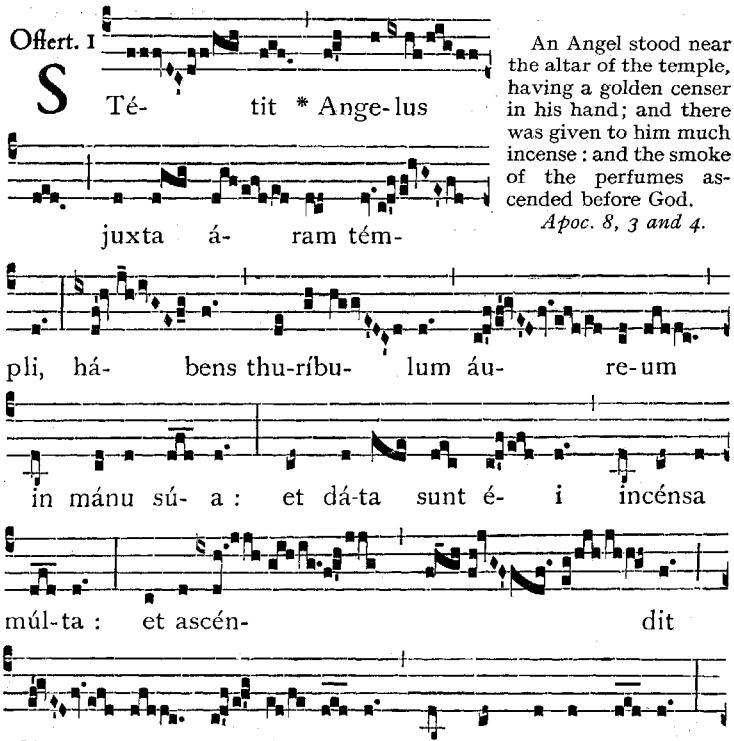
Si autem manus tua, vel pes tuus scandalízat te, ábscide eum, et prójice abs te : bonum tibi est ad vitam íngredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem aetérnum. Et si óculus tuus scandalízat te, érue eum, et prójice abs te : bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis.

Vidéte ne contemnátis unum ex his pusíllis : dico enim vobis, quia Angeli eórum in caelis semper vident fáciem Patris mei, qui in caelis est. Credo.

less woe to that man by whom the scandal cometh.

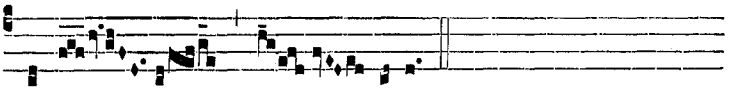
And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

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.




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.

*Apoc. 8, 3 and 4.*




## Secret.

HOstias tibi, Dómine, laudis offérimus, suppliciter deprecántes : ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram provenire concédas. Per Dóminum.

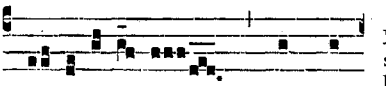
WE offer up to thee, O Lord, the sacrifice of praise : and most humbly pray that, thy holy Angels pleading for us, thou wouldst graciously receive it and make it to avail to our salvation. Through Jesus Christ our Lord.

*On Sunday, the Secret of the Sunday is added.*

*During the week, common Preface, p.* 14.

*On Sunday, Preface of the Blessed Trinity, p.* 12.

Comm. III

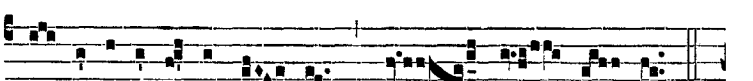


B E-nedí-ci-te, * ómnes

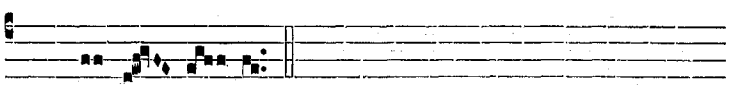
All ye Angels of the Lord, bless the Lord : sing a hymn, and exalt him above all for ever. *Daniel 3, 58.*



Ange-li Dómi-ni, Dó-mi-num : hýmnum dí-ci-te, et



su- per-exaltá- te é- um in saé- cu- la.



*P. T.* Al-le- lú- ia.

## Postcommunion.

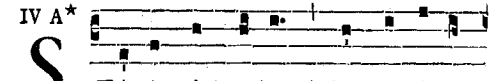
BEáti Archángeli tui Michaélis intercessióne suffúlti : súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

RElying, O Lord, upon the intercession of thy blessed Archangel Michael, we humbly beseech of thee, that the sacrament which has passed our lips may quicken our souls. Through Jesus Christ our Lord.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

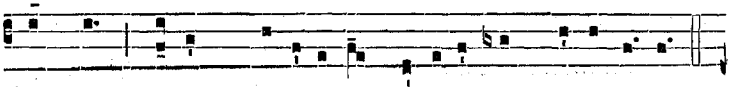
## AT SECOND VESPERS.

1 Ant.
IV A*

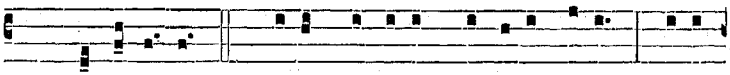


Té-tit Ange-lus * juxta á-ram

An Angel stood near the altar of the temple, having a golden censer in his hand.
*Apoc. 8, 3.*



témpli, hábens thu-ríbu-lum áure-um in mánu sú- a.

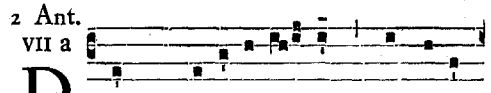


*P. T.* Alle-lú- ia. *Ps.* Díxit Dóminus Dó*mino* **mé**- o : * Séde



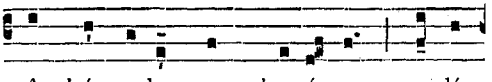
*a déxtris* **mé**- is. *or :* **mé**- is. *Ps.* **Díxit Dóminus. IV A*.** *p.* **149.**

2 Ant.
VII a

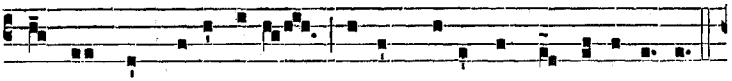


UM praeli- aré- tur * Mícha- el

While Michael the Archangel fought with the dragon, the voice was heard of those who said : Salvation to our God, alleluia.
*Apoc. 12, 7, 10.*



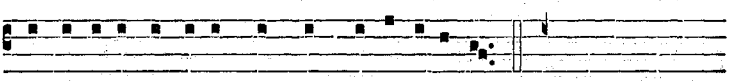
Archánge-lus cum dracó-ne, audí-



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 congre**ga**-ti- **óne.**

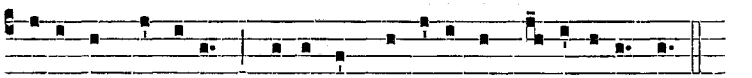
*Ps.* **Confitébor. VII a.** *p.* **157.**

3 Ant. VIII G

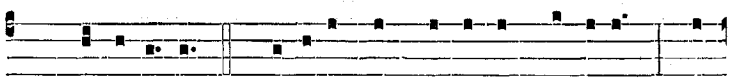


A Rchánge-le Mícha-el, * constí-

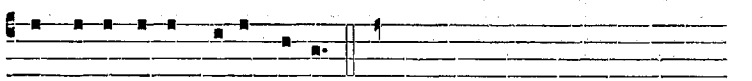
Archangel Michael, I have set thee as prince over all souls that I receive.



tu- i te príncipem super ómnes ánimas susci-pi- éndas.

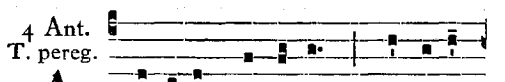


*P. T.* Alle-lú- ia. *Ps.* Be- átus vir qui tímet **Dóminum** : * in



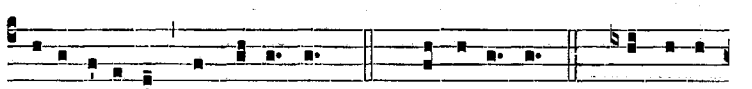
mandá-tis é-jus *vó-let* **ním**is. *Ps.* **Beátus vir. VIII G.** *p.* 165.

4 Ant. T. pereg.

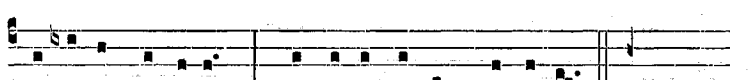


A Nge-li Dómi-ni, * Dóminum

Ye Angels of the Lord, bless the Lord for ever.



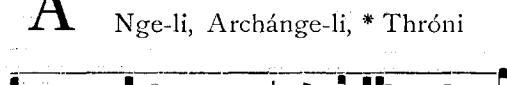
benedí-ci-te in aetérnum. *P. T.* Alle-lú- ia. *Ps.* Laudá-te,



*pú- e-ri*, **Dóminum** : * laudá-te nó*men* **Dómi**-ni.

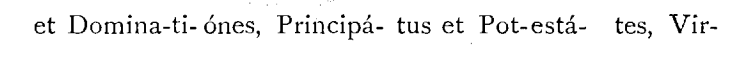
***Ps.* Laudáte, púeri. T. pereg.** *p.* 170.

5 Ant. VII C



A Nge-li, Archánge-li, * Thróni

Angels, Archangels, Thrones and Dominations, Principalities and Powers, Hosts of heaven, praise God in heaven, alleluia.

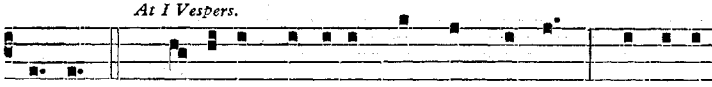


et Domina-ti- ónes, Principá- tus et Pot-está- tes, Vir-
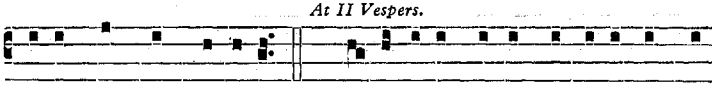


tú- tes caeló- rum, laudáte Dóminum de caé- lis, alle-

*At I Vespers.*

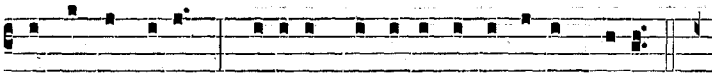


lú- ia. *Ps.* Laudá-te Dóminum, ómnes géntes : * laudá-te

*At II Vespers.*



é-um, ómnes pópu-li. *Ps.* Confi-tébor tí-bi, Dómine, in tó-



to córde mé-o : * quóni-am audísti vérba ó-ris mé- i.

*At I Vespers. Ps.* Laudáte Dóminum. VII c. *p.* 185.

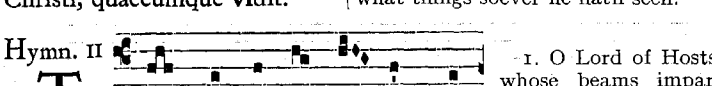
*At II Vespers. Ps.* Confitébor tíbi... quóniam. VII c. *p.* 202

## Chapter.

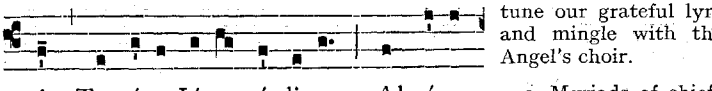
**S**Ignificávit Deus quae opórtet fíeri cito, † loquens per Angelum suum servo suo Joánni qui testimónium perhíbuit *verbo* Dei, * et testimónium Jesu Christi, quaecúmque vidit.

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.

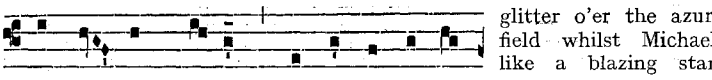
Hymn. II



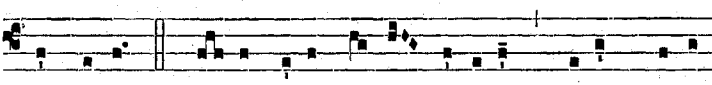
**T** E spléndor et vír- tus Pá-



tris, Te ví-ta Jésu córdi- um, Ab óre



qui pén-dent tú- o, Laudámus inter



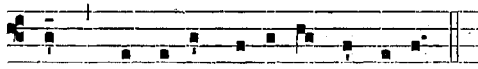
Ange-los. 2. Tí- b*i* mílle dénsa míl-li- um Dúcum co-ró-

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.

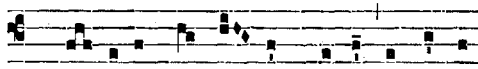
2. Myriads of chiefs their lances wield and glitter o'er the azure field whilst Michael, like a blazing star,



na mí-li-tat: Sed éxpli-cat ví-ctor crú-



cem Mícha-el sa-lú-tis sígni-fer.



3. Dra-cónis hic dí-rum cáput In íma



péllit tárta-ra, Ducémque cum re-

displays the cross and ends the war.

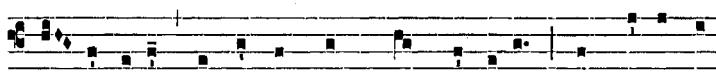
3. The dragon's head he crushed with this, and drove him down the vast abyss, whilst rebel-angels, with their head, impatient of his lightening fled.

4. O may we choose the better guide and vanquish all attempts of pride, that we the vacant seats may gain and with the Lamb for ever reign.

5. To God the Father and the Son and Holy Spirit, three in one, be endless glory as before the world began, so evermore.

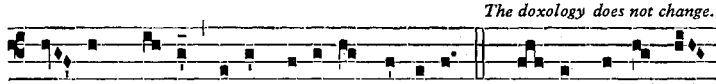


bél-li-bus Caelésti ab árce fúlminat. 4. Contra dúcem



su-pérbi-ae Sequámur hunc nos príncipem, Ut dé-tur ex

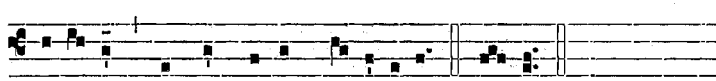
*The doxology does not change.*



Agni thró-no Nóbis coróna gló-ri-ae. 5. Dé-o Pátri sit



gló-ri-a, Qui quos redémit Fí-li-us, Et Sánctus únxit



Spí-ri-tus, Per Ange-los custódi-at. Amen.

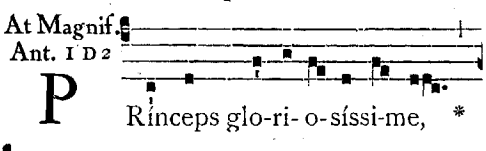
℣. **In conspéctu Angelórum psállam tíbi, Déus méus.**

℟. **Adorábo ad témplum sánctum túum, et confitébor nómini túo.**

℣. 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. *Ps. 137, 1 and 2.*

At Magnif. Ant. I D2




Prince most glorious, Michael the Archangel, be mindful of us; here and everywhere pray always for us to the Son of God.

*Cant.* Magníficat. I D2. *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.*

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

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## 30. St. Jerome Priest, Conf. and Doctor. († 420)

*Double.*

*Sept. 29 and 30.* O Dóctor... beáte Hierónyme. *p.* 131.

**Mass.** In médio. *p.* 1660.

### Collect.

DEus, qui Ecclésiae tuae in exponéndis sacris Scriptúris beátum Hierónymum Confessórem tuum, Doctórem máximum 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

ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum nostrum.

taught us. Through Jesus Christ our Lord.

*Secret.* Donis caeléstibus. *p.* 1506.

**Postcommunion.**

REpléti alimónia caelésti, quaésumus, Dómine : ut, interveniénte beáto Hierónymo Confessóre tuo, misericórdiae tuae grátiam cónsequi mereámur. 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)

*Simple.*

*Sept. 30.* Sacérdos. *p.* 129.

**Collect.**

DA, quaésumus, omnípotens Deus : † ut beáti Remígii Confessóris tui atque Pontíficis veneránda solémnitas, * et devotiónem nobis áugeat et salútem. Per Dóminum.

GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed Remigius, thy Confessor 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.

**Mass.** Státuit. *p.* 1654.

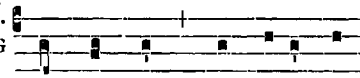
**Vespers** *as Common of a Confessor Bishop, p.* 1648.

## 2. The Holy Guardian Angels.

*Double major.*

Commemoration at Vespers of October 1.

At Magnif. Ant. VIII G



O -mnes sunt * administra-

Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation. *Hebr. 1, 14.*



tó-ri- i spí-ri-tus, in ministé-ri- um míssi propter é- os



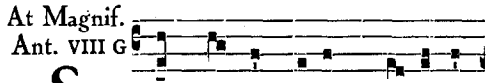
qui haeredi-tá-tem cápi- unt sa-lú- tis. E u o u a e.

℣. In conspéctu. *p.* 1458.

*Prayer.* Deus, qui ineffábili. *as below.*

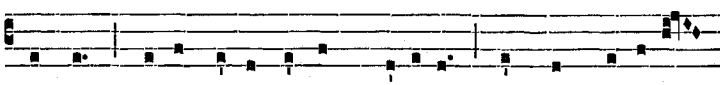
## Commemoration at Vespers of October. 2.

At Magnif.
Ant. VIII G



S Ancti Ange-li * Custódes

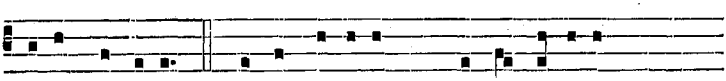
Our holy Guardian Angels, defend us in battle, that we may not perish in the dreadful judgment.



nóstri, de-féndi-te nos in praéli- o, ut non pe-re-á-



mus in treméndo judí-ci- o. *Cant.* Magní- fi-cat * ánima



*mé- a* Dóminum. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

℣. *and Prayer, as above.*

### Collect.

DEus, qui ineffábili providéntia sanctos Angelos tuos ad nostram custódiam míttere dignáris : † largíre supplícibus tuis; et eórum semper protectióne deféndi, * et aetérna societáte 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.

SUscipe, Dómine, múnera, quae pro sanctórum Angelórum tuórum veneratióne deférimus : et concéde propítius; ut, perpétuis eórum praesídiis, a praeséntibus perículis liberémur, et ad vitam perveniámus aetérnam. Per Dóminum.

GRaciously 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.

SUmpsimus, Dómine, divína mystéria, sanctórum Angelórum tuórum festivitáte laetántes : quaésumus; ut eórum protectióne ab hóstium júgiter liberémur insídiis, et contra ómnia advérsa muniámur. Per Dóminum nostrum.

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.*

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¶ *In places where the feast is solemnly kept :*

## AT MASS.

*Introit.* Benedícite. *p.* 1449.

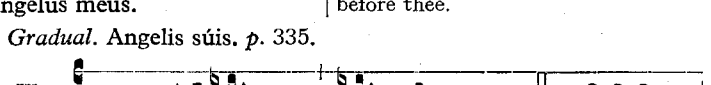
### Lectio libri Exodi.

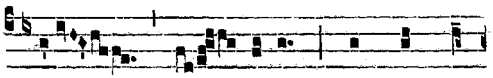
*The Angel of God's People. Exodus 23, 20-23.*

HÆC dicit Dóminus Deus : Ecce ego mittam Angelum meum, qui praecédat te, et custódiat in via, et introdúcat in locum, quem parávi. Obsérva eum, et audi vocem ejus, nec contemnéndum putes : quia non dimíttet cum peccáveris, et est nomen meum in illo. Quod si audíeris vocem ejus, et féceris ómnia, quae loquor, inimícus ero inimícis tuis, et afflígam affligéntes te : praecedétque te Angelus meus.

THus saith the Lord God, Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee : and my Angel shall go before thee.

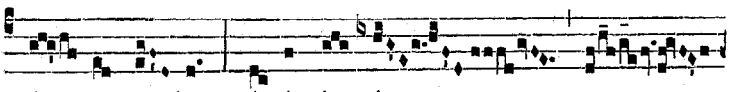
*Gradual.* Angelis súis. *p.* 335.



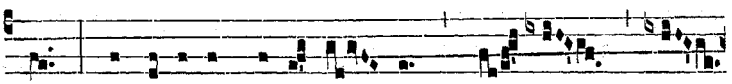


te Dó- mino, ómnes vir-

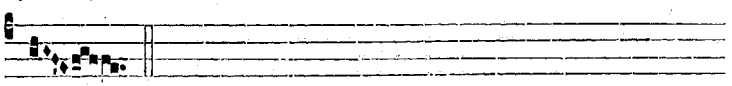
Bless the Lord, all ye his hosts : you ministers of his who do his will.. *Ps. 102, 21.*



tú- tes é- jus : mi-nístri é-

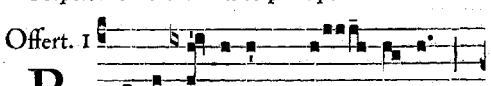


jus, qui fá-ci-tis vo-luntá- tem * é- jus.



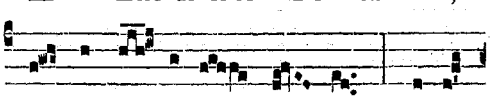
*Gospel.* Accessérunt discípuli. *p.* 1452. — Credo.

Offert. I

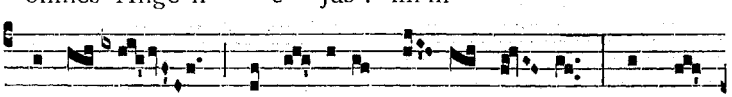


B Ene-dí-ci-te * Dó- mi-num,

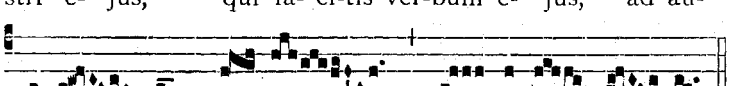
Bless the Lord, all ye his angels : you ministers of his who execute his word, hearkening to the voice of his orders. *Ps. 102, 20 and 21.*



ómnes Ange-li é- jus : mi-ní-



stri é- jus, qui fá- ci-tis vér-bum é- jus, ad au-

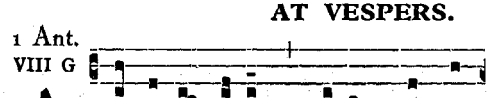


di- én- dam vó- cem ser- mónum é- jus.

*Communion.* Benedícite. *p.* 1454.

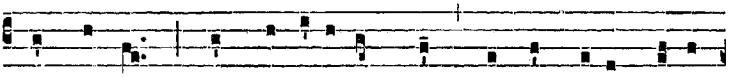
## AT VESPERS.

1 Ant. VIII G

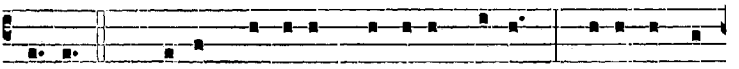


A Nge-lis sú- is * Dé-us mandá-

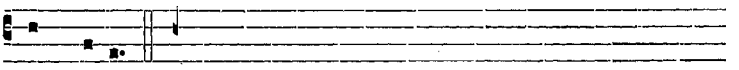
To his angels, God has given charge over thee, to keep thee in all thy ways. *Ps. 90, 11.*



vit de te, ut custódi- ant te in ómnibus ví- is



tú- is. *Ps.* Dí-xit Dóminus Dómino mé- o : * Séde a *déx-*



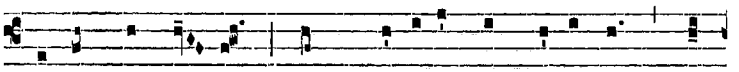
*tris* mé- is. *Ps.* Díxit Dóminus. VIII G. *p.* 149.

2 Ant. II D

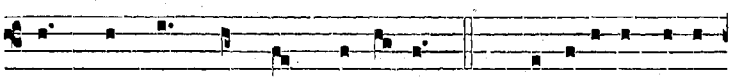


L Audémus Dómi- num, * quem
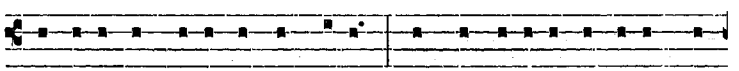
Let us praise the Lord, whom the Angels praise; him do Cherubim and Seraphim Holy, Holy, Holy proclaim.



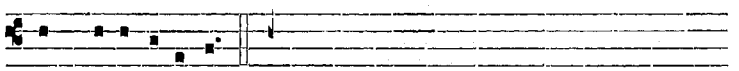
láudant Ange- li, quem Ché-rubim et Sé-raphim, Sán-



ctus, Sánctus, Sánctus proclámant. *Ps.* Confi-tébor tí-bi,

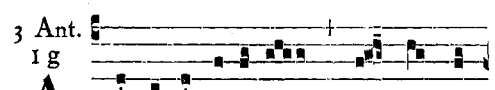


Dómine, in tóto córde mé- o : * in consí-li- o justórum et



congrega-ti- óne. *Ps.* Confitébor. II D. *p.* 153.

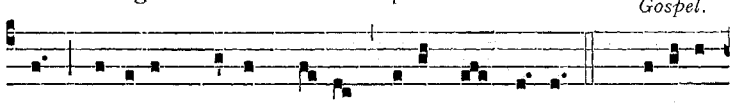
3 Ant. I g



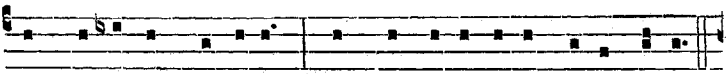
A Nge-li e-órum * semper ví-

Their Angels always see the face of my Father, who is in heaven.

*Gospel.*



dent fá-ci- em Pátris mé- i, qui est in caé-lis. *Ps.* Be-átus



vir qui tímet Dóminum : * in mandá-tis é-jus vó-*let* nímis.

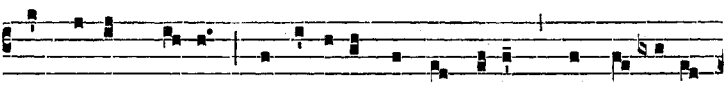
*Ps.* Beátus vir. I G. *p.* 159.

4 Ant. va

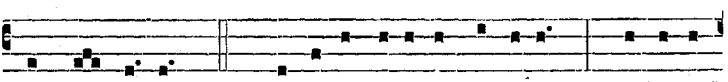


Blessed be God, who sent his Angel, and delivered his servants who believed in him.

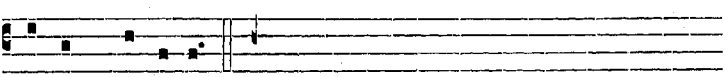
B Enedíctus Dé-us, * qui mí-sit



Ange-lum sú- um, et é-ru- it sérvos sú-os, qui cre- didé-

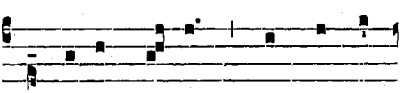


runt in é- um. *Ps.* Laudá-te, pú-e-ri, Dóminum : * laudá-te



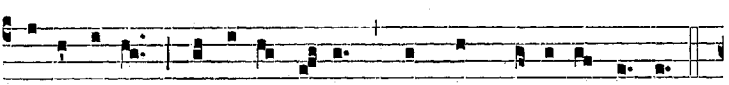
nómen Dómi-ni. *Ps.* Laudáte, púeri. va. *p.* 168.

5 Ant. III a2



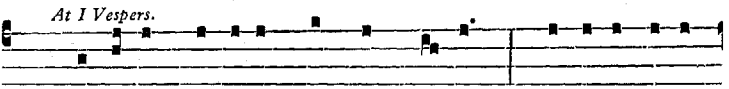
Praise God, all ye his Angels; praise him all his Hosts. *Ps. 148, 2.*

L Audá-te Dé- um, * ómnes An-



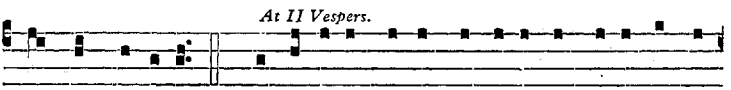
ge-li é-jus, laudá-te é- um, ómnes Virtú-tes é- jus.

*At I Vespers.*

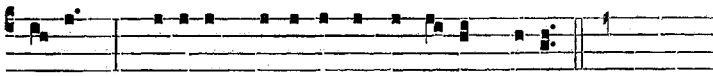


*Ps.* Laudá-te Dóminum, ómnes géntes : * laudá-te é- um,

*At II Vespers.*



*ómnes* pópu-li. *Ps.* Confi-tébor tí-bi, Dómine, in tóto córde



mé- o : * quóni- am audísti vérba *ó-ris* mé- i.

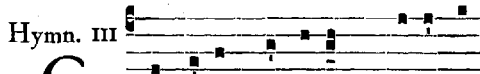
*At I Vespers. Ps.* Laudáte Dóminum. III a2. *p.* 184.
*At II Vespers. Ps.* Confitébor tíbi. III a2. *p.* 201.

**Chapter.**

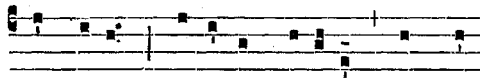
ECce ego mittam Angelum meum, † qui praecédat te, et custódiat in via, et introdúcat in locum *quem par*ávi. * Obsérva eum, et audi vocem ejus.

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.

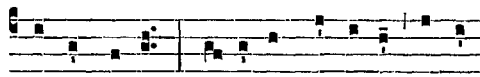
Hymn. III



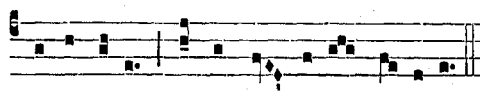
C Ustódes hóminum psállimus



Ange-los, Na-túrae frági-li quos Pá-



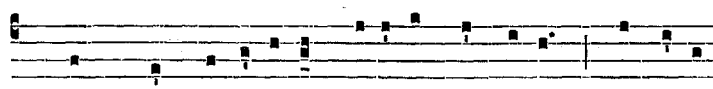
ter áddi-dit Cae-léstis cómi-tes, insi-



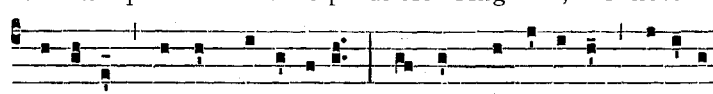
di- ántibus Ne succúmberet hóstibus.

1. 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.

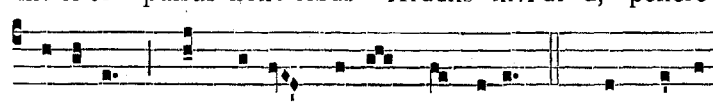
2. He, the soiler of souls, Angel-traitor of old, cast in merited wrath out of his honoured place, burns with envy and hate, seeking their souls to gain whom God's mercy invites to heaven.



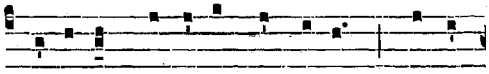
2. Nam quod corrú- e-rit pródi-tor Ange-lus, Concéssis



mé-ri-to púlsus honó-ribus Ardens inví-di- a, péllere



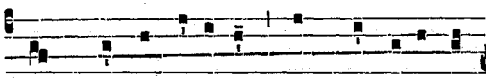
ní-ti-tur Quos caélo Dé- us ádvocat. 3. Huc cústos



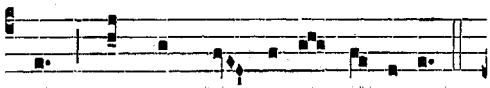
í-gi-tur pérgi-vil ádvo-la, Avér-



tens pátri- a de tí-bi crédi-ta



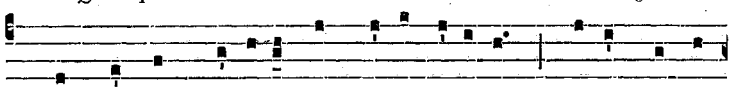
Tam mórbos ánimi, quam requi-ésce-



re Quídquid non sí-nit ínco-las.

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.

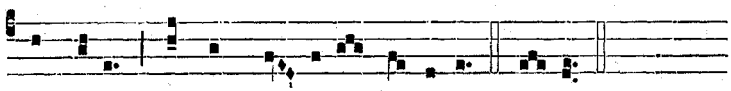
4. Now to the holy Three praise evermore resound; under whose hand divine resteth the triple world governed in wondrous wise; glory be theirs and might while the ages unending run. *St. Robert Bellarmine († 1621). Tr. A. G. McDougall.*



4. Sánctae sit Trí- adi laus pí- a júgi-ter, Cú-jus perpé-



tu-o númine máchina Tríplex haec régi-tur, cújus in



ómni-a Régnat gló- ri- a saé-cu-la. Amen.

℣. In conspéctu. *p.* 1458 *and Ant. at* Magníficat. *p.* 1460 *or* 1461.

*Prayer.* Deus, qui ineffábili. *p.* 1461.

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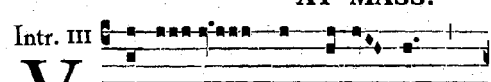
## 3. Saint Teresa of the Child Jesus Virgin. († 1897)

***Double.***

*Oct. 2.* Véni spónsa. *p.* 134. — *Oct. 3.* Véni spónsa. *p.* 135.

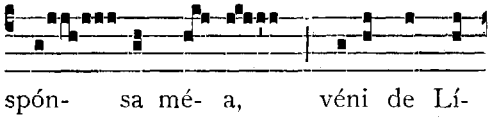
### AT MASS.

Intr. III



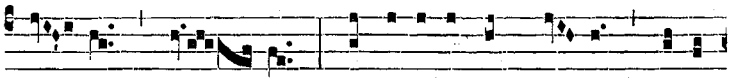
V Eni * de Líba- no,

Come from Libanus, my spouse, come from Libanus, come: thou hast wounded my heart, my sister, my spouse.



spón- sa mé- a, véni de Lí-

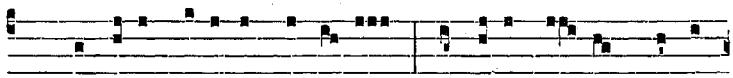
*Ps.* Praise the Lord, ye children : praise ye the name of the Lord. *Cant. 4, 8-9 ; Ps. 112, 1.*



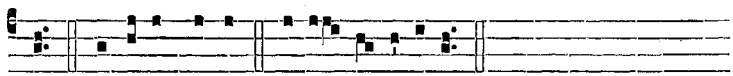
ba- no, vé- ni : vulne-rásti cor mé- um, só-ror



mé- a spón-sa, vulne-rá-sti cor mé- um.



*Ps.* Laudáte, pú-e-ri, Dómi-num, * laudáte nó-men Dómi-



ni. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 3rd tone. *p.* 29.

## Collect.

DOmine, qui dixísti : Nisi efficiámini sicut párvuli, non intrábitis in regnum caelórum : † da nobis, quaésumus ; ita sanctae Terésiae Vírginis in humilitáte et simplicitáte cordis vestígia sectári, * ut praémia consequámur aetérna : Qui vivis et regnas cum Deo Patre.

O Lord, who hast said : Unless you become as little children, you shall not enter the kingdom of heaven ; grant us, we beseech thee, so to follow in humility and simplicity of heart in the footsteps of thy holy Virgin Teresa, that we may deserve to obtain an eternal reward. Who livest and reignest.

*On Sunday, the Collect of the Sunday is added.*

## Lectio Isaiae Prophetae.
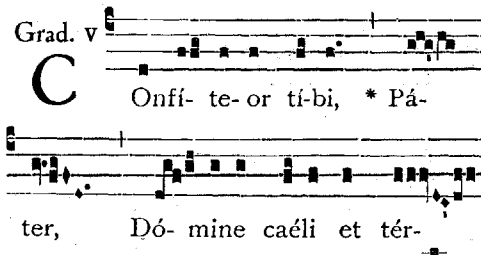
*Consolations promised to Jerusalem and to all humble hearts. Isaias 66, 12-14.*

HÆC dicit Dóminus : Ecce ego declinábo super eam quasi flúvium pacis, et quasi torréntem inundántem glóriam géntium, quam sugétis : ad úbera portabímini, et super génua blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolábor vos, et in Jerúsalem con-
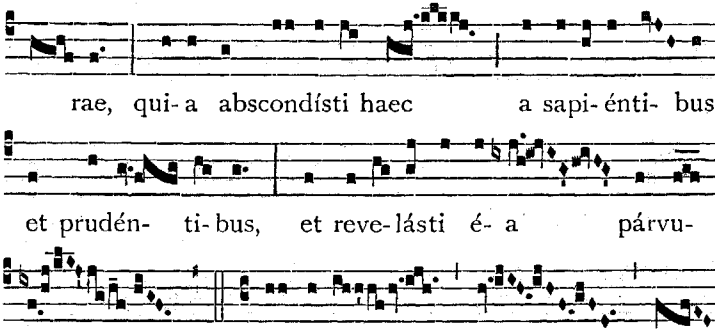
THus saith the Lord : Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck ; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.
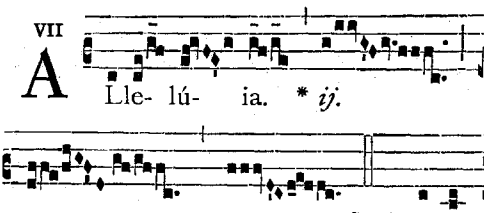
**solabímini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus.**

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.



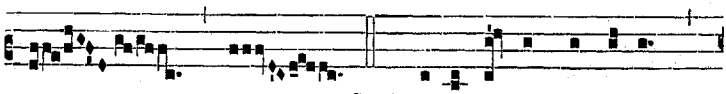

I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones. ℣. O Lord, my hope from my youth. *Mat. 11,25 ; ℣. Ps. 70,5.*

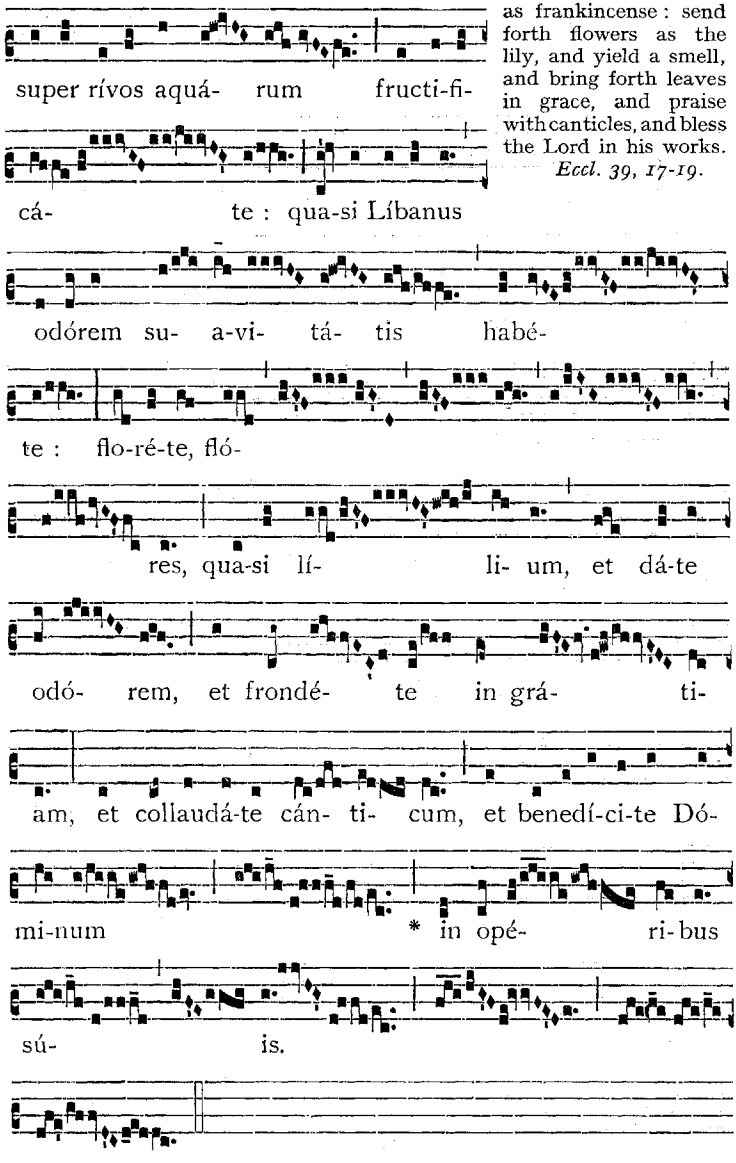






Bud forth as the rose planted by the brooks of waters; give ye like Libanus a sweet odour

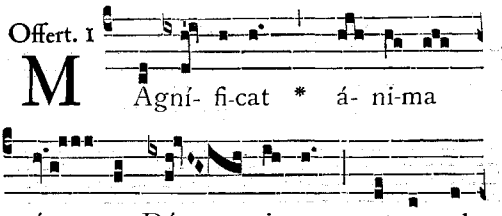




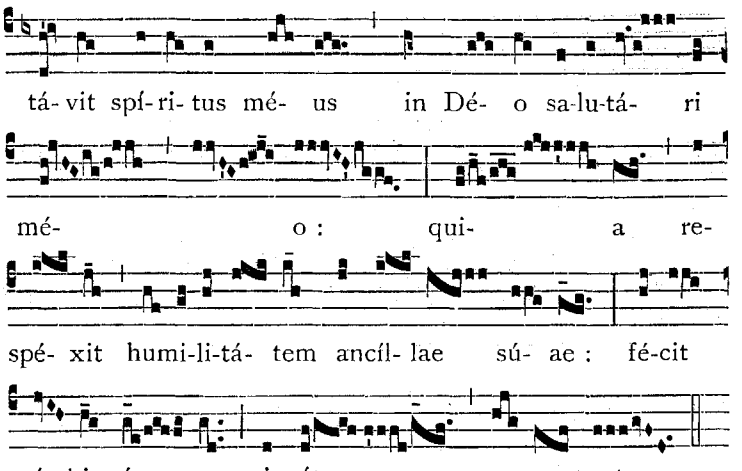

as frankincense: send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works. *Eccl. 39, 17-19.*

*Gospel of September 29, p.* 1452 *to* *.

Offert. I




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.
*S. Luke 1, 46-48 and 49.*

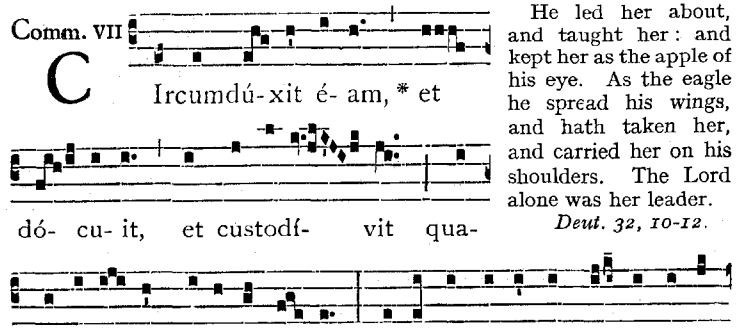



*Secret nº 20 (c), p.* 970.

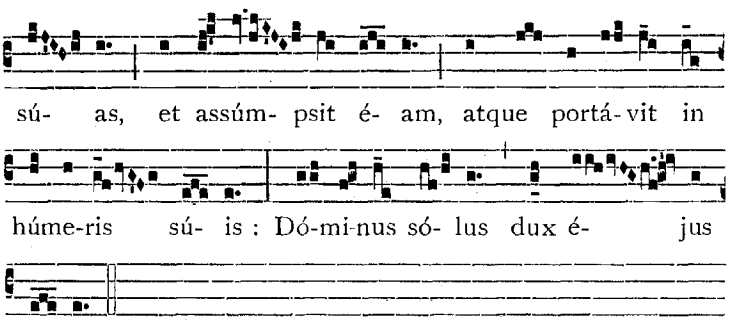
*On Sunday, the Secret of the Sunday is added.*

*Preface of the Blessed Trinity, p.* 12 *(or of the Saints, p.* 1534*).*

Comm. VII




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.*




**Postcommunion.**

ILlo nos, Dómine, amóris igne caeléste mystérium inflámmet : quo sancta Terésia Virgo tua se tibi pro homínibus caritátis víctimam devóvit. Per Dóminum nostrum Jesum Christum.

MAY the heavenly mystery inflame us, O Lord, with that fire of charity by which thy holy Virgin Teresa offered herself to thee, as a victim of love for men. Through Jesus Christ our Lord.

*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.*

*Oct. 3.* Similábo. *p.* 133. — *Oct. 4.* Hic vir. *p.* 133.

**Collect.**

DEus, qui Ecclésiam tuam, beáti Francísci méritis, foetu novae prolis amplíficas : tríbue nobis; † ex ejus imitatióne, terréna despícere, * et caeléstium donórum semper participatióne gaudére. Per Dóminum.

O God, who, through the merits of blessed Francis, dost magnify thy church, enriching it anew with spiritual offspring : make us, like him, to disdain the goods of earth, and at no time to lack the comforting gifts of heaven. Through Jesus Christ.

**Secret.**

MUnera tibi, Dómine, dicáta sanctífica : et, intercedénte beáto Francísco, ab omni nos culpárum labe purífica. Per Dóminum.

HAllow, O Lord, the gifts we dedicate to thee : and, by the intercession of blessed Francis, cleanse our souls from every stain of sin. Through Jesus Christ our Lord.

**Postcommunion.**

ECclésiam tuam, quaésumus, Dómine, grátia caeléstis amplíficet : quam beáti Francísci

MAY, O Lord, the pouring forth upon her of grace from heaven magnify thy Church, which thou hast

Confessóris tui illumináre voluísti gloriósis 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.* Míhi autem. *p.* 1041, *with the Ps.* Vóce méa. *p.* 1042.

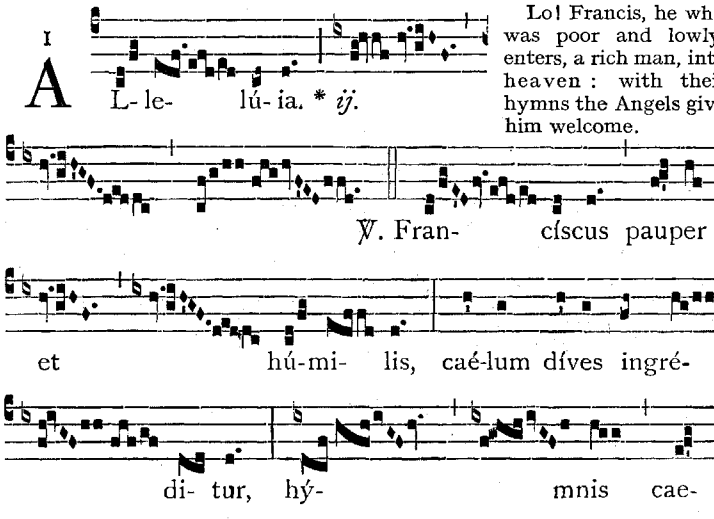
## Lectio Epistolae beati Pauli Apostoli ad Galatas.

*St. Francis, like St. Paul, bears the marks of Christ. Galatians 6, 14-18.*
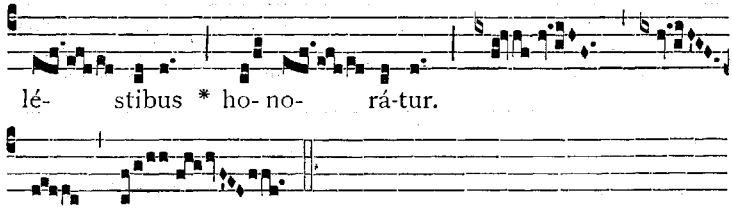
FRatres : Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi : per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcísio áliquid valet, neque praepútium, sed nova creatúra. Et quicúmque hanc régulam secúti fúerint, pax super illos, et misericórdia, et super Israël Dei. De cétero nemo mihi moléstus sit : ego enim stígmata Dómini Jesu in córpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

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 jústi. *p.* 1660.




Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven : with their hymns the Angels give him welcome.




*Gospel of St. Matthias, p.* 1087.

*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. St. Placid and his Companions Martyrs. (IV cent.)

**Collect.**

DEus, qui nos concédis sanctórum Mártyrum tuórum Plácidi et Sociórum ejus natalítia cólere : † da nobis in aetérna beatitúdine * de eórum societáte gaudére. Per Dóminum.

O God who givest unto us to keep the festival of thy holy Martyrs Placid and his Companions, 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.

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## 6. Saint Bruno Confessor. († 1101)

*Double.*

*Oct. 6.* Hic vir. *p.* 133.

**Collect.**

SAncti Brunónis Confessóris tui, quaésumus, Dómine, intercessiónibus adjuvémur : † ut, qui majestátem tuam gráviter delinquéndo offéndimus, * ejus méritis et précibus, nostrórum delictórum véniam consequámur. Per Dóminum.

VEry humbly, we implore, O Lord, the succour of the prayers of Saint Bruno, thy Confessor : by our evil deeds we have deeply offended thy majesty; may his merits and intercession win for us thy forgiveness. Through Jesus Christ our Lord.

*Secret nº 11, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

**Mass.** Os jústi. *p.* 1665.

# 7. Solemnity of the Most Holy Rosary.
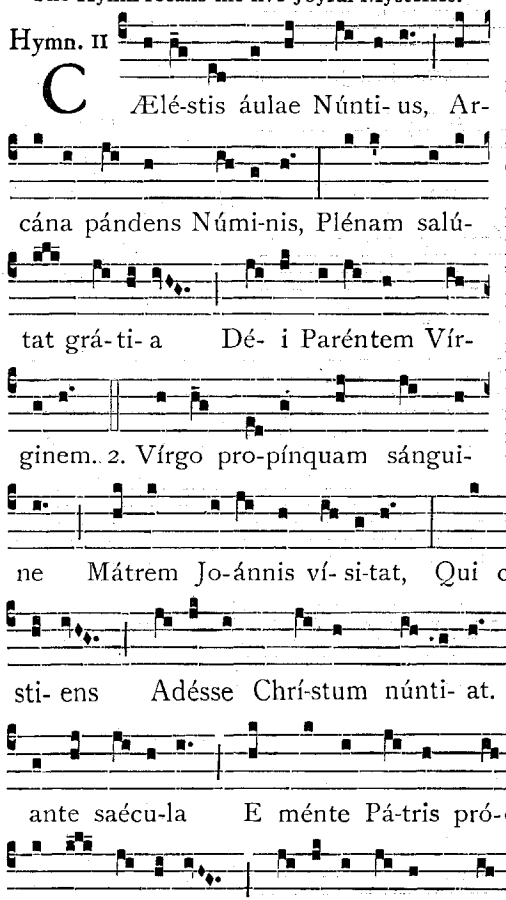
*Double of II Class.*

## AT FIRST VESPERS. *(October 6)*

*At as II Vespers, p.* 1482, *except :*

The Hymn recalls the five Joyful Mysteries.

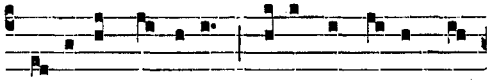
Hymn. II



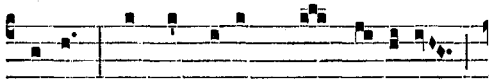

1. Sent from the high celestial spheres the Angel speaks, and Mary hears: « All hail, for God himself shall be, O full of grace, enshrined in thee ».

2. And now, in haste, from Nazareth comes Mary to Elizabeth; the prophet babe before his birth exults, and hails his God on earth.

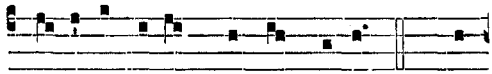
3. That Word, who from the Father came ere earth and time had found a name, the maiden mother undefiled brings forth, in time, a mortal child.



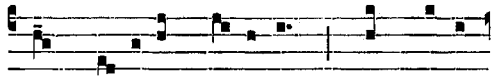
Pu- éllus sí-sti-tur, Legíque pá-ret Lé-



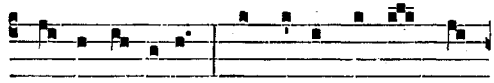
gi-fer : Hic se Redémptor páupe-re



Pré-ti- o redémptus ímmo-lat. 5. Quem



jam do-lébat pérdi-tum, Mox laéta



Má-ter ínvenit Ignó-ta dóctis mén-



tibus E-disse-réntem Fí- li- um. 6. Jésu, tí-bi sit gló-



ri- a, Qui nátus es de Vírgine, Cum Pátre et álmo Spí-

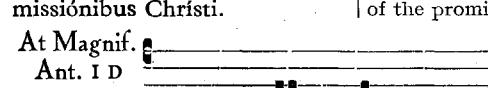


ri-tu, In sempi-térna saécu-la. Amen.

℣. Regína sacratíssimi Rosárii, óra pro nóbis.
℟. Ut dígni efficiámur promissiónibus Christi.

℣. Queen of the most holy Rosary, pray for us.
℟. That we may be made worthy of the promises of Christ.

At Magnif.
Ant. I D



B E-á-ta es * Vírgo Ma-

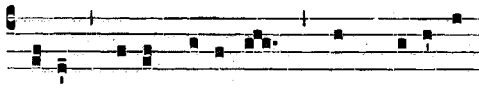
Blessed art thou, Mary the Virgin, Mother of God, that didst believe the Lord; those

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.

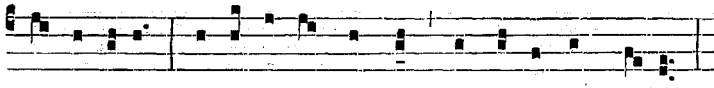
6. May age to age for ever sing the Virgin's Son and Angels' King, and praise with the celestial host the Father, Son, and Holy Ghost.

*(18th cent. Trans. W. Shewring, by permission).*

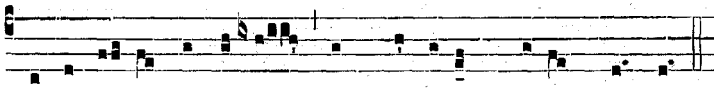


things are performed in thee that were said to thee; pray for us to the Lord our God.

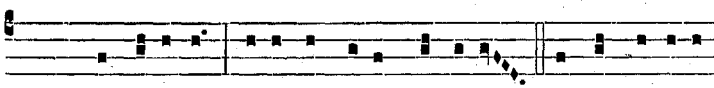
rí- a, Dé- i Génitrix, quae credi-dí-



sti Dómino : perfécta sunt in te quae dícta sunt tí-bi :



intercé-de pro nó-bis ad Dóminum Dé-um nóstrum.



*Cant.* Magní-fi-cat * ánima *mé- a* **Dóminum.** 2. Et exsultávit...

*Cant.* Magníficat. I D. *p.* 212 *or* 218.

*Prayer.* Deus, cujus Unigénitus. *p.* 1478.

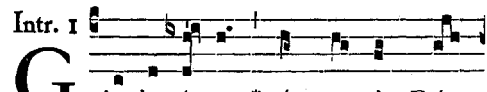
*On Sunday, the commemoration of the Sunday is added, then of St. Bruno, p.* 1474.

Benedicámus Dómino IV. *p.* 140.

**At Compline,** *Hymn nº 2, p.* 247.

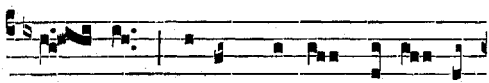
## AT MASS.

Intr. I



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.*

G Aude- ámus * ómnes in Dó-



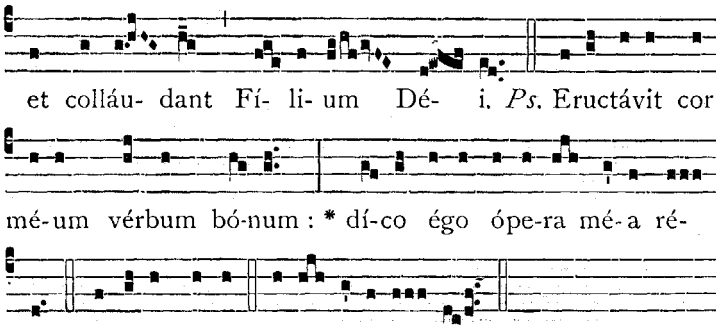
mi- no, dí- em féstum ce-le-brán-



tes sub honó- re Ma-rí-ae Vírgi-



nis : de cújus so-lemni-tá- te gáudent An-ge- li,




Glória Patri. 1st tone. *p.* 28.

**Collect.**

DEus, cujus Unigénitus per vitam, mortem et resurrectiónem suam nobis salútis aetérnae praémia comparávit : † concéde, quaésumus; ut, haec mystéria sacratíssimo beátae Maríae Vírginis Rosário recoléntes, * et imitémur quod cóntinent, et quod promíttunt, assequámur. Per eúmdem Dóminum.

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.*

DOminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abýssi, et ego jam concépta eram. Nunc ergo, fílii, audíte me : Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat
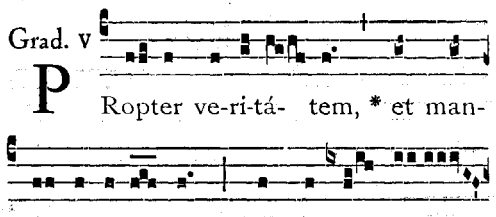
THE Lord possessed me in the beginning of his ways before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already[1] conceived. Now, therefore, ye children, hear me : Blessed are they that keep my ways. Hear 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.

ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

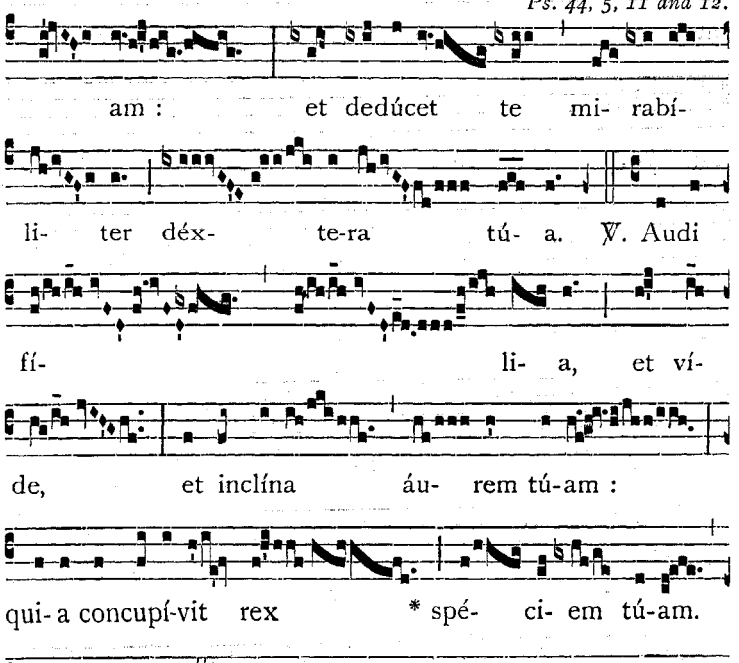
He that shall find me, shall find life, and shall have salvation from the Lord.

Grad. v

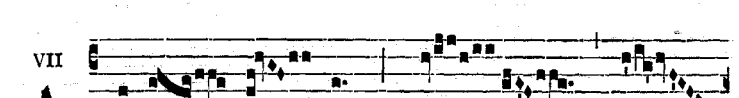


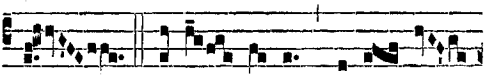

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. ℣. Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

*Ps. 44, 5, 11 and 12.*




VII



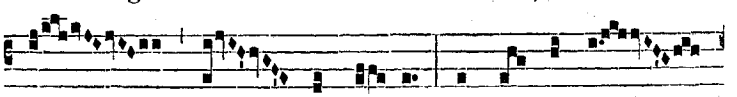


℣. So-lé- mni-tas glo-ri- ó-

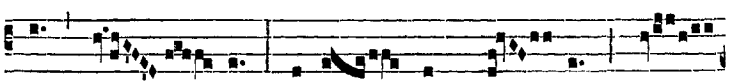
The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David's royal race.
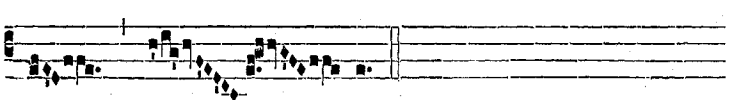


sae Vírgi- nis Ma-rí- ae, ex sémi-



ne Abra-hae, órtae de trí-



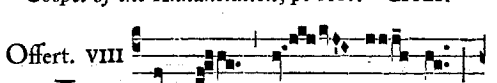
bu Jú- da, clá-ra ex stír- pe * Dá-



vid.

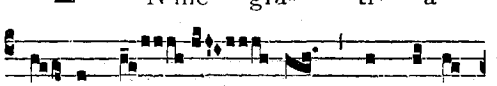
*Gospel of the Annunciation, p.* 1117. Credo.

Offert. VIII

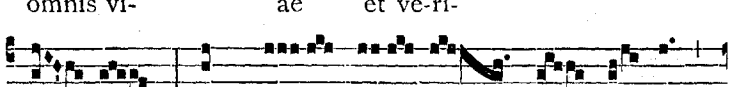


I N me * grá- ti- a

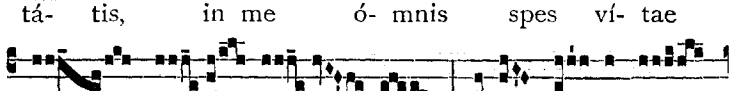
In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit. *Ecclus. 24, 25; 39, 17.*



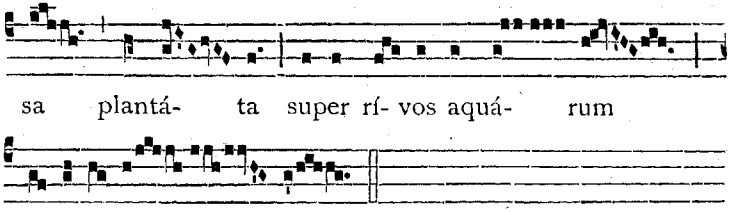
ómnis ví- ae et ve-ri-



tá- tis, in me ó- mnis spes ví- tae



et vir- tú- tis : égo qua- si ró-




## Secret.

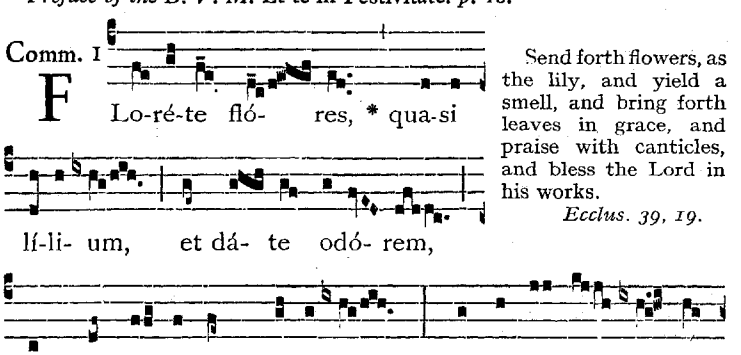
FAC nos, quaésumus, Dómine, his munéribus offeréndis conveniénter aptári : et per sacratíssimi Rosárii mystéria, sic vitam, passiónem et glóriam Unigéniti tui recólere; ut ejus digni promissiónibus efficiámur : Qui tecum vivit et regnat in unitáte.

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.

Comm. I




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.

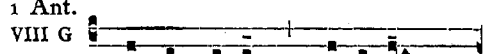
SAnctíssimae Genitrícis tuae, cujus Rosárium celebrámus, quaésumus, Dómine, précibus adjuvémur : ut et mysteriórum, quae cólimus, virtus percipiátur; et sacramentórum, quae súmpsimus, obtineátur efféctus : Qui vivis et regnas.

FRom thee, O Lord, we implore the aid 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



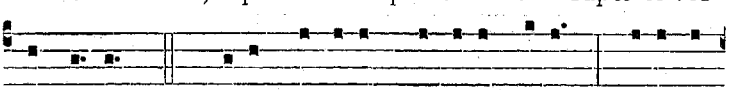
QUÆ est ísta, * spe-ci- ó- sa

Who is this, fair as a dove, as the rose planted by the brooks of waters?

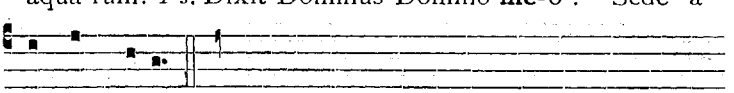
*Ecclus. 39, 17.*



sic-ut co-lúmba, qua-si ró-sa plantá- ta super rí-vos

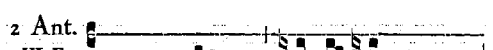


aquá-rum? *Ps.* Díxit Dóminus Dómino **mé**-o : * Séde a



*déxtris* **mé**- is. *Ps.* Díxit Dóminus. VIII G. *p.* 151.

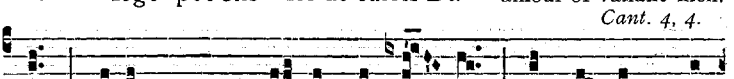
2 Ant. VI F



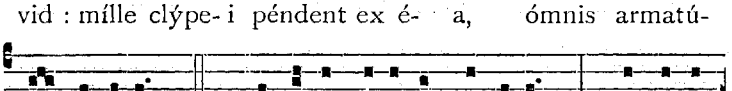
VIrgo pót-ens * sic-ut túrris Dá-

The Virgin, strong as the tower of David; a thousand bucklers hang upon it, all the amour of valiant men.

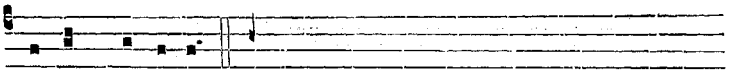
*Cant. 4, 4.*



vid : mílle clýpe- i péndent ex é- a, ómnis armatú-
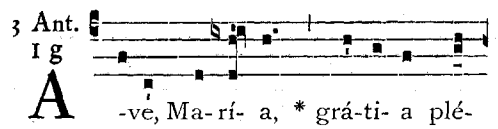


ra fórti- um. *Ps.* Laudá-te, pú-e-*ri*, **Dó**minum : * laudá-te



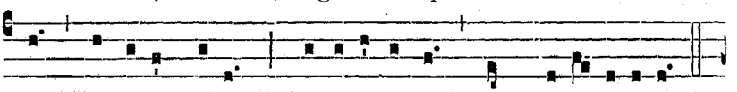
*nómen* Dómi-ni. *Ps.* Laudáte, púeri. VI F. *p.* 168.

3 Ant. I g

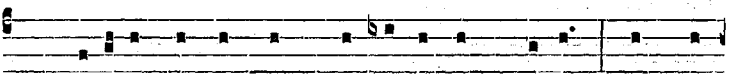


A -ve, Ma-rí- a, * grá-ti- a plé-

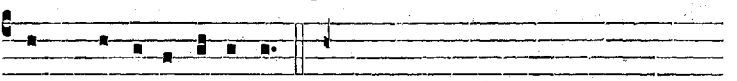
Hail, Mary, full of grace, the Lord is with thee : blessed art thou among women. *Luke 1, 28.*



na : Dóminus técum : benedícta tu in mu-li- é-ribus.

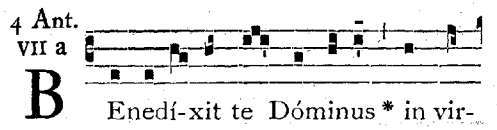


*Ps.* Laetátus sum in his quae dícta sunt mí-hi : * In dó-



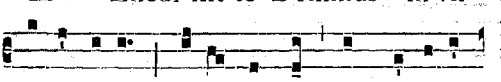
mum Dó*mi-ni* í-bimus. *Ps.* Laetátus sum. I g. *p.* 186.

4 Ant. VII a

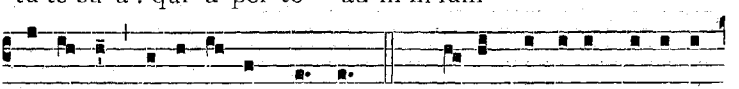


B Enedí-xit te Dóminus * in vir-

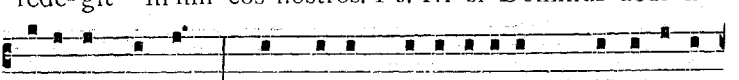
The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. *Judith 13, 22.*



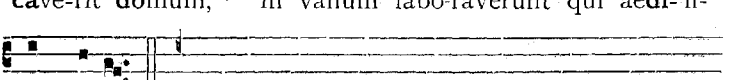
tú-te sú-a : qui- a per te ad ní-hi-lum



redé-git in-imí-cos nóstros. *Ps.* Ni-si Dóminus aedi- fi-



cáve-rit dómum, * in vánum labo-ravérunt qui aedí- fi-
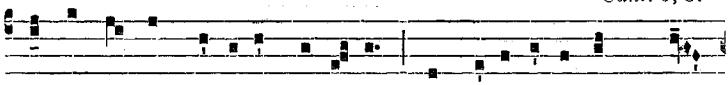


cant é- am. *Ps.* Nisi Dóminus. VII a. *p.* 195.

℣ Ant. III a

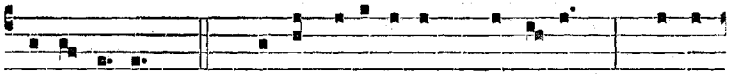


Idérunt é-am * fí-li-ae Sí-on

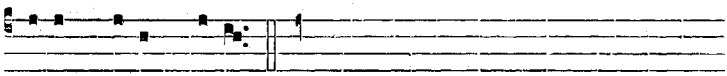
The daughters of Sion, they saw her, like the Spring with its roses, and declared her most blessed. *Cant. 6, 8.*



vernántem in fló-ribus ro-sá-rum, et be-a-tíssimam prae-



di-ca-vé-runt. *Ps.* Láuda, Jerú-sa-lem, **Dóminum** : * láuda



Dé-um *tú-um* Sí-on. *Ps.* Láuda, Jerúsalem. III a. *p.* 208.

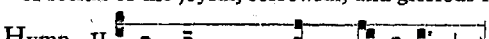
**Chapter.** *Ecclus. 24, 25 and 39, 17.*

**IN me grátia ómnis viae et veritátis, † in me omnis spes vitae *et virtútis* : * ego quasi rosa plantáta super rivos aquárum fructificávi.**

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



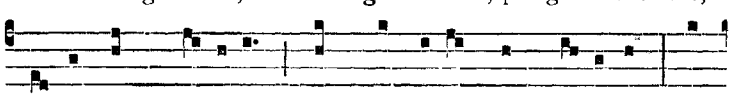
TE ge-sti-éntem gáudi-is,



Te sáuci-am do-ló-ri-bus, Te júgi



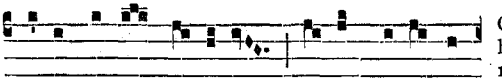
amíctam gló-ri-a, O Vírgo Má-ter, pángimus. 2. Ave,
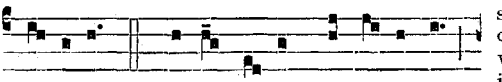


re-dúndans gáudi-o, Dum cónci-pis, dum ví-si-tas, Et

1. Mother and Maid, the praise of thee the burden of our song shall be; thy joys, thy sorrows, and the crown of thine eternal bright renown.

2. The heavenly tidings brought to earth, the visitation and the birth, Christ offered,



édis, óffers, ínvenis, Má-ter be-á-ta,



Fí- li- um. 3. Ave, dó-lens, et íntimo



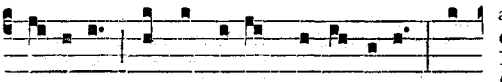
In córde agó-nem, vérbe-ra, Spínas,



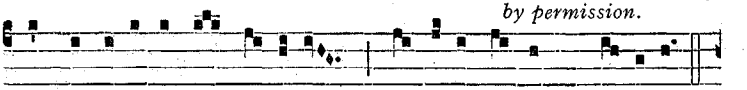
crucémque Fí- li- i Perpéssa, prín-
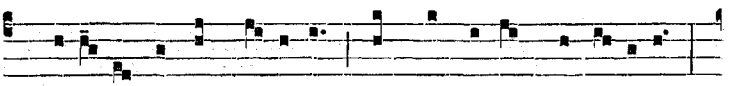


ceps Mártyrum. 4. Ave, in tri- úmphis



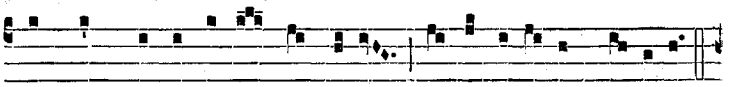
Fí- li- i, In ígnibus Pa-rá-cli-ti, In



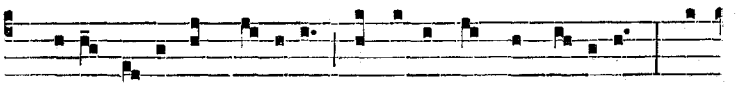
régni ho-nó-re et lúmine, Re-gína fúlgens gló-ri- a.



5. Vení- te, géntes, cárpi-te Ex his ró-sas mysté-ri- is,



Et púlchri amó-ris ínclytae Má-tri coró-nas nécti-te.



6. Jésu, tí-bi sit gló-ri- a, Qui ná-tus es de Vírgine, Cum

Christ restored to thee, hail, in each joyful mystery.

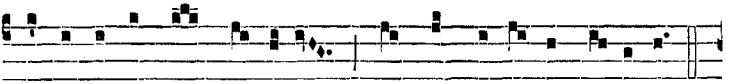
3. The bloody sweat, the soldiers' scorn, the scourging and the crown of thorn, the burdened way, the bitter tree, hail, in each woeful mystery.

4. The risen and heaven ascending Lord, the Pentecostal unction poured, thy crown and endless jubilee, hail, in each glorious mystery.

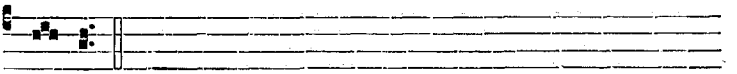
5. From these thy mysteries shall all the faithful weave a coronal, whose roseal honours shall proclaim thy chaste and everlasting name.

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. Shewring, by permission.*



Pátre et álmo Spí- ri-tu, In sempi-térna saé-cu-la.

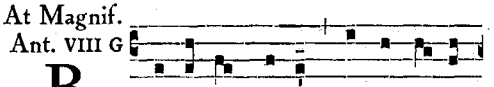


A-men.

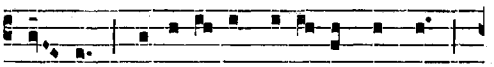
℣. Regína sacratíssimi Rosárii, óra pro nóbis.
℟. Ut dígni efficiámur promissiónibus Christi.

℣. Queen of the most holy Rosary, pray for us.
℟. That we may be made worthy of the promises of Christ.

At Magnif.
Ant. VIII G



B E- á-ta Má-ter * et intácta

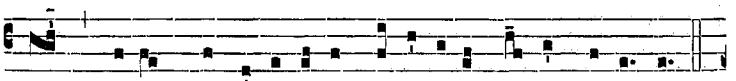


Blessed Mother and unspotted Virgin, glorious Queen of the world, may all be conscious of thine aid who keep thy feast of the most holy Rosary.

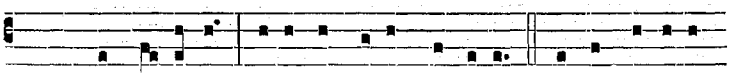
Vír-go, glo-ri- ó-sa Regí-na múndi,



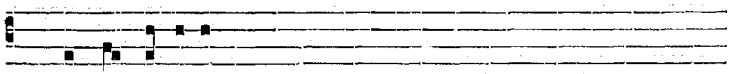
sénti- ant ó- mnes tú-um ju-vá- men, qui-cúmque cé-le-



brant tú- am sacra-tíssimi Ro-sá-ri- i so- lemni-tá- tem.



*Cant.* Magní- fi-cat * ánima *mé- a* Dóminum. Et exsultávit...



*or :* Et exsultávit... *Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, cujus unigénitus. *p.* 1478.

*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.*

*Oct. 8.* Mánum súam. *p.* 136.

### Collect.

DOmine Deus noster, qui beátae Birgíttae per Fílium tuum unigénitum secréta caeléstia revelásti : † ipsíus pia intercessióne da nobis fámulis tuis; * in revelatióne sempitérnae glóriae tuae gaudére laetántes. Per eúmdem 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.

**Mass.** Cognóvi. *p.* 1692.

## 9. St. John Leonard Confessor. († 1609)

*Double.*

*Oct. 9.* Hic vir. *p.* 133.

### Collect.

DEus, qui beátum Joánnem Confessórem tuum, ad fidem in géntibus propagándam mirabíliter excitáre dignátus es, ac per eum in erudiéndis fidélibus novam in Ecclésia tua famíliam congregásti : † da nobis fámulis tuis, ita ejus institútis proficere; * 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 [1] men : grant that we, thy servants, may so profit by his teaching as to win an everlasting reward. Through Jesus Christ our Lord.

### Secret.

SUscipe, Dómine, oblatiónem mundam salutáris hóstiae : et praesta; ut, intercedénte beáto Joánne Confessóre tuo, ubíque géntium júgiter offerátur. 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...

[1] The Clerks Regular of the Mother of God.

**Postcommunion.**

PRetiósi Córporis et Sánguinis tui sacris refécti mystériis, Dómine, adprecámur : ut, beáti Joánnis Confessóris tui exémplo, studeámus confitéri quod crédidit, et ópere exercére quod dócuit : Qui vivis et regnas cum Deo Patre.

COmforted 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 hodiérna die beátum Dionýsium Mártyrem tuum atque Pontíficem, virtúte constántiae in passióne roborásti, quique illi, ad praedicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es : † tríbue nobis, quaésumus; eórum imitatióne, pro amóre tuo próspera mundi despícere, * et nulla ejus advérsa formidáre. Per Dóminum.

O 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.**

OBláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, 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, Dómine, sacraméntis, quaésumus : ut, intercedéntibus beátis Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptiónis aetérnae proficiámus augméntum. 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 places where the feast of St. Dionysius is solemnly kept:*
*Introit.* Sapiéntiam. *p.* 1444. *Collect as above.*
*On Sunday, the Collect of the Sunday is added.*

## Lectio Actuum Apostolorum.

*St. Paul's speech to the learned of Athens. Acts 17, 22-34.*

IN diébus illis : Stans Paulus in médio Areopági, ait : Viri Atheniénses, per ómnia quasi superstitiosióres vos vídeo. Praetériens enim, et videns simulácra vestra, invéni et aram, in qua scriptum erat : Ignóto Deo. Quod ergo ignorántes cólitis, hoc ego annúntio vobis.

Deus, qui fecit mundum, et ómnia, quae in eo sunt, hic caeli et terrae cum sit Dóminus, non in manufáctis templis hábitat, nec mánibus humánis cólitur, índigens áliquo, cum ipse det ómnibus vitam, et inspiratiónem, et ómnia : fecítque ex uno omne genus hóminum inhabitáre super univérsam fáciem terrae, defíniens statúta témpora, et términos habitatiónis eórum, quaérere Deum, si forte attréctent eum, aut invéniant, quamvis non longe sit ab unoquóque nostrum. In ipso enim vívimus, et movémur, et sumus : sicut et quidam vestrórum poëtárum dixérunt : Ipsíus enim et genus sumus.

Genus ergo cum simus Dei, non debémus aestimáre auro, aut argénto, aut lápidi, sculptúrae artis, et cogitatiónis hóminis, Divínum esse símile.

Et témpora quidem hujus ignorántiae despíciens Deus, nunc annúntiat homínibus ut omnes ubíque paeniténtiam agant, eo quod státuit diem, in quo judicatúrus est orbem in aequitáte, in viro, in quo státuit, fidem praebens ómnibus, súscitans eum a mórtuis.

Cum audíssent autem resurrectiónem mortuórum, quidam quidem irridébant, quidam vero

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

dixérunt : Audiémus te de hoc íterum. Sic Paulus exívit de médio eórum. Quidam vero viri adhaeréntes ei, credidérunt : in quibus et Dionýsius Areopagíta, et múlier nómine Dámaris, et álii cum eis.

thee again concerning this matter. So Paul went out from among them, but certain men adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

*Gradual.* Anima nóstra. *p.* 346. Allelúia, allelúia. ℣. Justi epuléntur. *p.* 1642.

*Gospel.* Atténdite a ferménto. *p.* 1646. Credo.

*Offertory.* Exsultábunt. *p.* 1643. — *Communion.* Díco autem. *p.* 1644.

**Vespers** *of the Common of Two or More Martyrs, p.* 1627.

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## 10. St. Francis Borgia Confessor. († 1572)

*Simple.*

### Collect.

DOmine Jesu Christe, verae humilitátis et exémplar et praémium : † quaésumus; ut, sicut beátum Francíscum in terréni honóris contémptu imitatórem tui gloriósum effecísti, * ita nos ejúsdem imitatiónis et glóriae tríbuas esse consórtes : Qui vivis 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.*
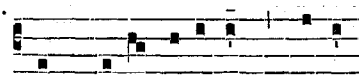
# 11. Maternity of the B. V. Mary.

*Double of II Class.*

## AT FIRST VESPERS. *(October 10)*

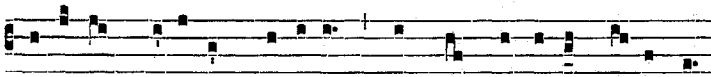
*As at II Vespers, p.* 1495, *except :*

At Magnif.
Ant. VII a

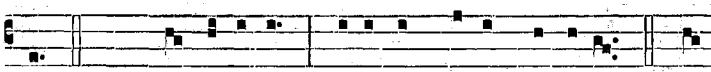


CUM jucundi-tá-te * Ma-ter-

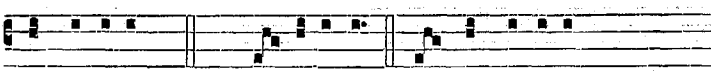
Let us celebrate with joy the Motherhood of blessed Mary ever Virgin.



ni-tá-tem be-átae Ma-rí-ae semper Vírgi-nis ce-lebré-



mus. *Cant.* Magní-fi-cat * ánima mé-a Dóminum. 2. Et



exsultávit... *or :* Magní-fi-cat... Et exsultávit...

*Cant.* Magníficat. VII a. *p.* 217 *or* 222.

*Prayer.* Deus, qui de beátae. *p.* 262.

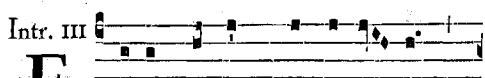
*On Sunday, the commemoration of the Sunday is added.*

Benedicámus Dómino IV. *p.* 140.

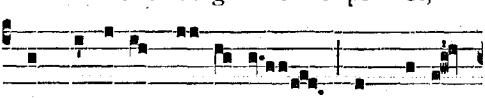
**At Compline,** *Hymn nº 2, p.* 247.

## AT MASS.

Intr. III



ECce Vírgo * concí-pi- et,



et pá-ri- et Fí- li- um, et vocá-

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.

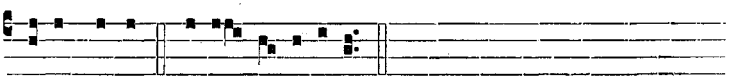
*Isaias 7, 14; Ps. 97, 1.*



bi-tur nómen é- jus Em-má-nu- el. *Ps.* Cantá-te Dómi-



no cánticum nó-vum, * qui- a mi-rabí- li- a fé-cit. Gló-



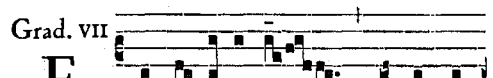
ri- a Pátri. E u o u a e. **Glória Patri.** 3rd tone. *p.* 29.

*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

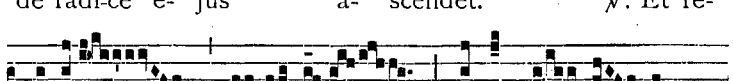


radí- ce Jés- se, et flos

There shall come forth a rod out of the root of Jesse [1], and a flower shall rise up out of his root. ℣. And the Spirit of the Lord shall rest upon him. *Isaias* 11, 1-2.



de radí-ce é- jus a- scéndet. ℣. Et re-

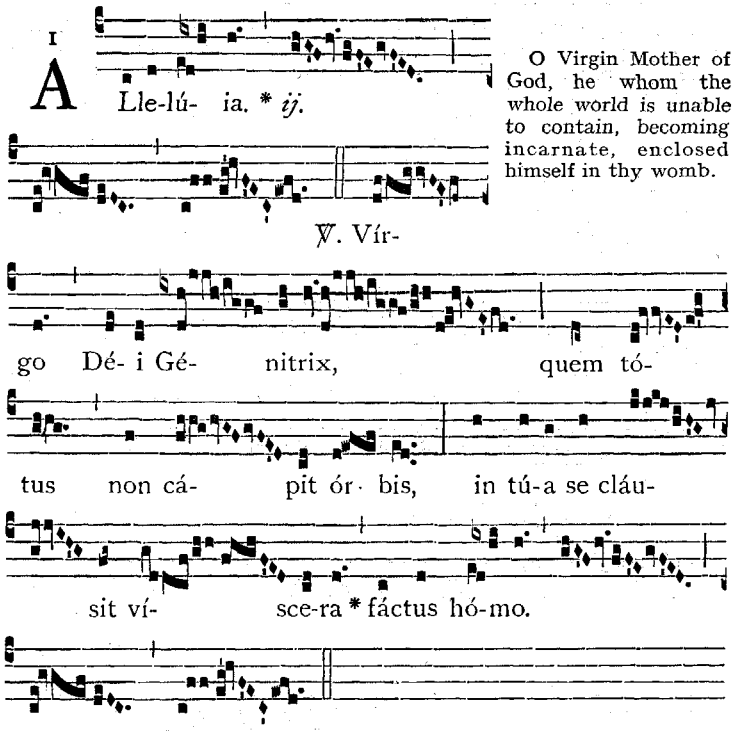


qui- é- scet super é-



um Spí- ri- tus * Dó- mi- ni.

[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.

## ✠ Sequentia sancti Evangelii secundum Lucam.

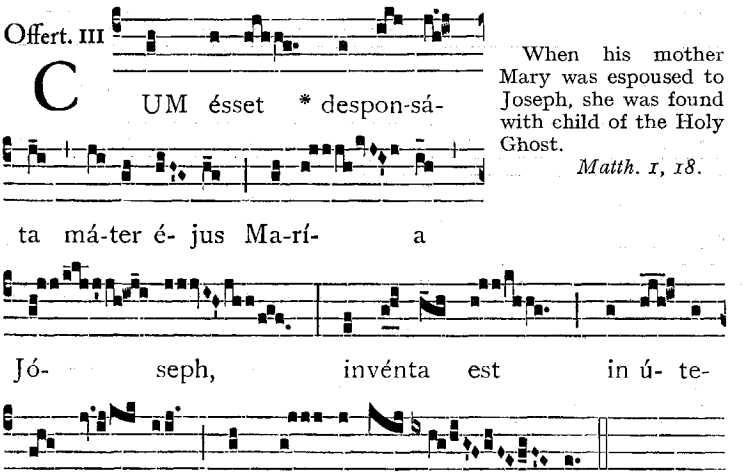
*Jesus lost in Jerusalem and found among the teachers. Luke 2, 43-51.*

IN illo témpore : Cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad

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

illum : Fili, quid fecísti nobis sic? ecce pater tuus et ego doléntes quaerebámus te. Et ait ad illos : Quid est quod me quaerebátis? nesciebátis, quia in his, quae Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum quod locútus est ad eos. Et descéndit cum eis, et venit Názareth : et erat súbditus illis. Credo.

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.




When his mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

*Matth. I, 18.*

**Secret.**

TUA, Dómine, propitiatióne, et beátae Maríae semper Vírginis, Unigéniti tui Matris, intercessióne, ad perpétuam atque praeséntem haec oblátio nobis proficiat prosperitátem et pacem. Per eúmdem Dóminum.

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.

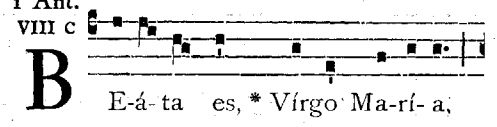
*Communion.* Beáta víscera. *p.* 1409.

*Postcommunion.* Haec nos commúnio. *p.* 413.

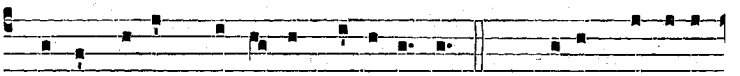
*On Sunday, the Postcommunion of the Sunday is added.*

## AT SECOND VESPERS.

1 Ant.
VIII c




Blessed art thou, Mary the Virgin, who didst bear the Creator of all.



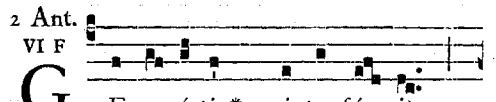
quae ómni- um portá-sti Cre- a-tó-rem. *Ps.* Díxit Dóminus



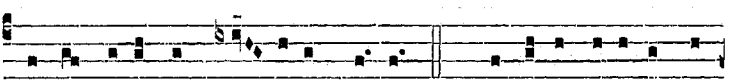
Dómino **mé**- o : * Séde a *déxtris* **mé**- is.

*Ps.* **Díxit Dóminus.** VIII c. *p.* 151.

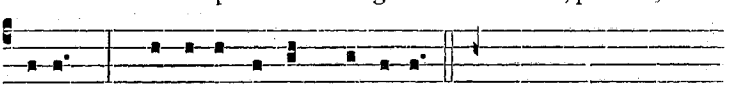
2 Ant.
VI F




Thou didst bring forth thy Maker, and remainest Virgin for ever.



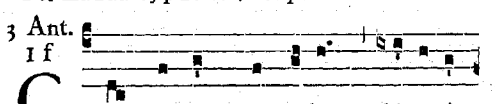
et in aetérnum pérmanes Vírgo. *Ps.* Laudá-te, pú-e-*ri*, **Dó**-



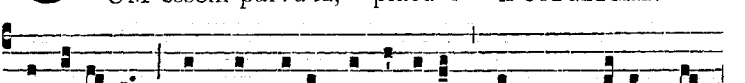
minum : * laudá-te *nómen* **Dómi**-ni.

*Ps.* **Laudáte, púeri.** VI F. *p.* 168.

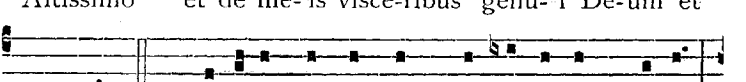
3 Ant.
I f
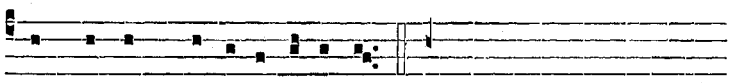



When I was still young, I pleased the Most High, and I brought forth him who is God and Man.



Altíssimo et de mé- is viscé-ribus génu- i Dé-um et



hóminem. *Ps.* Laetátus sum in his quae **dícta** sunt **mí**-hi : *



In dómum Dómi-ni í-bimus. *Ps.* Laetátus sum. I f. *p.* 186.

4 Ant. VII c 2

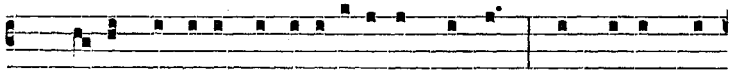


B E-nedí-cta fí- li- a tu a

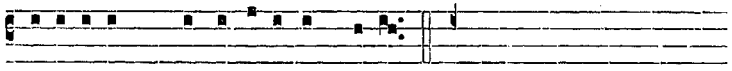
Thou art blessed of the Lord, my daughter; for by thee we partook of the fruit of life.



Dómino : qui-a per te frúctum ví-tae communi-cávimus.



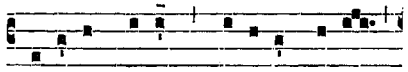
*Ps.* Ni-si Dóminus aedi-ficáve-rit dómum, * in vánum la-



boravérunt qui aedí-fi-cant é-am.

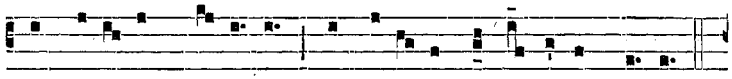
*Ps.* Nisi Dóminus. VII c2. *p.* 195.

5 Ant. VII a

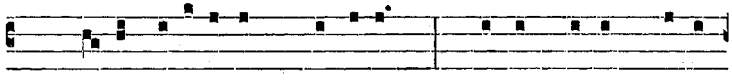


V Idérunt é-am * fí-li-ae Sí-on,

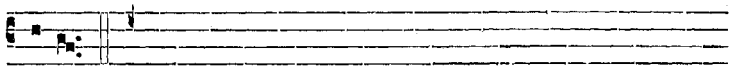
The daughters of Sion, they saw her and declared her blessed, and the queens, they praised her. *Cant. 6, 8.*



et be-á-tam di-xé-runt, et regínae lauda-vé-runt é- am.



*Ps.* Láuda, Jerúsa-lem, Dóminum : * láuda Dé- um tú- um



Sí- on. *Ps.* Láuda, Jerúsalem. VII a. *p.* 211.

**Chapter.** *Ecclus. 24, 12-13.*

QUI creávit me, requiévit in tabernáculo **meo**, † et dixit mihi : In Ja*cob in*hábita, * et in eléctis meis mitte radíces.
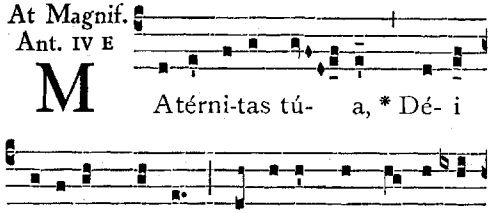
HE that made me rested in my tabernacle : and he said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

*Hymn.* Ave máris stélla. *p.* 1360.

℣. Benedícta tu in muliéribus.
℟. Et benedíctus frúctus véntris túi.

℣. Blessed art thou among women.
℟. And blessed is the fruit of thy womb.

At Magnif.
Ant. IV E




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.

*Cant.* Magníficat. IV E. *p.* 215 *or* 221.

*Prayer.* Deus, qui de beátae. *p.* 262.

*When October 11 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, aeternitátis glória coronásti : † fac nos, quaésumus; ita eum venerári in terris, * ut cum eo regnáre possímus 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 nº 11, p.* 969 *and Postcommunion nº 10, p.* 972.

**Mass.** Os jústi. *p.* 1437.

## 14. St. Callistus I. Pope and Martyr. († 222)

*Double.*

*Oct. 14.* Qui vult. *p.* 127.

### Collect.

DEus, qui nos cónspicis ex nostra infirmitáte defícere : * ad amórem tuum nos misericórditer per Sanctórum tuórum exémpla 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 oblátio : quae nos et a reátibus nostris expédiat, et perpétua salvatióne confírmet. 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.

QUaésumus, omnípotens Deus : ut reátus nostros múnera sacráta purífícent, 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 díligis me. *p.* 1604, *except Prayers as above.*

## 15. Saint Teresa of Avila Virgin. († 1582)

*Double.*

*Oct. 15.* Véni spónsa. *p.* 135.

**Collect.**

EXáudi nos, Deus salutáris noster : † ut, sicut de beátae Terésiae Vírginis tuae festivitáte gaudémus; ita caeléstis ejus doctrínae pábulo nutriámur, * et piae devotiónis erudiámur affectu. Per Dóminum.
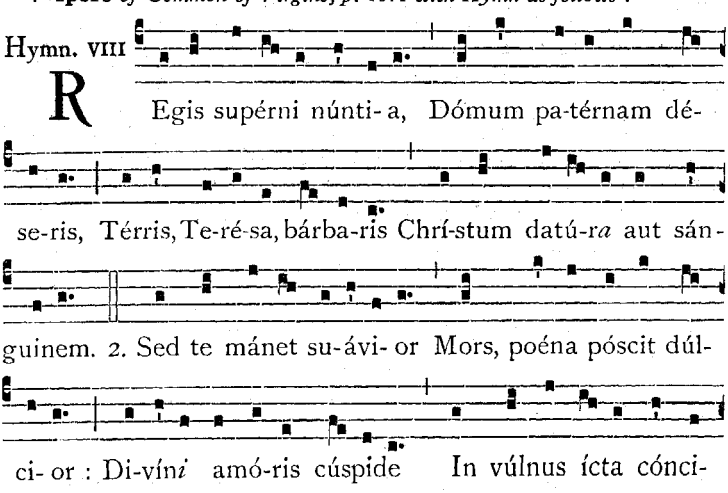
GRaciously hear us, O God of our salvation : and grant that we who keep with joy the festival of blessed Teresa, thy Virgin, may in her heavenly teaching find food for the nourishing of our souls, and by our feeling of loving devotion grow in knowledge of thee. Through Jesus...

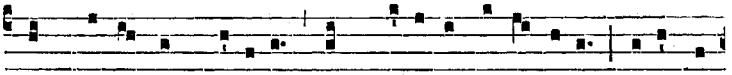
*Secret nº 16, p.* 969 *and Postcommunion nº 15, p.* 973.

**Mass.** Dilexísti. *p.* 1683.

**Vespers** *of Common of Virgins, p.* 1671 *with Hymn as follows :*

Hymn. VIII





laus Pátri 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 Hedwígem a saéculi pompa ad húmilem tuae Crucis sequélam toto corde transíre docuísti : † concéde; ut ejus méritis et exémplo discámus perítúras mundi calcáre delícias, * et in ampléxu tuae Crucis ómnia nobis adversántia superáre : Qui vivis et regnas cum Deo Patre, in unitáte...

O God, who didst teach blessed Hedwig to renounce the pomps of the world in order with all her heart humbly to take up thy Cross : grant that, by virtue of her merits and example, we may learn how to tread under foot the passing pleasures of this world, and by embracing thy Cross to overcome every obstacle in our path. Who livest and reignest.

*Secret nº 16, p.* 969 *and Postcommunion nº 15, p.* 973.

## 17. Saint Margaret Mary Alacoque Virgin († 1690)

*Double.*

*Oct. 17.* Véni spónsa. *p.* 135.

### Collect.

DOmine Jesu Christe, qui investigábiles divítias Cordis tui beátae Margarítae Maríae Vírgini mirabíliter revelásti : † da nobis ejus méritis et imitatióne; * ut, te in ómnibus et super ómnia diligéntes, jugem in eódem Corde tuo mansiónem habére mereámur : Qui vivis.

O 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...

### Secret.

ACcépta tibi sint, Dómine, plebis tuae múnera : et concéde; ut ignis ille divínus nos inflámmet, quo, de Corde Fílii tui emísso, beáta Margaríta María veheménter aestuávit. Per eúmdem Dóminum.

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.

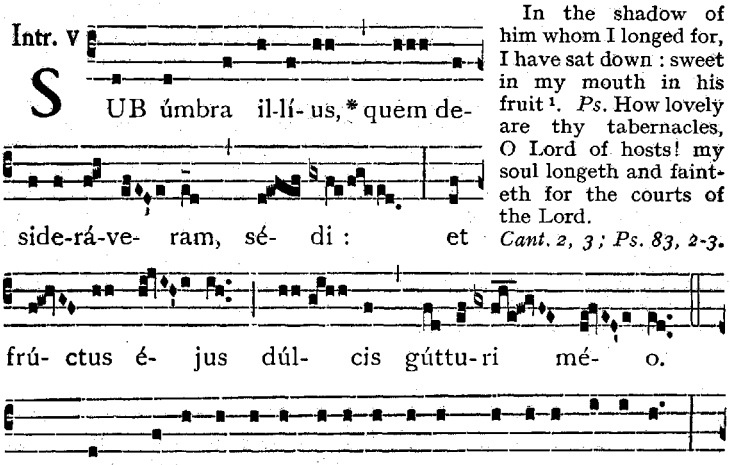
### Postcommunion.

COrporis et Sánguinis tui, Dómine Jesu, sumptis mystériis : concéde nobis, quaésumus, beáta Margaríta María Vírgine intercedénte; ut, supérbis saéculi vanitátibus exútis, mansuetúdinem et humilitátem Cordis tui induére mereámur : Qui vivis et regnas.

WE 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.

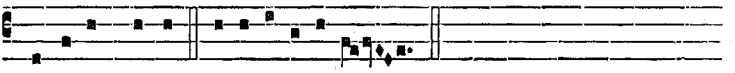
¶ *In places where the feast is solemnly kept :*

### AT MASS.




In the shadow of him whom I longed for, I have sat down : sweet in my mouth in his fruit [1]. *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.*

[1] Symbol of the joys the Saint experienced in Christ's company.



Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 5th tone. *p.* 29.

*Collect, Secret and Postcommunion, as above.*

*On Sunday, the Prayers of the Sunday are added.*

## Lectio Epistolae beati Pauli Apostoli ad Ephesios.

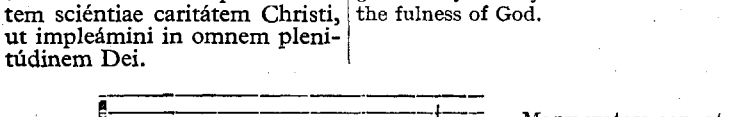
*This passage of St Paul applies admirably to the Saint who was messenger of the Sacred Heart. Ephesians 3, 8-9 and 14-19.*

FRatres : Mihi ómnium sanctórum mínimo data est grátia haec, in géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes, quae sit dispensátio sacraménti abscónditi a saéculis in Deo, qui ómnia creávit.

Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in caelis, et in terra nominátur, ut det vobis secúndum divítias glóriae suae, virtúte corroborári per Spíritum ejus in interiórem hóminem : Christum habitáre per fidem in córdibus vestris : in caritáte radicáti, et fundáti, ut possítis compreháendere cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum : scire étiam supereminéntem sciéntiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

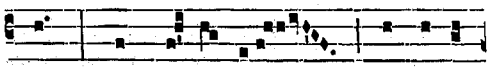
BRethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ : and to enlighten all men, that ye may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things...

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.



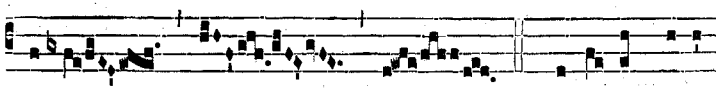
Grad. v A -quae múl- tae * non po-tu-é- runt exstíngue-re ca-ri-tá-

Many waters cannot quench charity : neither can the floods drown it. *Cant. 8, 7.* ℣. For thee my heart and my



tem, nec flúmi- na óbru-ent

flesh have fainted away: thou art the God of my heart and the God that is my portion for ever. *Ps. 72, 26.*



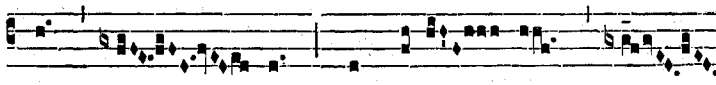
íl-lam. ℣. De-fé-cit cáro



mé- a et cor mé- um : Dé- us



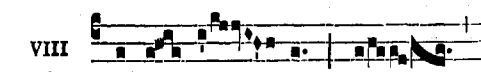
córdis mé- i, et pars mé-



a Dé- us * in aetér- num.

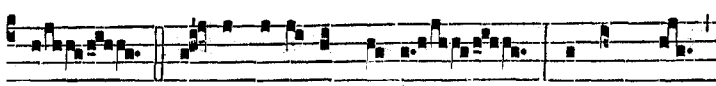


VIII

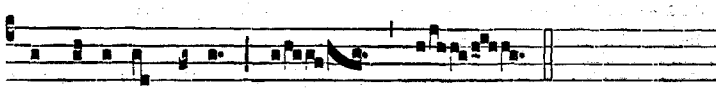


A L-le- lú- ia. * *ij.*

I to my Beloved : and he turneth towards me. *Cant. 7, 10.*



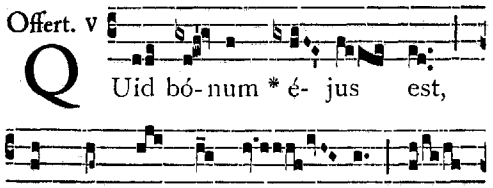
℣. E-go di-lécto mé- o, et ad me



convérsi- o * é-jus.

*Gospel of St. Matthias, p.* 1087. Credo.

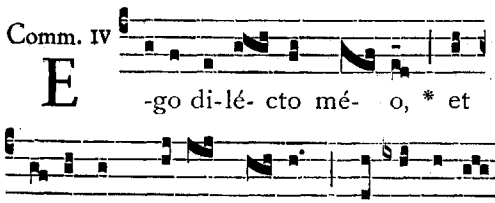
Offert. v




What is his good thing and what is his beautiful thing, if not the corn of the elect and the wine that bringeth forth virgins? *Zach. 9, 17.*

*On Sunday, Preface of the Blessed Trinity, p.* 13 *(or of the Saints, p.* 1534).

Comm. IV




I to my Beloved, and my Beloved to me, who feedeth among the lilies. *Cant. 6, 2.*

**Vespers** *as Common of Virgins, p.* 1708.

*Prayer.* Dómine Jesu Christe. *p.* 1500.

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# 18. Saint Luke Evangelist.

*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.* Míhi autem. *p.* 979.

### Collect.

INtervéniat pro nobis, quaésumus, Dómine, sanctus tuus Lucas Evangelísta : † qui crucis mortificatiónem júgiter in suo córpore * pro tui nóminis honóre, portávit. Per Dóminum.

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.*

FRatres : Grátias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscépit : sed cum sollicítior esset, sua voluntáte proféctus est ad vos.

Mísimus étiam cum illo fratrem, cujus laus est in Evangélio per omnes ecclésias : non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostrae in hanc grátiam, quae ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram : devitántes hoc, ne quis nos vitúperet in hac plenitúdine, quae ministrátur a nobis. Providémus enim bona, non solum coram Deo, sed étiam coram homínibus.
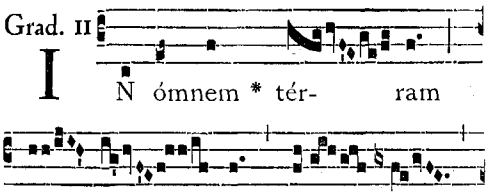
Mísimus autem cum illis et fratrem nostrum, quem probávimus in multis saepe sollícitum esse : nunc autem multo sollicitiórem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Ostensiónem ergo, quae est caritátis vestrae, et nostrae glóriae pro vobis, in illos osténdite in fáciem ecclesiárum.

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.

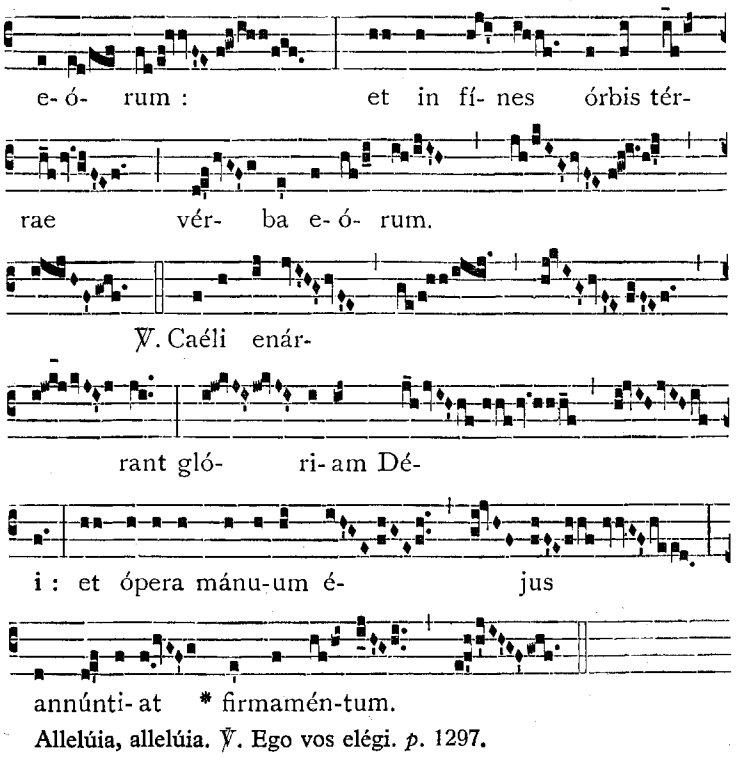
We have sent also with him the brother, whose praise is in the Gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will : avoiding this, lest any man 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.

Grad. II




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.*




Allelúia, allelúia. ℣. Ego vos elégi. *p.* 1297.

*Gospel.* Designávit Dóminus. *p.* 1136. Credo.

*Offertory.* Míhi autem. *p.* 982.

## Secret.

DOnis caeléstibus da nobis, quaésumus, Dómine, líbera tibi mente servíre : ut múnera quae deférimus, interveniénte

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

beáto Evangelísta tuo Luca, et medélam nobis operéntur, et glóriam. Per Dóminum.

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.

*On Sunday, the Collect of the Sunday is added.*

*Preface of the Apostles, p.* 13.

*Communion.* Vos qui secúti. *p.* 1087.

**Postcommunion.**

PRaesta, quaésumus, omnípotens Deus : ut, quod de sancto altári tuo accépimus, précibus beáti Evangelístae tui Lucae sanctíficet ánimas nostras, per quod tuti esse possímus. Per Dóminum.

GRant, 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.

*On Sunday, the Postcommunion of the Sunday is added.*

## 19. St. Peter of Alcantara Confessor. († 1562)

*Double.*

*Oct. 19.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Petrum Confessórem tuum admirábilis paeniténtiae et altíssimae contemplatiónis múnere illustráre dignátus es : † da nobis, quaésumus; ut, ejus suffragántibus méritis, * carne mortificáti, facílius caeléstia capiámus. Per Dóminum.

O God who wast pleased to ennoble blessed Peter, imbuing him with a marvellous spirit of penance, and bestowing on him the gift of the highest contemplation: for the sake of his merits, grant unto us that, by mortifying the flesh, we may learn to rise more easily to an understanding of the things of heaven. Through Jesus.

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

**Mass.** Justus ut pálma. *p.* 1667, *except Collect as above and Epistle* Quae fuérunt lucra. *p.* 1667.

## 20. St. John Cantius Confessor. († 1473)

*Double.*

*Oct. 20.* Hic vir. *p.* 133.

**Collect.**

DA, quaésumus, omnípotens Deus : † ut, sancti Joánnis Confessóris exémplo in sciéntia

GRant unto us, we beseech thee, O Almighty God, that by walking in the footsteps of Saint John the

Sanctórum proficiéntes, atque áliis 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.**

HAS, quaésumus, Dómine, hóstias sancti Joánnis Confessóris tui méritis benígnus assúme : et praesta; ut, te super ómnia et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum nostrum Jesum Christum.

FOR the sake of the merits of saint John, thy Confessor, look down in thy loving-kindness, we beseech thee, O Lord, upon the sacrifice we offer up : and grant that, loving thee above all things and all men for thy sake, we may by both our every thought and our every deed give pleasure to thee. Through Jesus Christ our Lord.

**Postcommunion.**

PRetiósi Córporis et Sánguinis tui, Dómine, pasti delíciis, tuam súpplices deprecámur cleméntiam : ut, sancti Joánnis Confessóris tui méritis et exémplis, ejúsdem caritátis imitatóres effécti, 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.

---

## 21. St. Hilarion Abbot († 372)

**Mass.** Os jústi. *p.* 1437.

**Collect.**

INtercéssio nos, quaésumus, Dómine, beáti Hilariónis Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.

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.)

**Mass.** Loquébar. *p.* 1576.

**Collect.**

DA nobis, quaésumus, Dómine Deus noster, sanctárum Vírginum et Mártyrum tuárum Ursulae et Sociárum ejus palmas incessábili devotióne venerári : * ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

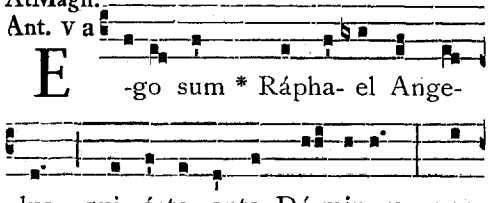
GIve unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of thy holy Virgins-Martyrs Ursula and her Companions; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

## 24. St. Raphael the Archangel.

*Double major.*

¶ *In places where the feast is solemnly kept, at I. Vespers :*

AtMagn. Ant. v a



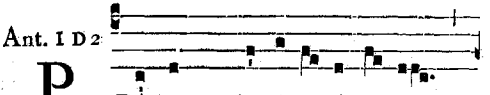

I am the Angel Raphael, who stand before the Lord; but you are to bless God and recount all his marvels. *Tobias 12, 15 and 6.*

℣. Stétit Angelus juxta áram témpli.
℟. Hábens thuríbulum áureum in mánu súa.

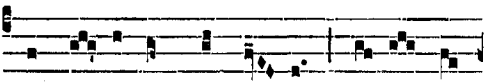
℣. An Angel stood near the altar of the temple.
℟. Having a golden censer in his hand.

### Commemoration at Vespers of October 24.

Ant. I D 2




Most glorious Prince, Raphael Archangel, be mindful of us; here and

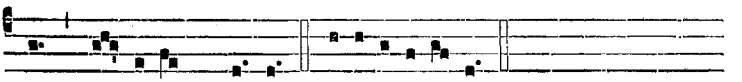


everywhere pray for us to the Son of God.

Rápha- el Archánge- le, ésto mé-



mor nóstri : hic et u-bíque semper precá- re pro nó-



bis Fí- li- um Dé- i. E u o u a e.

*Cant.* Magníficat. I D2. *p.* 212.

℣. Stétit Angelus. *p.* 1509.

**Collect.**

DEus, qui beátum Raphaélem Archángelum Tobíae fámulo tuo cómitem dedísti in via : † concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, * et muniámur auxílio. Per Dóminum nostrum.

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.

*Secret.* Hóstias tibi. *p.* 1454.

**Postcommunion.**

DIrígere dignáre, Dómine Deus, in adjutórium nostrum sanctum Raphaélem Archángelum : et, quem tuae majestáti semper assístere crédimus, tibi nostras exíguas preces benedicéndas assígnet. Per Dóminum.

VOuchsafe, 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.

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## 25. Sts. Chrysanthus and Darias Martyrs. († 284)

**Collect.**

BEatórum Mártyrum tuórum, Dómine, Chrysánthi et Daríae, quaésumus, adsit nobis orátio : † ut, quos venerámur

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

obséquio, * eórum pium júgiter experiámur auxílium. Per Dóminum nostrum.

devout honour, at all times feel their kindly help. Through Jesus Christ our Lord.

**Secret.**

POpuli tui, quaésumus, Dómine, tibi grata sit hóstia, quae in natalítiis sanctórum Mártyrum tuórum Chrysánthi et Daríae 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 nº 19, p.* 973.

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## 26. St. Evaristus I. Pope and Martyr. († 109)

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Evarístum, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi ; * quem totíus Ecclésiae 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 nº 1, p.* 967 *and Postcommunion nº 1, p.* 970.

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## 28. Sts. Simon and Jude Apostles.

*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.* Míhi autem. *p.* 979.

**Collect.**

DEus, qui nos per beátos Apóstolos tuos Simónem et Judam ad agnitiónem tui nóminis veníre 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

eórum glóriam sempitérnam et proficiéndo celebráre, * et celebrándo profícere. 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.

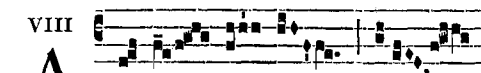
*St. Paul is not speaking here of sanctifying (or habitual) grace, but of special graces intended for the service of the Church, called "charismata". Their purpose is the unity and perfection of the Church, the Body of Christ. Ephesians 4, 7-13.*

FRatres : Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit : Ascéndens in altum, captívam duxit captivitátem : dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inférióres partes terrae? Qui descéndit, ipse est et qui ascéndit super omnes caelos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos quosdam autem prophétas, álios vero evangelístas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in aedificatiónem córporis Christi : donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram aetátis plenitúdinis Christi.

BRethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

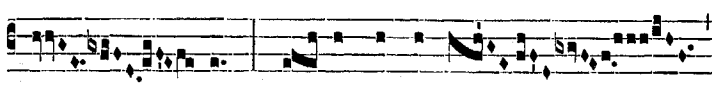
*Gradual.* Constítues éos. *p.* 1240.

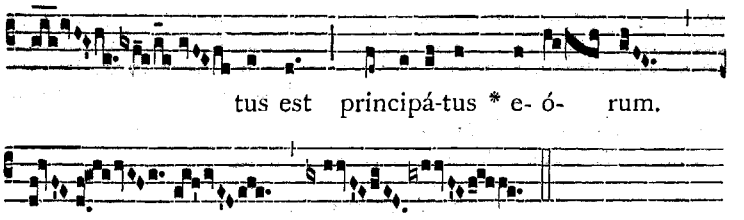
VIII




To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *Ps. 138, 17.*






## ✠ Sequentia sancti Evangelii secundum Joannem.

*The world's hatred for Jesus and his followers. John 15, 17-25.*

IN illo témpore : Dixit Jesus discípulis suis : Haec mando vobis, ut diligátis ínvicem. Si mundus vos odit : scitóte quia me priórem vobis ódio hábuit. Si de mundo fuissétis : mundus quod suum erat dilígeret : quia vero de mundo non estis, sed ego elégi vos de mundo, propterea odit vos mundus.

Mementóte sermónis mei, quem ego dixi vobis : Non est servus major dómino suo. Si me persecúti sunt, et vos persequéntur : si sermónem meum servavérunt, et vestrum servábunt. Sed haec ómnia fácient vobis propter nomen meum : quia nésciunt eum, qui misit me.

Si non venissem, et locútus fuíssem eis, peccátum non habérent : nunc autem excusatiónem non habent de peccáto suo. Qui me odit : et Patrem meum odit. Si ópera non fecíssem in eis, quae nemo álius fecit, peccátum non habérent : nunc autem et vidérunt, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est : Quia ódio habuérunt me gratis. Credo.

AT that time, Jesus said to his disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you : if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me.

If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, They hated me without a cause.

*Offertory.* In ómnem térram. *p.* 1013.

## Secret.

GLóriam, Dómine, sanctórum Apostolórum tuórum Simónis et Judae perpétuam vene-

REverently, O Lord, we honour the everlasting glory of thy holy Apostles Simon and Jude: and beseech

rántes : quaésumus; ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

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...

*Preface of the Apostles, p.* 13.

*Communion.* Vos qui secúti éstis me. *p.* 1087.

## Postcommunion.

PErcéptis, Dómine, sacraméntis, suppliciter exorámus : ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quae pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

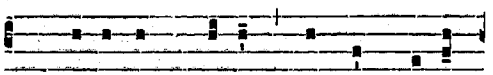
HAving, O Lord, received thy sacraments, we most humbly entreat of thee that, through the intercession of thy holy Apostles Simon and Jude, the homage we offer thee, in memory of their venerable passion, may profit us to the healing of our souls. Through Jesus Christ...

# FEAST OF OUR LORD JESUS CHRIST, KING.

*Double of I Class.*

## AT FIRST VESPERS.

*As at II Vespers, p.* 1521, *except :*



℣. Dá-ta est mí-hi ómnis po-té-

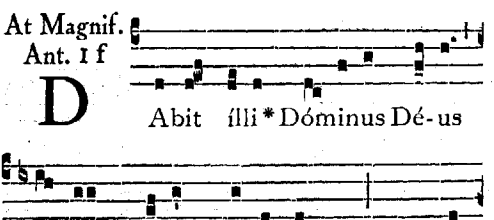


stas. ℟. In caélo et in térra.

℣. All power is given to me.

℟. In heaven and in earth. *Matth. 28, 18.*

At Magnif. Ant. 1 f



D Abitílli * Dóminus Dé-us

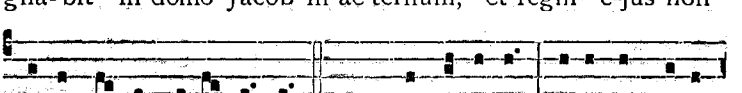
The Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

*Luke 1, 32.*

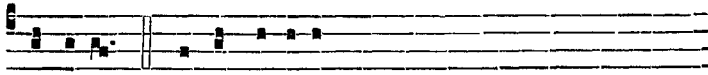
sé-dem Dávid, pátris é-jus : et re-



gná-bit in dómo Jácob in ae-térnum, ēt régni é-jus non



é-rit fí- nis, alle- lú- ia. *Cant.* Magní- fi-cat * ánima *mé- a*



Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

*Prayer.* Omnípotens sempitérne Deus. *p.* 1517.

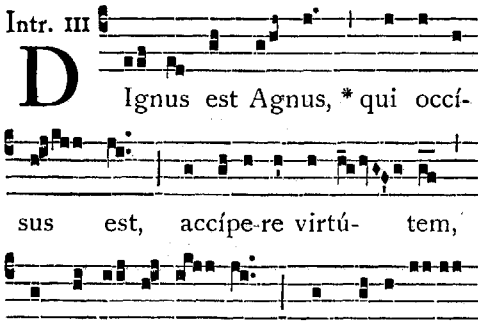
*Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138.

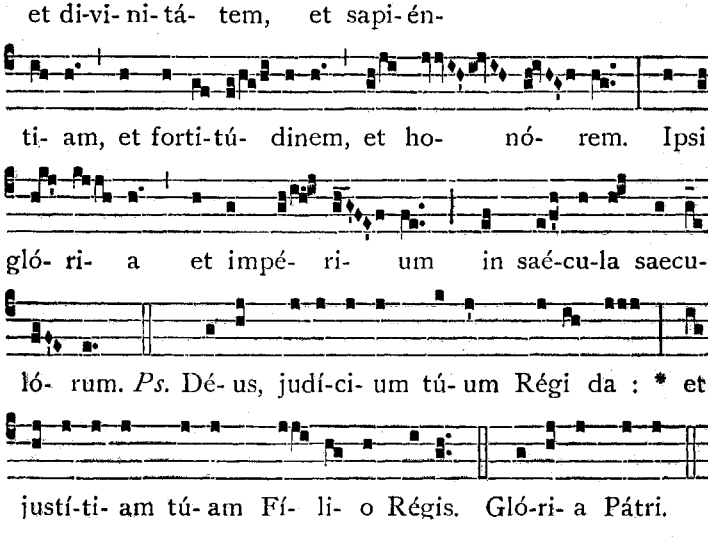
**At Compline,** *Hymn nº 10, p.* 254 *with proper doxology at follows.*

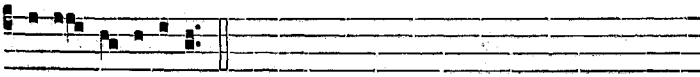
## AT MASS.

Intr. III




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; 1, 6. — Ps. 71, 1.*





E u o u a e. Glória Pátri. 3rd tone. *p.* 29.

## Collect.

OMnípotens sempitérne Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti : † concéde propítius; ut cunctae famíliae géntium, peccáti vúlnere disgregátae, * ejus suavíssimo subdántur império : Qui tecum vivit et regnat.

ALmighty and eternal God, who hast willed to restore all things in thy beloved Son, the King of the universe; mercifully grant that the nations which have been torn asunder by the wounds of sin, may be reunited in subjection to his most sweet rule. Who lives and reigns.

*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.*

FRatres : Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suae, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum :
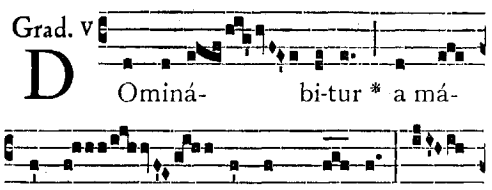
Qui est imágo Dei invisíbilis, primogénitus omnis creatúrae : quóniam in ipso cóndita sunt univérsa in caelis et in terra, visibília et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes : ómnia per ipsum, et in ipso creáta sunt : et ipse est ante omnes, et ómnia in ipso constant.

Et ipse est caput córporis Ecclésiae, qui est princípium, primogénitus ex mórtuis : ut sit in ómnibus ipse primátum tenens : quia in ipso complácuit omnem plenitúdinem inhabitáre : et per eum reconciliáre ómnia in ipsum, pacíficans per sánguinem crucis ejus, sive quae in terris, sive quae in caelis sunt, in Christo Jesu Dómino nostro.

BRethren : 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.

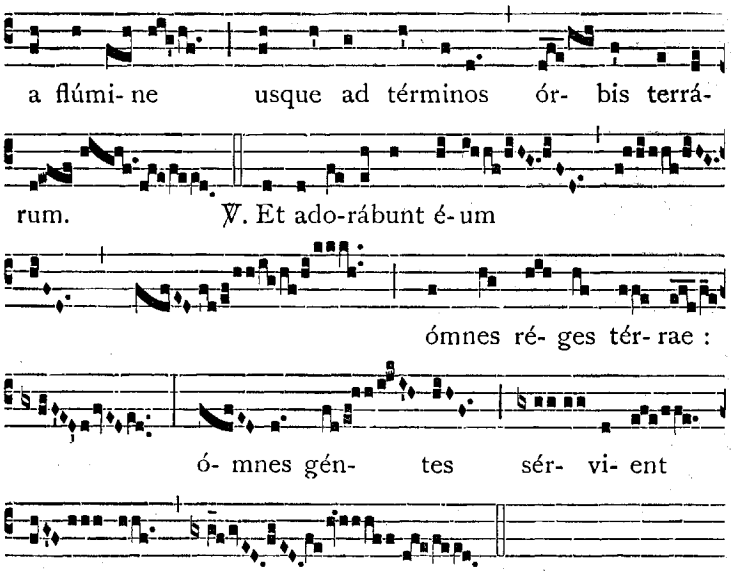
Who is the image of the invisible God, the firstborn of every creature; for in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers; all things were created by him and in him, and he is before all, and by him all things consist.
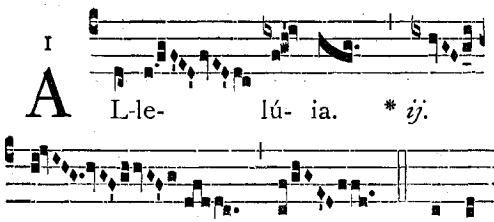
And he is the head of the body the Church, who is the beginning, the firstborn from the dead, that in all things he may hold the primacy; because in him it hath well pleased the Father, that all fulness should dwell, and through him to reconcile all things unto himself, making peace through the blood 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 [1] 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.

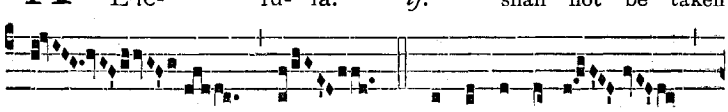
*Ps. 71, 8 and 11.*



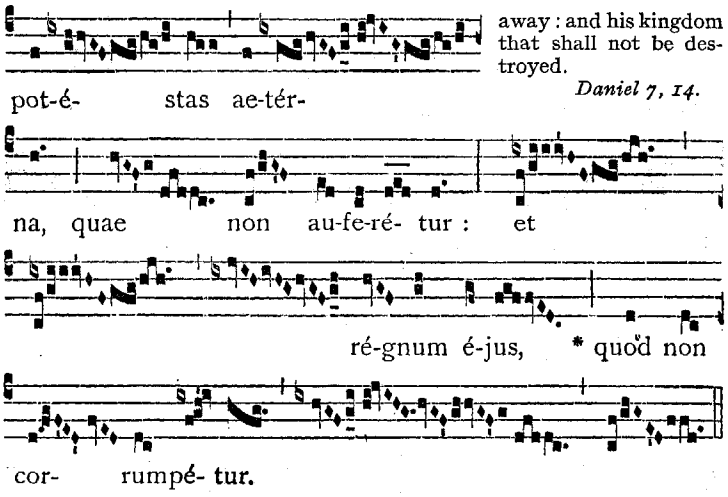




His power is an everlasting power that shall not be taken




[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 ℣. shows clearly enough.




away : and his kingdom that shall not be destroyed.

*Daniel 7, 14.*

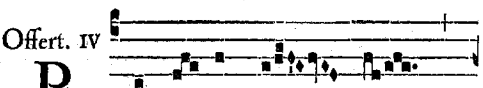
✠ **Sequentia sancti Evangelii secundum Joannem.**

*The spiritual kingdom of Jesus Christ. John 18, 33-37.*

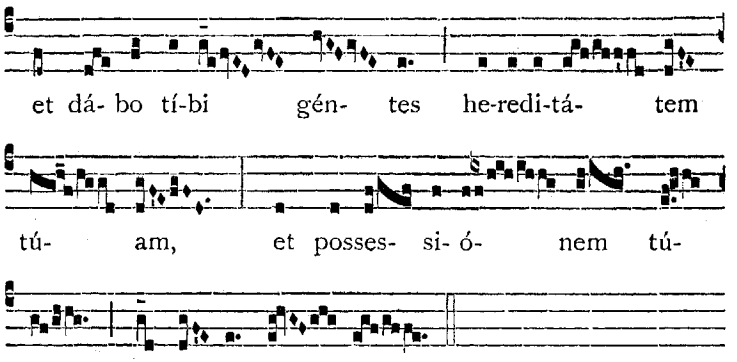
IN illo témpore : Dixit Pilátus ad Jesum : Tu es Rex Judaeórum? Respóndit Jesus : A temetípso hoc dicis, an álii dixérunt tibi de me? Respóndit Pilátus : Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Judaéis : nunc autem regnum meum non est hinc. Dixit ítaque ei Pilátus : Ergo Rex es tu? Respóndit Jesus : Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti : omnis qui est ex veritáte, audit vocem meam. Credo.

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.

Offert. IV




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.*




## Secret.

HOstiam tibi, Dómine, humánae reconciliatiónis offérimus : praesta, quaésumus; ut, quem sacrifíciis praeséntibus immolámus, ipse cunctis géntibus unitátis et pacis dona concédat, Jesus Christus Fílius tuus Dóminus noster : Qui tecum vivit et regnat.

WE offer Thee, O Lord, the Victim of the reconciliation of mankind; grant we beseech thee, that the gifts of peace and union may be given to all nations by him whom we immolate in this present sacrifice, Jesus Christ thy Son our Lord. Who lives and reigns.

*Secret of the Sunday is added.*

## Preface.

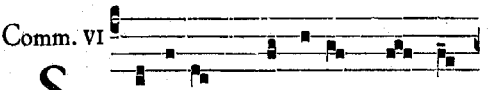
VEre dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem aetérnum et universórum Regem, óleo exsultatiónis unxísti : ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humánae sacraménta peráageret : et suo subjéctis império ómnibus creatúris, aetérnum et universále regnum imménsae tuae tráderet Majestáti : regnum veritátis et vitae; regnum sanctitátis et grátiae; regnum justítiae, 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 redemption 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 kingdom of justice, love and peace.

Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes : Sanctus...

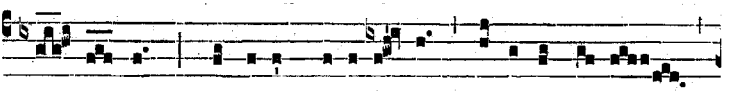
And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat : Holy...

Comm. VI

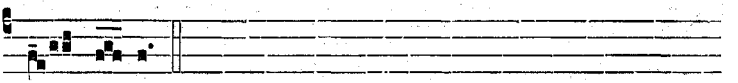


S Edébit * Dóminus Rex in

The Lord shall sit king for ever : the Lord will bless his people with peace. *Ps. 28, 10 and 11.*



ae- tér-num : Dóminus benedí- cet pópu-lo sú- o



in pá- ce.

**Postcommunion.**

IMmortalitátis alimóniam consecúti, quaésumus, Dómine : ut, qui sub Christi Regis vexíllis militáre gloriámur, cum ipso, in caelésti sede, júgiter regnáre possímus : Qui tecum...

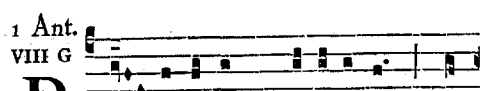
NOurished by the bread of eternal life, we beseech thee, O Lord, that we who now glory in fighting under the standard of Christ our King, may hereafter reign with him on his heavenly throne. Who lives...

*On Sunday, the Postcommunion of the Sunday is added*

## AT SECOND VESPERS.

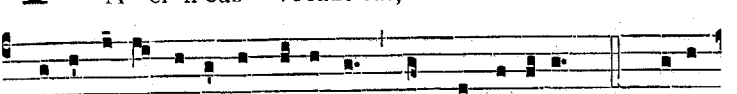
¶ *On October 31 the following Vespers are not sung, but I Vespers of All Saints, p.* 1528, *with commemoration of the feast of Christ the King.*

1 Ant. VIII G



P A- cí- fi-cus * vocábi-tur, et

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 : * Séde a *déxtris* **mé**-is.
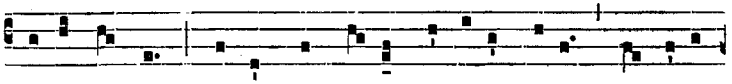
*Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant. VIII c

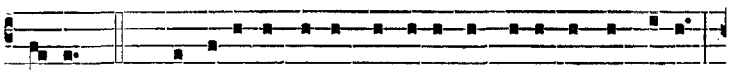


R Egnum é- jus * régnum sem-

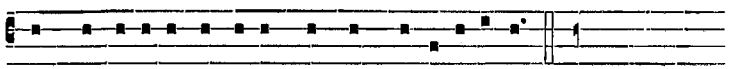
His kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him. *Dan. 7, 27.*



pi-térnum est, et ómnes ré-ges sérvi-ent é- i et obé-



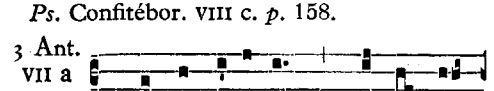
di- ent. *Ps.* Confi-tébor tí-bi, Dómine, in tóto córde **mé**-o : *



in consí-li- o justórum et congre*ga-ti-* **ó**ne.

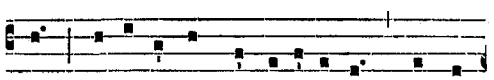
*Ps.* Confitébor. VIII c. *p.* 158.

3 Ant. VII a

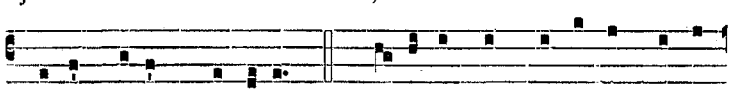


E Cce vir Ori- ens * nómen é-

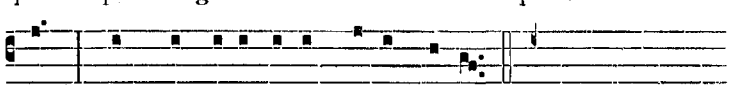
Here is the man, the Dayspring (or, Branch) is his name; he shall sit and bear rule, and shall speak peace to the nations. *Zach. 6, 12-13; 9, 10.*



jus : sedé-bit et dominábi-tur, et lo-



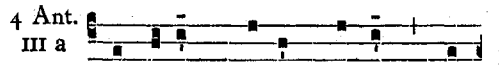
qué-tur pácem géntibus. *Ps.* Be- á-tus vir qui **tí**met **Dó**mi-



num : * in mandá-tis é-jus **vó**-let **ní**mis.

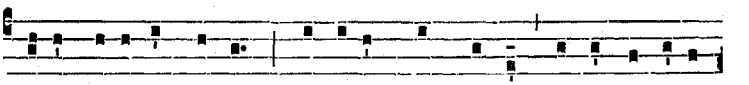
*Ps.* Beátus vir. VII a. *p.* 164.

4 Ant. III a

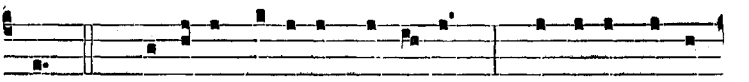


D Ominus * júdex nóster, Dó-

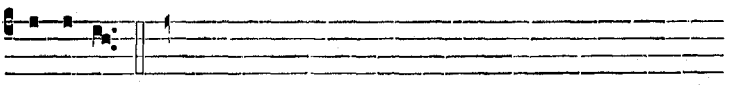
The Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us. *Is. 33, 22.*



minus légi-fer nóster; Dóminus Rex nóster, ípse salvábit



nos. *Ps.* Laudá-te, **pú**- e-ri, **Dómi**-num : * laudá-te nó*men*



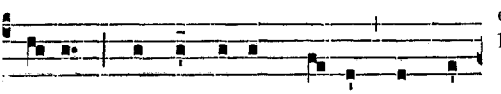
**Dómi**-ni. *Ps.* Laudáte, púeri. III a. *p.* 166.

5 Ant. VIII G

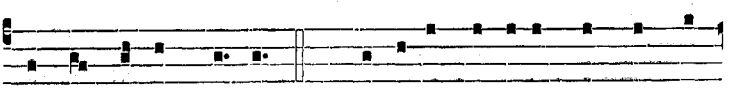


E Cce dédi te * in lúcem gén-

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. *Is. 49, 6.*



ti- um, ut sis sá-lus mé- a usque



ad extrémum térrae. *Ps.* Laudá-te Dóminum, ómnes **gén-**



tes : * laudá-te é-um, *ómnes* **pó**pu-li.

*Ps.* Laudáte Dóminum. VIII G. *p.* 186.

**Chapter.**

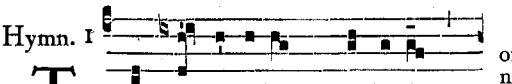
FRatres : Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine : † qui erípuit nos de

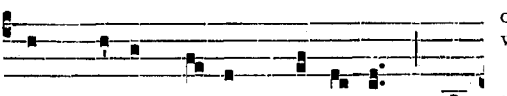
BRethren : We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered

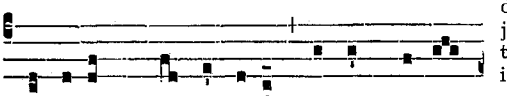
**potestáte *tene*brárum,* et tránstulit in regnum Fílii dilectiónis suae.**
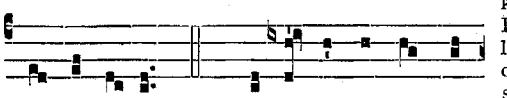
us from the power of darkness, and hath translated us into the kingdom of the Son of his love.

*The melody is that of the hymn* Beáta nóbis gáudia *of Lauds of Whitsunday.*





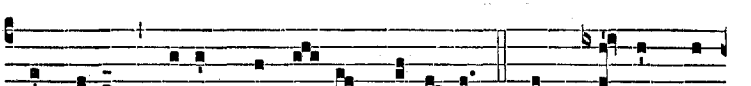


1. To Christ the Lord of worlds we sing, the nations' universal King. Hail, conquering Christ, whose reign alone over our hearts and souls we own.

2. Of old, in blindness and in pride, the faithless Jews thy rule denied; the Church in joy proclaims to-day thy sovereign everlasting sway.

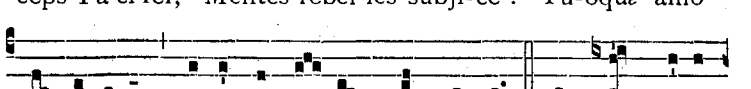
3. Christ, who art known the Prince of Peace, bid all rebellious tumults cease; call home thy straying sheep and hold for ever in one faithful fold.

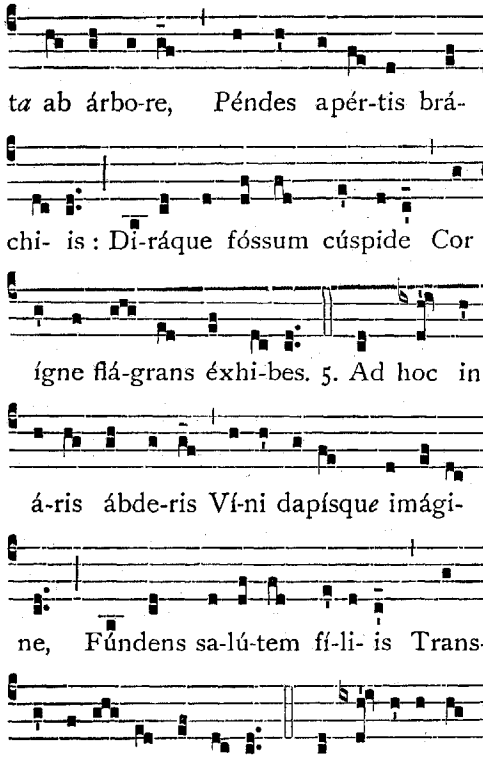








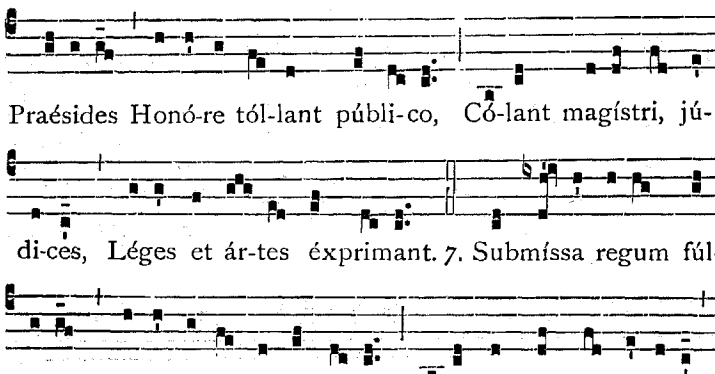


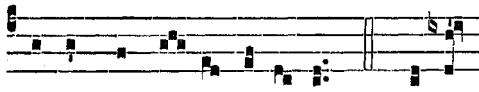

4. For this, thine arms, on Calvary, were stretched across th'empurpled tree; and the sharp spear that through thee ran laid bare the heart that burned for man.

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. 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.





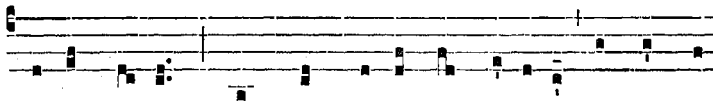
Domósque súbde cí-vi- um. 8. Jé-su,

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.*



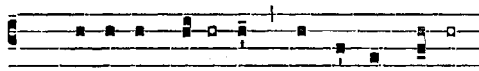
tí-bi sit gló-ri- a, Qui scéptra mún-



di témpe- ras, Cum Pátre, et álmo Spí-ri-tu, In sempi-

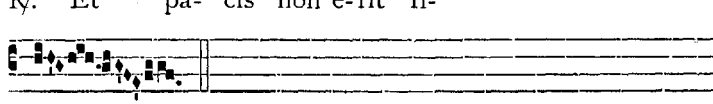


tér-na saécu-la. Amen.



℣. Multipli- cábi-tur é- jus impé-ri-
℟. Et pá- cis non é-rit fí-

℣. His rule shall be spread abroad.
℟. And of peace there shall be no end.

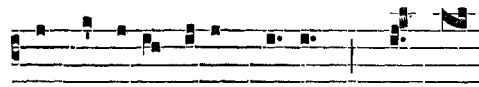


um.
nis.

At Magnif. Ant. VII a



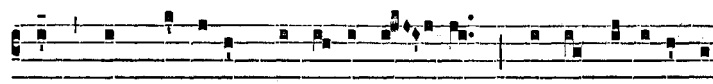
H Abet in vestiménto * et



in fémore sú-o scríptum : Rex ré-

And he hath on his garment and on his thigh written : King of kings and Lord of lords. To him be glory and empire for ever and ever.

*Apoc. 19, 16 and 1, 6.*



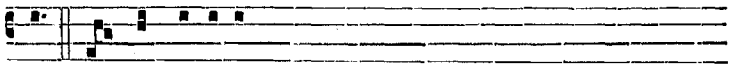
gum, et Dóminus domi-nánti- um. Ipsi gló-ri- a et



impé-ri-um in saécu-la saecu-ló-rum. *Cant.* Magní-fi-cat *



ánima mé- a Dóminum. 2. Et exsultávit... *or* Magní- fi-



cat... Et exsultávit... *Cant.* Magníficat. VII a. *p.* 217 *or* 222.

*Prayer.* Omnípotens sempitérne Deus. *p.* 1517.

*Commemoration of the Sunday.*

Benedicámus Dómino I. *p.* 138.

**At Compline.** *Hymn nº 10, p.* 254 *with proper doxology.*

## Act of consecration of the human race to the Sacred Heart of Jesus.

*(Leo XIII, June 11 1899, and Pius XI, October 11 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. ℟. Amen.

# FEASTS OF NOVEMBER.

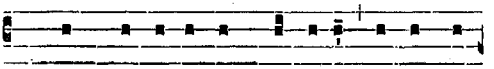
## NOVEMBER 1.

# THE FEAST OF ALL SAINTS.

*Double of I Class.*

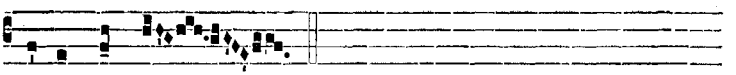
### AT FIRST VESPERS. *(October 31)*

*As at II Vespers, p.* 1536, *except the 5th Psalm and the following:*



℣. Lae- támi-ni in Dómino, et exsul-
℟. Et glo-ri- ámini, ó- mnes

℣. Be glad in the Lord, and rejoice ye just.
℟. And glory all ye right of heart.
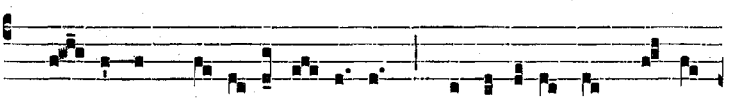


tá-te, jú-sti.
récti córde.

At Magnif. Ant. I D



A Nge-li, * Archánge- li,

Angels, Archangels, Thrones and Dominations, Principalities and Powers, Virtues, Che-



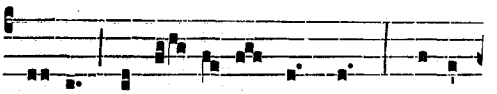
Thró- ni et Domi-na-ti- ó-nes, Princi-pátus et Pot-e-



stá-tes, Vir-tú-tes : Ché-ru-bim atque Sé-raphim : Patri-ár-

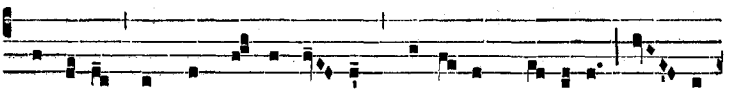


chae et Prophé-tae : sáncti lé-gis Do-
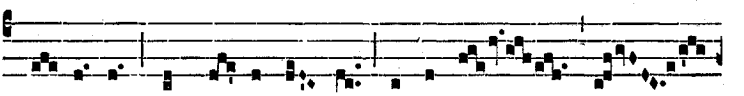


ctó- res, Apó- sto-li ómnes : Chrísti

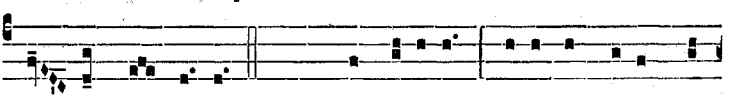
rubim and Seraphim; Patriarchs and Prophets, holy Doctors of the law, all Apostles, Christ's Martyrs, holy Confessors, Virgins of the Lord, Hermits, and all Saints, intercede for us.



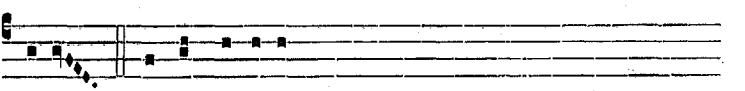
Mártyres, sáncti Confessó- res, Vírgi-nes Dómini, A- na-



cho- rí-tae, Sanctí-que ómnes, intercé-



di- te pro nó-bis. *Cant.* Magní-fi-cat * ánima *mé- a* Dó-



minum. 2. Et exsultávit...

*Cant.* Magníficat. I D. *p.* 212 *or* 218.

## Prayer.

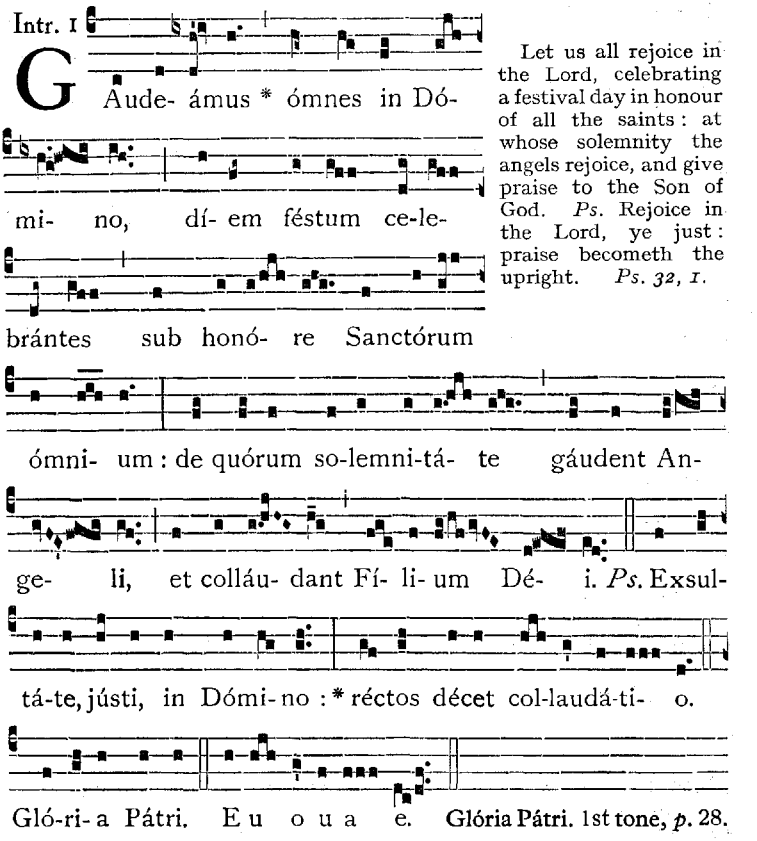
OMnípotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári : † quaésumus; ut desiderátam nobis tuae propitiatiónis abundántiam, * multiplicátis intercessóribus, largiáris. Per Dóminum nostrum Jesum Christum.

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.

Benedicámus Dómino I. *p.* 138.

**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.*

Glória Pátri. 1st tone, *p.* 28.

### Collect

OMnípotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári : † quaésumus; ut desiderátam nobis tuae propitiatiónis abundántiam, * multiplicátis intercessóribus, largiáris. Per Dóminum.

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..

*On Sunday, the Collect of the Sunday is added.*

**Lectio libri Apocalypsis beati Joannis Apostoli.**

*The number and destiny of God's elect. Apoc. 7, 2-12.*

IN diébus illis : Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi : et clamávit voce magna quátuor Angelis, quibus datum est nocére terrae et mari, dicens : Nolíte nocére terrae, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum.

Et audívi número signatórum, centum quadragínta quátuor míllia signáti, ex omni tribu filiórum Israel. Ex tribu Juda duódecim míllia signáti. Ex tribu Ruben duódecim míllia signáti. Ex tribu Gad duódecim míllia signáti. Ex tribu Aser duódecim míllia signáti. Ex tribu Néphtali duódecim míllia signáti. Ex tribu Manásse duódecim míllia signáti. Ex tribu Símeon duódecim míllia signáti. Ex tribu Levi duódecim míllia signáti. Ex tribu Issachar duódecim míllia signáti. Ex tribu Zábulon duódecim míllia signáti. Ex tribu Joseph duódecim míllia signáti. Ex tribu Bénjamin duódecim míllia signáti.

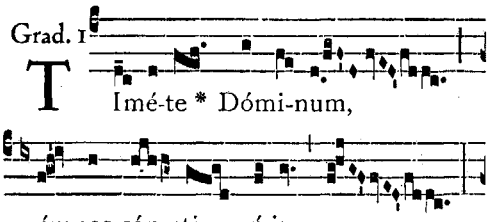
Post haec vidi turbam magnam, quam dinumeráre nemo póterat, ex ómnibus géntibus, et tríbubus, et pópulis, et linguis : stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmae in mánibus eórum : et clámabant voce magna, dicéntes : Salus Deo nostro, qui sedet super thronum, et Agno. Et ómnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium : et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicéntes : Amen. Benedíctio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro in saécula saeculórum. Amen.

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 Nephthali twelve thousand signed : of the tribe of Manasses twelve thousand signed : of the tribe of Simeon twelve thousand signed : of the tribe of Levi twelve thousand signed : of the tribe of Issachar twelve thousand signed : of the tribe of Zabulon twelve thousand signed : of the tribe of 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.

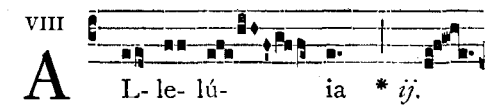
Grad. I




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.

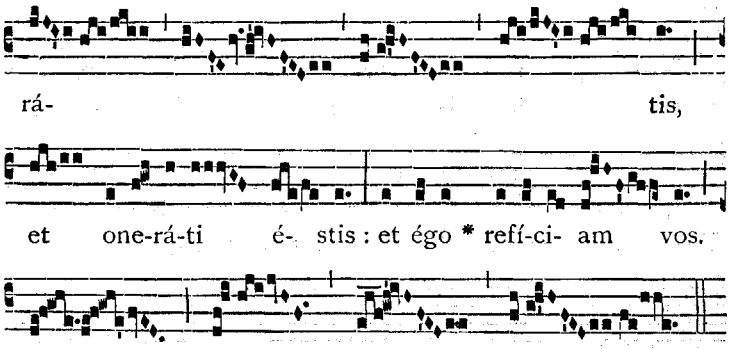
*Ps. 33, 10 and 11.*

VIII




Come to me all you that labour and are heavy laden, and I will refresh you.

*Matth. 11, 28.*



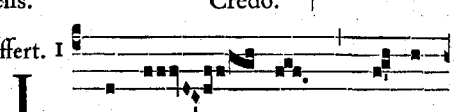

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Beatitudes. Matth. 5, 1-12.*

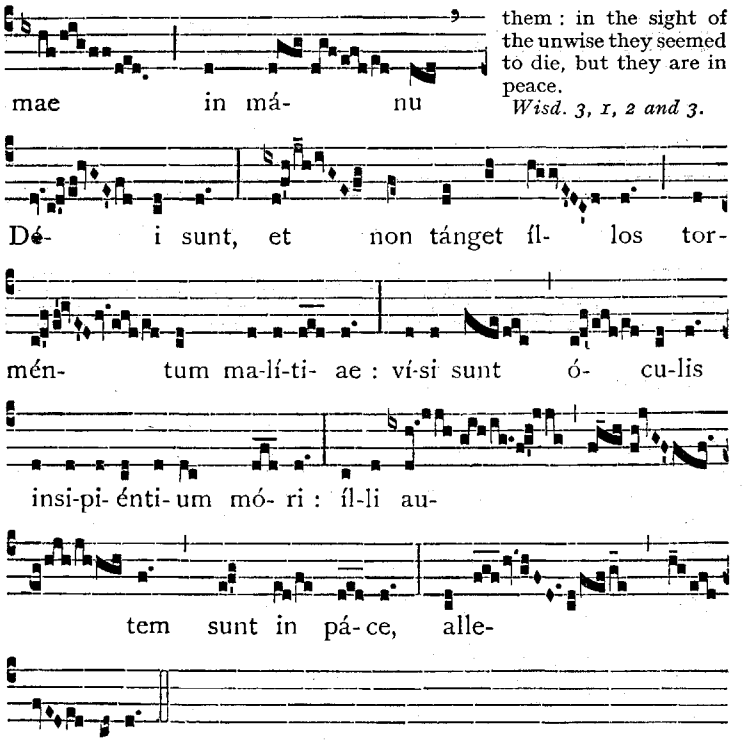
IN illo témpore : Videns Jesus turbas, ascéndit in montem, et cum sedísset, accessérunt ad eum discípuli ejus, et apériens os suum, docébat eos, dicens : Beáti páuperes spíritu : quóniam ipsórum est regnum caelórum. Beáti mites : quóniam ipsi possidébunt terram. Beáti qui lugent : quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam : quóniam ipsi saturabúntur. Beáti misericórdes : quóniam ipsi misericórdiam consequéntur. Beáti mundo corde : quóniam ipsi Deum vidébunt. Beáti pacífici : quóniam fílii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam : quóniam ipsórum est regnum caelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me : gaudéte, et exsultáte, quóniam merces vestra copiósa est in caelis. Credo.

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.

Offert. I




The souls of the just are in the hand of God, and the torment of malice shall not touch




them : in the sight of the unwise they seemed to die, but they are in peace. *Wisd. 3, 1, 2 and 3.*

*Secret nº 6, p. 968. — On Sunday, the Secret of the Sunday is added.*

*During the week, common Preface, p. 14.*

*On Sunday, Preface of the Blessed Trinity, p. 12.*

¶ *In some dioceses, during the week and on Sunday, this Preface is said :*

## Preface of the Saints.

VEre dignum et justum est, aequum et salutáre, nos tibi semper et úbique grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, qui glorificáris in concílio sanctórum, et eórum coronándo mérita, corónas dona tua; qui nobis in eórum praebes et conversatióne exémplum, et communióne 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-

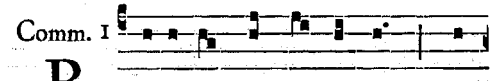
sórtium, et intercessióne subsídium : ut tantam habéntes impósitam nubem téstium, per patiéntiam currámus ad propósitum nobis certámen, et cum eis percipiámus immarcescíbilem glóriae corónam; per Jesum Christum Dóminum nostrum.

Per quem Majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelorúmque Virtútes, ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes : Sanctus...

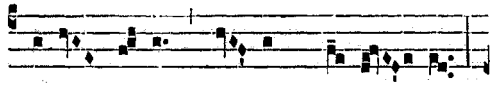
cour by their intercession; that we, being compassed with so great a cloud of witnesses, may run with patience to the fight that is set before us, and with them receive the unfading crown of glory; through Jesus Christ our Lord.

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...

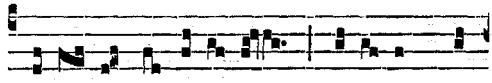
Comm. I
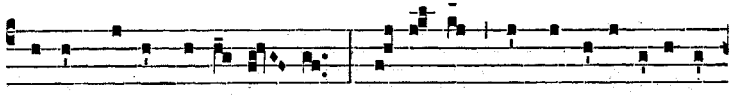


B E-á-ti múndo córde, * quó-



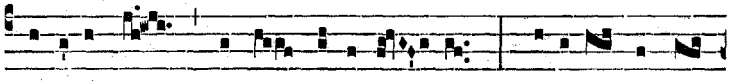
ni-am ípsi Dé- um vi-dé- bunt :



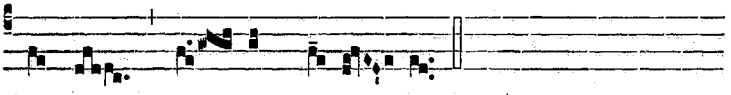
be-á- ti pa-cí-fi- ci, quóni- am fí-



li- i Dé- i vo-cabún- tur : be- á- ti qui persecu-ti- ónem



pa-ti-úntur propter justí-ti- am, quóni- am ipsó-



rum est ré- gnum caeló- rum.

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 beatitudes of the Gospel.*

### Postcommunion.

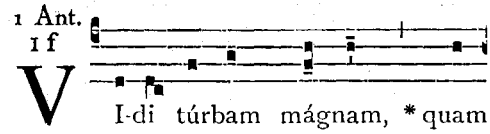
DA, quaésumus, Dómine, fidélibus pópulis ómnium Sanctórum semper veneratióne laetári : et eórum perpétua supplicatióne muníri. Per Dóminum nostrum.

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.

1 Ant. 1 f
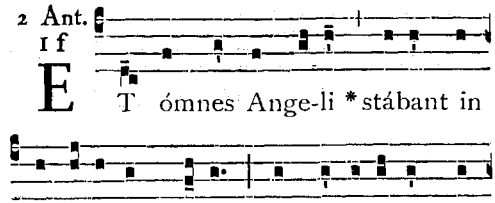


VI-di túrbam mágnam, * quam dinume-ráre némo póte-rat, ex ómnibus géntibus, stántes ante thró-num. *Ps.* Díxit Dóminus Dómino mé-o :* Sé-de a *déxtris* mé- is.

I saw a great multitude which no man could number, of all nations, standing before the throne.

*Epistle.*

*Ps.* Díxit Dóminus. 1 f. *p.* 147.

2 Ant. 1 f



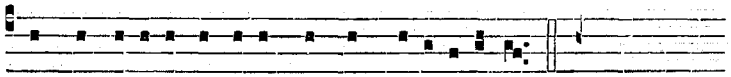
ET ómnes Ange-li * stábant in circú- i-tu thróni, et ce-cidé-runt in conspéctu thró-ni in fáci- es sú- as, et adoravé-runt

And all the Angels stood round about the throne, and they fell down before the throne upon their faces, and adored God.

*Epistle.*



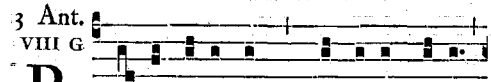
Dé- um. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



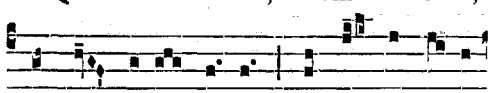
in consí-li- o justórum et congre*gati*- óne.

*Ps.* Confitébor. I f. *p.* 152.

3 Ant. VIII G



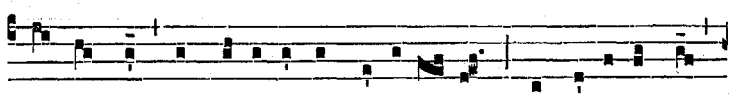
R Edemísti nos, * Dómine Dé- us,



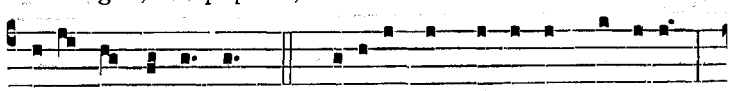
in sánguine tú- o, ex ómni trí-bu,

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.*



et língua, et pópu-lo, et na-ti- ó- ne : et fe-císti nos



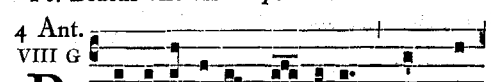
Dé- o nóstro régnum. *Ps.* Be- átus vir qui tímet Dóminum : *



in mandá-tis é-jus *vó-let* nímis.

*Ps.* Beátus vir. VIII G. *p.* 165.

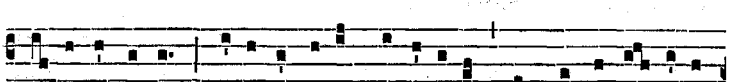
4 Ant. VIII G



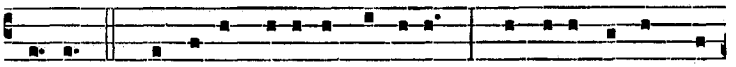
B Enedí-ci-te Dó-minum, * ómnes

Bless ye the Lord, all his elect : keep days of joy, and give glory to him.

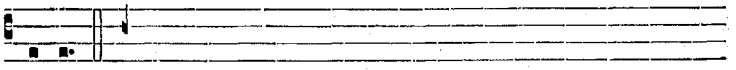
*Tobias 13, 10.*



e- lécti é-jus : ági-te dí- es laetí-ti-ae, et confi-té-mini

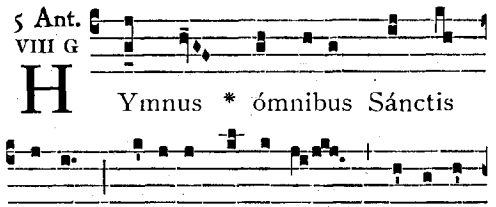


íl-li. *Ps.* Laudá-te, pú-e-ri, **Dóminum** : * laudáte *nómen* **Dó-**



mi-ni. *Ps.* Laudáte, púeri. VIII G. *p.* 170.

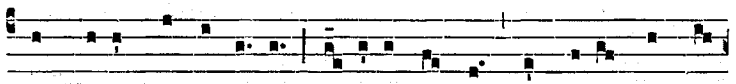
℣ Ant.
VIII G



H Ymnus * ómnibus Sánctis

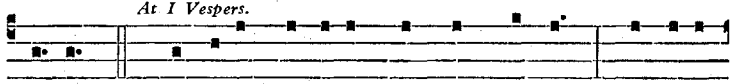
A hymn to all his Saints : to the children of Israel, a people approaching to him : this glory is to all his Saints.
*Ps. 148, 14; 149, 9.*

é-jus : fí-li-is Isra-el, pópu-lo



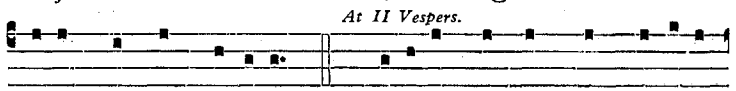
appropinquánti sí-bi : gló-ri-a haec est ómnibus Sánctis

*At I Vespers.*



é-jus. *Ps.* Laudáte Dóminum, ómnes **géntes** : * laudáte

*At II Vespers.*



é-um, *ómnes* **pó**pu-li. *Ps.* Crédidi propter quod lo**cú**tus



sum : * égo autem humi-li-*átus sum* **ní**mis.

*I Vespers. Ps.* Laudáte Dóminum. VIII G. *p.* 186.

*II Vespers. Ps.* Crédidi. VIII G. *p.* 182.

Verses 5, 7 and 8 explain the choice of this last psalm.

## Chapter.

ECce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum | BEhold, I John, saw another Angel ascending from the rising of the sun, having the sign of the living God.

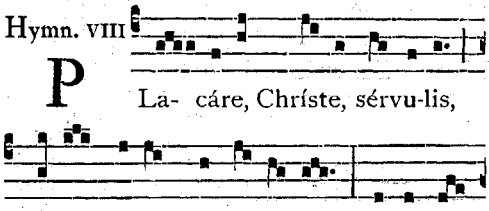
**Dei vivi : † et clamávit voce magna quátuor Angelis, quibus datum est nocére terrae et mari, dicens : Nolíte nocére terrae et mari, ne*que arbó*ribus, * quoadúsque signémus servos Dei nostri in fróntibus eórum.**

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.

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



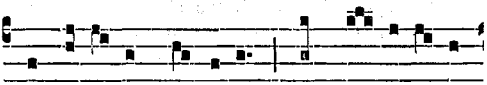

1. O Christ, thy guilty people spare! Lo, kneeling at thy gracious throne, thy Virgin-Mother pours her prayer, imploring pardon for her own.

2. Ye Angels, happy evermore! who in your circles nine ascend, as ye have guarded us before, so still from harm our steps defend.

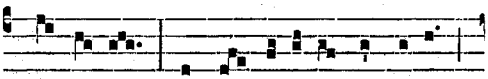
3. Ye Prophets and Apostles high! behold our penitential tears; and plead for us when death is nigh, and our all-searching Judge appears.



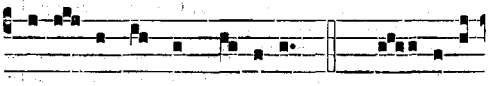
Expósci-te indulgénti- am. 4. Vos,



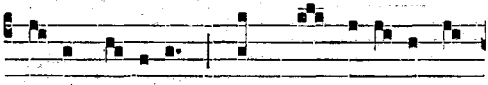
purpurá- ti Mártyres, Vos, candidá- ti



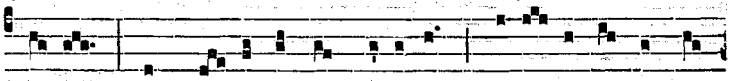
praémi- o Confes- si- ónis, éxsules



Vocá- te nos in pátri- am. 5. Cho- ré- a



cásta Vírginum, Et quos erémus ín-



co-las Transmí- sit ástris, caéli-tum Locá- te nos in sé-



dibus. 6. Au- férte géntem pér-fidam Credén-ti- um de fí-



ni-bus, Ut ú-nus ómnes únicum Oví- le nos pástor ré-



gat. 7. Dé- o Pátri sit gló-ri- a, Natóque Pátris ú-ni-co,



Sáncto simul Pa-ráclito, In sempi-térna saécula. Amen.

4. Ye Martyrs all, a purple band, and Confessors, a white-robed train! Oh, call us to our native land, from this our exile, back again.

5. And ye, O choirs of Virgins chaste! receive us to your seats on high; with Hermits, whom the desert waste sent up of old into the sky.

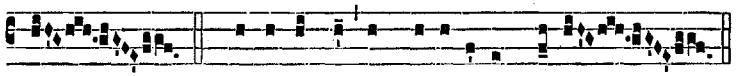
6. Drive from the flock, O Spirit blest! the false and faithless race away: that all within one fold may rest, secure beneath one shepherd's sway.

7. To God the Father glory be, and to his sole-begotten Son; and glory, Holy Ghost, to thee, while everlasting ages run.



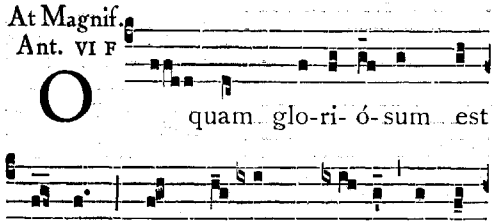
℣. Exsultábunt Sáncti in gló-ri-

℣. The Saints shall rejoice in glory.
℟. They shall be joyful in their beds.



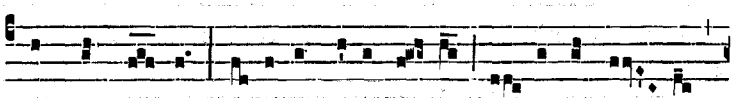
a. ℟. Laetabúntur in cubí-libus sú- is.

At Magnif. Ant. VI F

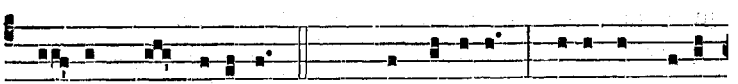


O quam glo-ri- ó-sum est régnum, * in quo cum Chrísto gáudent

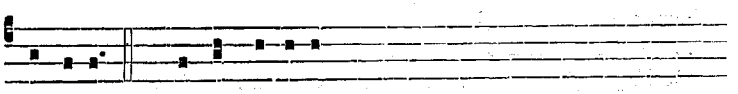
O how glorious is the kingdom, where with Christ all the Saints rejoice! Clothed in white robes, they follow the Lamb wherever he goes.



ómnes Sáncti! amícti stó-lis ál-bis, sequúntur A- gnum



quo- cúmque í- e-rit. *Cant.* Magní- ficat * ánima *mé- a*



Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. VI F. *p.* 212 *or* 218.

**Prayer.**

OMnípotens sempitérne Deus, qui nos ómnium Sanctórum 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

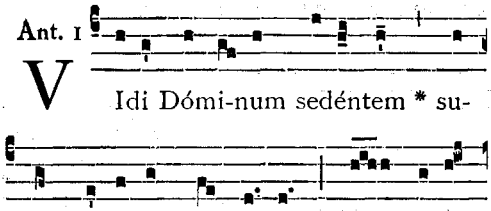
propitiatiónis abundántiam, * multiplicátis intercessóribus, largiáris. Per Dóminum.

great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus..

## I. When November 1 is on Saturday.

### Commemoration of the Sunday.

Ant. 1




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.*

℣. Vespertína orátio ascéndat ad te, Dómine.
℟. Et descéndat super nos misericórdia túa.

℣. May evening prayer rise up to thee, O Lord.
℟. And thy mercy come down upon us.

*Prayer of the Sunday following.*

Benedicámus 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. ℣. 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:*

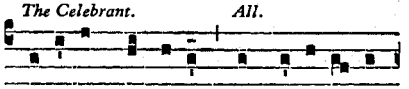
## VESPERS FOR THE DEAD.

" 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.

1 Ant. III b

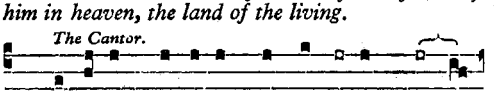



P Lacébo Dómino * in regi- óne vi- vó- rum.

I will please the Lord in the land of the living. *v. 9.*

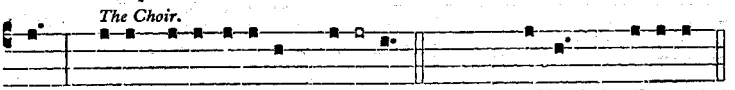
### Psalm 114.

*The soul cries to God from the jaws of death, and hopes already to see him in heaven, the land of the living.*




1. Di-léxi, quóni- am exáudi- et Dómi-

1. I have loved, because the Lord will hear the voice of my prayer.




nus * vócem ora-ti- ónis mé- ae. *Flex :* mé- am : †

2. Quia inclinávit áurem súam míhi : * et in diébus méis invocábo.

3. Circumdedérunt me dolóres mórtis : * et perícula inférni invenérunt me.

4. Tribulatiónem et dolórem invéni : * et nómen Dómini invocávi.

5. O Dómine, líbera ánimam méam : † miséricors Dóminus, et justus, * et Déus nóster miserétur.

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. Custódiens **párvulos Dómi**nus : * humiliátus sum, et li*beráv*it me.

7. Convértere, ánima méa, in **réquiem túam** : * quia Dóminus benefé*cit* **tíbi**.

8. Quia erípuit ánimam méam de mórte : † óculos **méos** a **lácrimis**, * pédes méos *a* **lápsu**.

9. Placébo **Dómino** * in regióne *vi*vórum.

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.

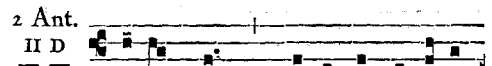
9. I will please the Lord in the land of the living.

10. **Réquiem aetérnam** * dóna é*is*, **Dómine.**

11. Et **lux perpétua** * lúce*at* **éis.**

*The Antiphon is repeated after each Psalm.*

2 Ant. II D



Woe is me, that my sojourning is prolonged. *v. 5.*

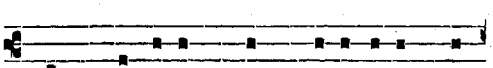
H E-u me! * qui- a inco-látus



mé- us pro- longátus est.

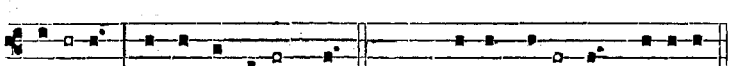
## Psalm 119.

*The soul's complaint, when still separated from God.*



1. In my trouble I cried to the Lord : and he heard me.

1. Ad Dóminum cum tribu-lárer cla-



má- vi : * et ex*au*dívit me. *Flex :* pro-longátus est : †

2. Dómine, líbera ánimam méam a lábiis iníquis, * et a língua *do*lósa.

3. Quid détur tíbi, aut quid apponátur **tíbi**, * ad línguam *do*lósam?

4. Sagíttae poténtis acútae, * cum carbónibus deso*lat*oríis.

5. Heu mihi! quia incolátus méus prolongátus est : † habitávi

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

cum habitántibus Cédar : * multum íncola fúit ánima méa.

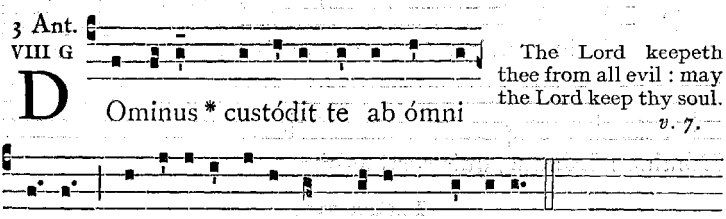
6. Cum his, qui odérunt pácem, éram pacíficus: * cum loquébar íllis, impugnábant *me* grátis.

7. Réquiem aetérnam * dóna éis, Dómine.

8. Et lux perpétua * lúceat éis.

inhabitants of Cedar : my soul hath been long a sojourner.

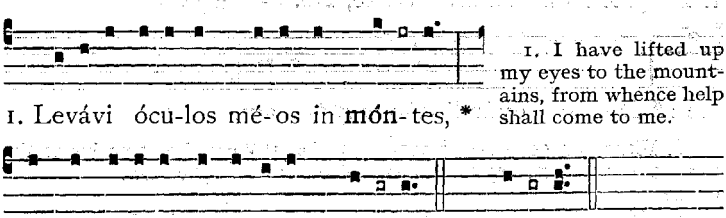
6. With them that hated peace I was peaceable : when I spoke to them they fought against me without cause.




The Lord keepeth thee from all evil : may the Lord keep thy soul. *v. 7.*

## 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. Auxílium méum a Dómino, * qui fécit caélum *et* térram.

3. Non det in commotiónem pédem túum : * neque dormítet *qui cus*tódit te.

4. Ecce non dormitábit neque dórmiet, * qui cu*stódit* Israel.

5. Dóminus custódit te, Dóminus protéctio túa, * super mánum dex*teram* túam.

6. Per díem sol non úret te : * neque lú*na per* nóctem.

7. Dóminus custódit te ab ómni málo : * custódiat ánimam *túam* Dóminus.

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.

8. Dóminus custódiat intróitum túum et éxitum **túum** : * ex hoc nunc, et us*que in* **saéculum.**

8. May the Lord keep thy coming in and thy going out : from henceforth now and for ever.

9. Réquiem aet**érnam** * dóna *éis*, **Dómine.**

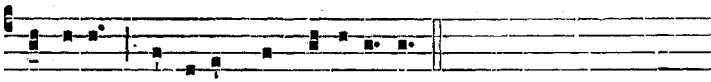
10. Et lux per**pétua** * lú*ceat* **éis.**

4 Ant. VIII G



If thou, O Lord, wilt mark iniquities : Lord, who shall stand it? *v. 3.*

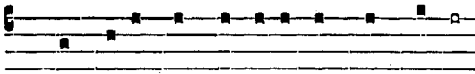
S I in-iquitátes * obseráve-ris,



Dómine : Dómine, quis sustiné-bit?

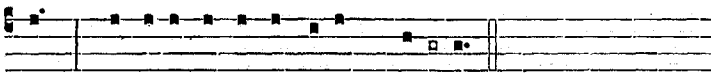
**Psalm 129.**

*The sin-laden soul appeals to God's infinite mercy.*



1. Out of the depths I have cried to thee, O Lord : Lord, hear my voice.

1. De profúndis clamávi ad te, Dómi-



ne : * Dómine, exáudi *vó-cem* **mé-** am.

2. Fíant áures túae intendéntes * in vócem deprecatiónis **méae.**

2. Let thy ears be attentive to the voice of my supplication.

3. Si iniquitátes observáveris, **Dómine** : * Dómine, quis *sustí-***nébit?**

3. If thou, O Lord, wilt mark iniquities : Lord, who shall stand it?

4. Quia apud te propitiátio est : * et propter légem túam sustínui *te*, **Dómine.**

4. For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

5. Sustínuit ánima méa in vérbo éjus : * sperávit ánima mé*a in* **Dómino.**

5. My soul hath relied on his word : my soul hath hoped in the Lord.

6. A custódia matutína usque ad **nóctem,** * spéret Israe*l in* **Dómino.**

6. From the morning watch even until night, let Israel hope in the Lord.

7. Quia apud **Dóminum** misericórdia : * et copiósa apud *éum* redémptio.

7. Because with the Lord there is mercy : and with him plentiful redemption.

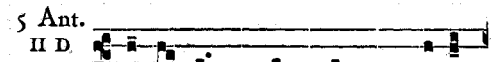
8. Et ípse rédimet **Israel** * ex ómnibus iniquitá*tibus* éjus.

8. And he shall redeem Israel from all his iniquities.

9. Réquiem aet**érnam** * dóna *éis*, **Dómine.**

10. Et lux per**pétua** * lú*ceat* **éis.**

℣ Ant.
II D



O Lord, despise not the works of thy hands. *v. 9.*

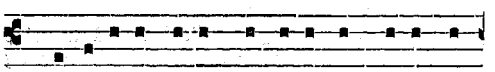
O -pe- ra * mánu- um tu- árum,



Dómi-ne, ne despí-ci- as.

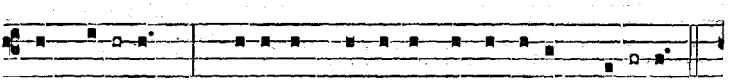
## Psalm 137.

*The soul foresees the happy time when it will join the praises of Angels in heaven.*

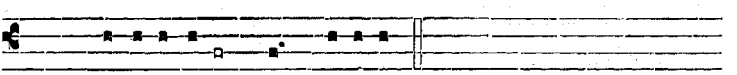


1. I will praise thee, O Lord, with my whole heart : for thou hast heard the words of my mouth.

1. Confitébor tíbi, Dómine, in tóto cór-



de **mé-** o : * quóni- am audísti vérba *óris* **mé-** i.



*Flex :* vi-vi-fi-cábis me : †

2. In conspéctu Angelórum psállam **tíbi** : * adorábo ad témplum sánctum túum, et confitébor nómi*ni* **túo**.

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. Super misericórdia túa et veritáte **túa** : * quóniam magnificásti super ómne, nómen sán*ctum* **túum**.

3. For thy mercy, and for thy truth : for thou hast magnified thy holy name above all.

4. In quacúmque díe invocávero te, ex**áudi** me : * multiplicábis in ánima méa *vir***tútem**.

4. In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

5. Confiteántur tíbi, Dómine, ómnes réges **térrae** : * quia audiérunt ómnia vérba *óris* **túi** :

5. May all the kings of the earth give glory to thee : for they have heard all the words of thy mouth.

6. Et cántent in víis **Dómi**ni : * quóniam mágna est *glória* **Dómini**.

6. And let them sing in the ways of the Lord : for great is the glory of the Lord.

7. Quóniam excélsus Dóminus, et humília **réspicit** : * et álta a longe *cog***nóscit**.

7. For the Lord is high, and looketh on the low : and the high he knoweth afar off.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendísti mánum **túam**, * et sálvum me fécit déxte*ra* **túa**.

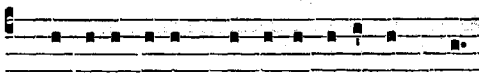
9. Dóminus retríbuet pro me : † Dómine, misericórdia túa in **saéculum** : * ópera mánuum tuárum ne *de*spícias.

8. 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.

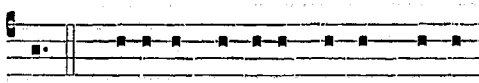
9. The Lord will repay for me : thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

10. Réquiem ae**térnam** * dóna *éis*, **Dómine.**

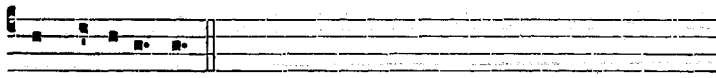
11. Et lux perpétua * lúce*at* **éis.**



℣. Audívi vócem de caélo dicéntem mí-



hi. ℟. Be-á-ti mórtu-i qui in Dómi-

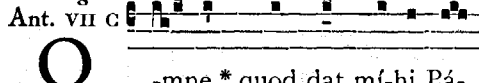


no mo-ri-úntur.

℣. I heard a voice from heaven, saying to me.

℟. Blessed are the dead who die in the Lord. *Apoc. 14. 13.*

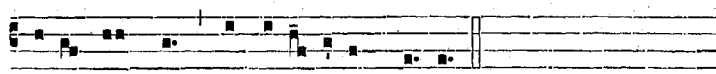
At Magnif.
Ant. VII c



O -mne * quod dat mí-hi Pá-



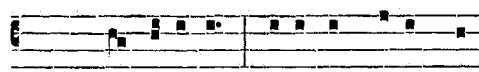
ter, ad me vé-ni-et : et é-um qui



vénit ad me, non e-jí-ci-am fo-ras.

All that the Father giveth to me shall come to me : and him that cometh to me, I will not cast out.

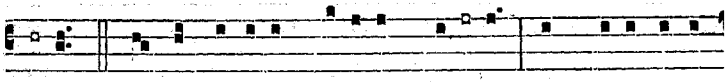
*John 6, 37.*



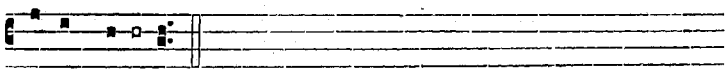
*Cant.* Magní-fi-cat * ánima **mé**-a Dó-

1. My soul doth magnify the Lord.

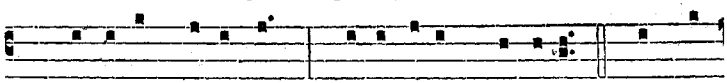
2. And my spirit hath rejoiced in God my Saviour.



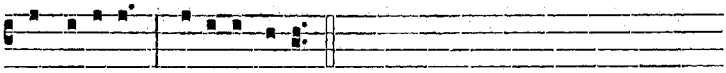
minum. 2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu-



tá-ri mé- o. *vv. 3 to 10, p. 217.*

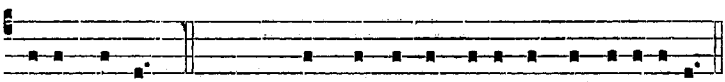


11. Réqui-em aetérnam * dóna é-is, Dómine. 12. Et lux



perpétu-a * lúce-at é-is.

*The Antiphon is repeated, and then the following prayers are said kneeling :*



Páter nóster, *in silence.* ℣. Et ne nos indúcas in tenta-ti-ónem.

| | |
|---|---|
| ℟. Sed líbera nos a málo. | ℟. But deliver us from evil. |
| ℣. A pórta ínferi. | ℣. From the power of hell. |
| ℟. Erue, Dómine, ánimas eórum [1]. | ℟. Save their souls, O Lord. |
| ℣. Requiéscant in páce. | ℣. May they rest in peace. |
| ℟. Amen. | ℟. Amen. |
| ℣. Dómine, exáudi oratiónem méam. | ℣. O Lord, hear my prayer. |
| ℟. Et clámor méus ad te véniat. | ℟. And let my supplication come up unto thee. |
| ℣. Dóminus vobíscum. | ℣. The Lord be with you. |
| ℟. Et cum spíritu túo. | ℟. And with thy spirit. |

## Orémus. [2]

FIdélium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum : † ut indulgéntiam, 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, ánimam ejus.
[2] *At a burial, Prayer* Absólve, *p.* 1777, *or* Deus, cui próprium est. *p.* 1806.

runt, * piis supplicatiónibus consequántur. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum. ℟. Amen.

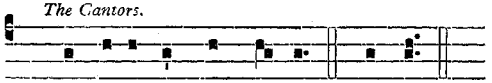
℣. Réquiem aetérnam dóna éis, Dómine.

℟. Et lux perpétua lúceat éis.

for which at all times they have hoped. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God world without end. ℟. Amen.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.




May they rest in peace.

℣. Requi-éscant in pá-ce. ℟. Amen.

*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.

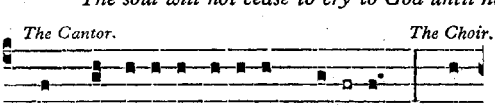
*Omitting* Júbe dómne, *the Short Lesson, the* ℣. Adjutórium nóstrum *and the* Pater, *Compline begins at once with the* Confíteor, Misereátur *and* Indulgéntiam; *then the following Psalms are said without Antiphon:*

*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).

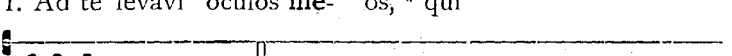
### Psalm 122.

*The soul will not cease to cry to God until he has mercy on it.*




1. To thee have I lifted up my eyes: who dwellest in heaven.

1. Ad te levávi óculos mé- os, * qui



hábi-tas *in* caé- lis.

2. Ecce sicut óculi servórum * in mánibus dominórum *su*órum:

3. Sicut óculi ancíllae in mánibus dóminae súae: * ita óculi

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 nóstrum, donec misereátur nóstri.

4. Miserére nóstri, Dómine, miserére nóstri : * quia multum repléti súmus despectióne.

5. Quia multum repléta est ánima nóstra : * oppróbrium abundántibus, et despéctio supérbis.

6. Réquiem aetérnam * dóna éis, Dómine.

7. Et lux perpétua * lúceat éis.

our eyes unto the Lord our God, until he have mercy on us.

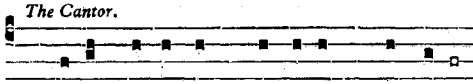
4. Have mercy on us, O Lord, have mercy on us : for we are greatly filled with contempt.

5. For our soul is greatly filled : we are a reproach to the rich, and contempt to the proud.

## Psalm 141.

*The soul relies on God alone to deliver it from Purgatory.*

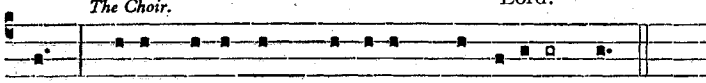
*The Cantor.*



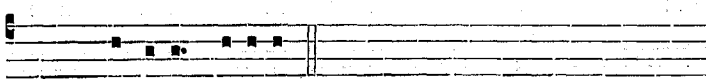
1. Vóce mé- a ad Dóminum clamá-

1. I cried to the Lord with my voice : with my voice I made supplication to the Lord.

*The Choir.*



vi : * vóce mé- a ad Dóminum de*pre*cátus sum.



*Flex :* Dómine, †

2. Effúndo in conspéctu éjus oratiónem méam, * et tribulatiónem méam ante ípsum pronúntio.

3. In deficiéndo ex me spíritum méum, * et tu cognovísti sémitas méas.

4. In vía hac, qua ambulábam, * abscondérunt láqueum míhi.

5. Considerábam ad déxteram et vidébam : * et non érat qui cognósceret me.

6. Périit fúga a me, * et non est qui requírat ánimam méam.

7. Clamávi ad te, Dómine, † díxi : Tu es spes méa, * pórtio méa in térra vivéntium.

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. Inténde ad deprecatiónem **méam** : * quia humiliátus *sum* **nímis.**

9. Líbera me a persequén**tibus** me : * quia confortáti *sunt* **súper** me.

10. Educ de custódia ánimam méam ad confiténdum nómini **túo** : * me exspéctant jústi, donec retríbu*as* **míhi.**

11. Réquiem ae**térnam** * dóna é*is*, **Dómine.**

12. Et lux per**pétua** * lúce*at* **éis.**

8. Attend to my supplication : for I am brought very low.

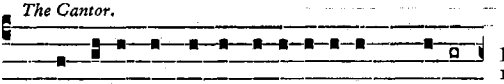
9. Deliver me from my persecutors : for they are stronger than I.

10. Bring my soul out of prison, that I may praise thy name : the just wait for me, until thou reward me.

## Psalm 142.

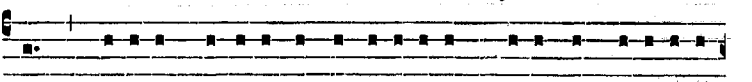
*From the prison of Purgatory, the soul cries to God in anguish.*

*The Cantor.*



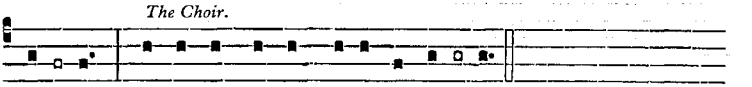
1. Dómine, exáudi ora-ti-ónem mé-

1. Hear, O Lord, my prayer : give ear to my supplication in thy truth : hear me in thy justice.



am : † áuribus pércipe obsecra-ti-ónem mé-am in ve-ri-táte

*The Choir.*



**tú-** a : * exáudi me in tú-a *ju*stí-ti-a.

2. Et non íntres in judícium cum sérvo **túo** : * quia non justificábitur in conspéctu túo ómn*is* **vívens.**

3. Quia persecútus est inimícus ánimam **méam** : * humiliávit in térra vi*tam* **méam.**

4. Collocávit me in obscúris sicut mórtuos saéculi : † et anxiátus est super me spíritus **méus** : * in me turbátum est *cor* **méum.**

5. Mémor fúi diérum antiquórum, † meditátus sum in ómnibus opéribus **túis** : * in fáctis mánuum tuárum me*di*tábar.

2. And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul : he hath brought down my life to the earth.

4. He hath made me to dwell in darkness as those that have been dead of old : and my spirit is in anguish within me. My heart within me is troubled.

5. I remembered the days of old : I meditated on all thy works : I meditated upon the works of thy hands.

6. Expándi mánus méas **ad** te : * ánima méa sicut térra sine *áqua* **tíbi.**

7. Velóciter exáudi me, **Dó**mine : * defécit spíri*tus* **méus.**

8. Non avértas fáciem túam **a** me : * et símilis éro descendentibus *in* **lácum.**

9. Audítam fac míhi mane misericórdiam **túam** : * quia in te *sper***ávi.**

10. Nótam fac míhi víam in qua **ám**bulem : * quia ad te levávi *ánimam* **méam.**

11. Eripe me de inimícis méis, Dómine, ad te con**fúgi** : * dóce me fácere voluntátem túam, quia Déus *méus* **es** tu.

12. Spíritus túus bónus dedúcet me in térram **réc**tam : * propter nómen túum, Dómine, vivificábis me in aequitá*te* **túa.**

13. Edúces de tribulatióne ánimam **méam** : * et in misericórdia túa dispérdes inimí*cos* **méos.**

14. Et pérdes ómnes qui tríbulant ánimam **méam** : * quóniam égo sér*vus* **túus** sum.

6. I stretched forth my hands to thee : my soul is as earth without water unto thee.

7. Hear me speedily, O Lord : my spirit hath fainted away.

8. Turn not away thy face from me, lest I be like unto them that go down into the pit.

9. Cause me to hear thy mercy in the morning : for in thee have I hoped.

10. Make the way known to me, wherein I should walk : for I have lifted up my soul to thee.

11. Deliver me from my enemies, O Lord : to thee have I fled; teach me to do thy will, for thou art my God.

12. Thy good spirit shall lead me into the right land. For thy name's sake, O Lord, thou wilt quicken me in thy justice.

13. Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

14. And thou wilt cut off all them that afflict my soul : for I am thy servant.

15. Réquiem ae**tér**nam * dóna *éis*, **Dómine.**

16. Et lux per**pétua** * lúce*at* **éis.**

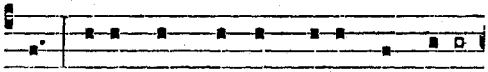
*After the Psalms, the Canticle* Nunc dimíttis *is sung immediately.*

## Canticle of Simeon. *Luke 2, 29-32.*

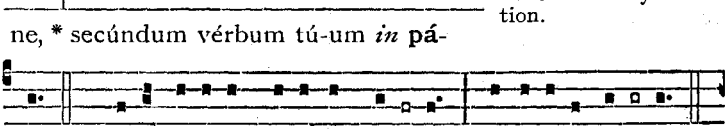
*Joyful acceptance of death.*



1. Nunc dimíttis sérvum tú-um, **Dómi**-



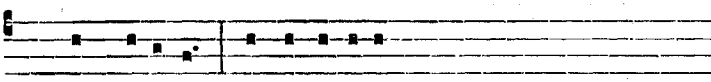
ne, * secúndum vérbum tú-um *in* **pá**-



ce. 2. Qui-a vidérunt ócu-li **mé**- i * sa-lutá*re* **tú**- um.

1. Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

2. Because my eyes have seen thy salvation.



3. Quod parásti * ante fá-ci-em... *etc.*

3. Quod parásti * ante fáciem ómnium po*pul*órum.

3. Which thou hast prepared before the face of all peoples :

4. Lúmen ad revelatiónem **gén**tium, * et glóriam plébis túae **Is**rael.

4. A light to the revelation of the Gentiles, and the glory of thy people Israel.

5. Réquiem aet**ér**nam * dóna éis, **Dómine.**

6. Et lux per**pé**tua * lúce*at* éis.

*After the Canticle, there is said kneeling :*

Páter nóster. *in silence.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a málo.

℣. A pórta ínferi.

℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

Our Father.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the power of hell.

℟. Save their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my supplication come up unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

PRopitiáre, quaésumus, Dómine, animábus ómnium famulórum famularúmque tuárum, pro quibus majestátem tuam supplíciter exorámus : † ut per haec piae deprecatiónis offícia, * pervenire mereántur ad réquiem sempitérnam. Per Dóminum nostrum... ℟. 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.

℣. Requiéscant in páce.

℟. 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.*

**Mass for the Dead,** *p.* 1756. — **Absolution,** *p.* 1782.

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## 4. St. Charles Borromeo Bp. of Milan and Conf. († 1584)

*Double.*

*Nov. 4.* Amávit éum. *p.* 130.

### Collect.

ECclésiam tuam, Dómine, sancti Cároli Confessóris tui atque Pontíficis contínua protectióne custódi : † ut, sicut illum pastorális sollicitúdo gloriósum réddidit, * ita nos ejus intercéssio in tuo semper fáciat amóre fervéntes. Per Dóminum.

DO thou, O Lord, keep safe thy Church, vouchsafing to her the abiding protection of Saint Charles, thy Confessor and Bishop. By watchful care of his flock he has won a glorious name: by his intercession may he obtain for us that we ever grow in fervour of love of thee. Through Jesus.

*Secret nº 8, p.* 968 *and Postcommunion nº 7, p.* 971.

**Mass.** Státuit. *p.* 1654, *except Collect as above.*

## *The same day.* Sts. Vitalis and Agricola Martyrs. (4th c.)

### Collect.

PRaesta, quaésumus, omnípotens Deus : * ut, qui sanctórum Mártyrum tuórum Vitális et Agrícolae solémnia cólimus, eórum apud te intercessiónibus 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.

*In some dioceses.*

## 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.* Gáudent. *p.* 128.

### Collect.

AUge in nobis, Dómine, resurrectiónis fidem, qui in Sanctórum tuórum Relíquiis mirabília operáris : † et fac nos immortális glóriae partícipes; * cujus in eórum cinéribus pignora venerámur. Per Dóminum.

O God, who through the Relics of thy Saints, workest signs and wonders : increase in us our faith in the resurrection of the body, of which in their ashes we venerate a pledge. Through Jesus Christ our Lord.

### Secret.

IMplorámus, Dómine, cleméntiam tuam : ut Sanctórum tuórum, quorum Relíquias veneramur, suffragántibus méritis, hóstia, quam offérimus, nostrórum sit expiátio delictórum. Per Dóminum nostrum.

THrough the merits of the Saints to whose Relics we seek to do honour, we entreat, O Lord, of thy tender mercy, that the sacred Victim we offer up may atone for all our sins. Through Jesus Christ our Lord.

### Postcommunion.

MUltíplica super nos, quaésumus, Dómine, per haec sancta, quae súmpsimus, misericórdiam tuam : ut sicut in tuórum solemnitáte Sanctórum, quorum Reliquias cólimus, pia devotióne laetámur; ita eórum perpétua societáte, te largiénte, fruámur. Per Dóminum.

FOR the sake of the holy things which we have received, multiply thy mercies upon us, we beseech thee, O Lord : so that we who, with fervent devotion, keep this feastday in honour of the Saints whose Relics it is given us to venerate, may, by thy favour, come to have happy fellowship with them for evermore. Through Jesus.

## 8. The Four Crowned Martyrs. († 304)

*Nov.* 7. Istórum. *p.* 128.

*Collect.* Praesta, quaésumus. *as on March 10, p.* 1091.

**Secret.**

BEnedíctio tua, Dómine, larga descéndat : quae et múnera nostra, deprecántibus sanctis Martýribus tuis, tibi reddat accépta, et nobis sacraméntum redemptiónis effíciat. Per Dóminum nostrum.

MAY, O Lord, thine abundant blessing come down upon thine altar to render our offerings, even as thy holy Martyrs ask, agreeable in thy sight, and to convert them into the sacrament of our redemption. Through Jesus Christ our Lord.

*Postcommunion.* Caeléstibus refécti. *p.* 1441.

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## 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.

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## 10. St. Andrew Avellino Confessor. († 1608)

*Double.*

*Nov.* 10. Hic vir. *p.* 133.

**Collect.**

DEus, qui in corde beáti Andréae Confessóris tui, per árduum quotídie in virtútibus proficiéndi votum, admirábiles ad te ascensiónes disposuísti : † concéde nobis, ipsíus méritis et intercessióne, ita ejúsdem grátiae partícipes fíeri; † ut, perfectióra semper exsequéntes, ad glóriae tuae fastígium felíciter perducámur. Per Dóminum nostrum.

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, vouchsafe 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, Respícii et Nymphae semper festa sectári : * quorum suffrágiis, protectiónis tuae dona sentiámus. 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.*

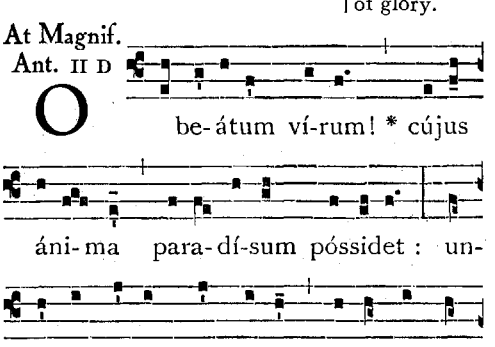
¶ *In places where the feast is solemnly kept, at I Vespers :*

*As at II Vespers, p.* 1563, *except the 5th Psalm and the following :*

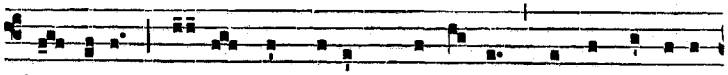
℣. Amávit éum Dóminus, et ornávit éum.
℟. Stólam glóriae índuit éum.

℣. The Lord loved him and adorned him.
℟. He clothed him with a robe of glory.

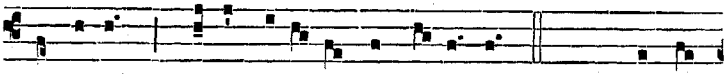
At Magnif.
Ant. II D



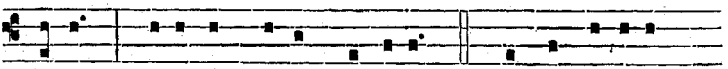

O happy man! thy soul possesses Paradise; therefore Angels are exulting, Archangels rejoicing; the choir of Saints cries out, the crowd of Virgins calls to thee: Remain with us for ever.



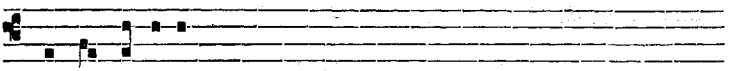
chánge-li : chó- rus Sanctórum proclámat, túrba Vírginum



inví-tat : Máne nobíscum in aetérnum. *Cant.* Magní-



fi-cat * ánima mé-*a* **Dóminum.** 2. Et exsultávit...



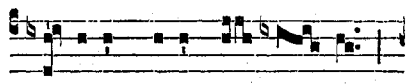
*or* Et exsultávit... *Cant.* Magníficat. II D. *p.* 213 *or* 219.

*Prayer.* Deus, qui cónspicis. *p.* 1560.

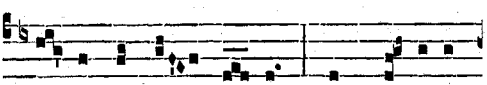
## AT MASS.

**Introit originally of St. Marcellus, January 16.**

Intr. I

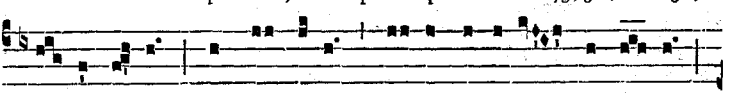


S Tá-tu- it * é- i Dó- mi- nus

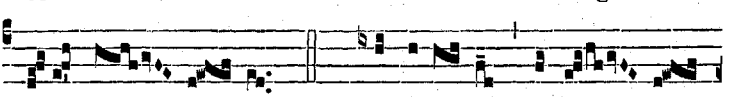


te-staméntum pá- cis, et príncipem

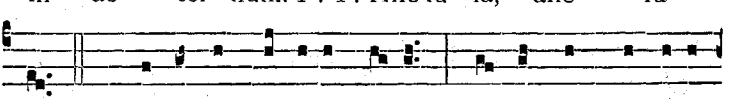
The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. *Ps.* O Lord, remember David and all his meekness. *Eccl. 45, 30 ; Ps. 131, 1.*



fé- cit é- um : ut sit ílli sa- cerdó-ti- i dígni- tas



in ae- tér- num. *P. T.* Alle-lú- ia, alle- lú-



ia. *Ps.* Meméntó, Dómine, Dá-vid : * et ómnis mansu-e-



tú-dinis é- jus. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 1st tone. *p.* 28.

## Collect.

DEus, qui cónspicis, quia ex nulla nostra virtúte subsístimus : † concéde propítius; ut, intercessióne beáti Martíni Confessóris tui atque Pontíficis, * contra ómnia advérsa muniámur. Per Dóminum.

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.

*On Sunday, the Collect of the Sunday is added.*

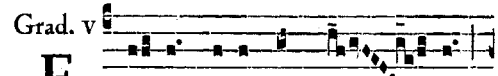
## Lectio libri Sapientiae.

*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.

ECce sacérdos magnus, qui in diébus suis plácuit Deo, et invéntus est justus : et in témpore iracúndiae factus est reconciliátio. Non est invéntus símilis illi, qui conservávit legem Excélsi. Ideo jurejurándo fecit illum Dóminus créscere in plebem suam. Benedictiónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput ejus. Agnóvit eum in benedictiónibus suis : conservávit illi misericórdiam suam : et invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum : et dedit illi corónam glóriae. Státuit illi testaméntum aetérnum, et dedit illi sacerdótium magnum : et beatificávit illum in glória. Fungi sacerdótio, et habére laudem in nómine ipsíus, et offérre illi incénsum dignum in odórem suavitátis.

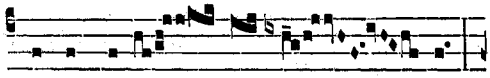
BEhold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, 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



E C-ce * sacérdos má- gnus,

Behold a great priest, who in his days pleased God. ℣. There was



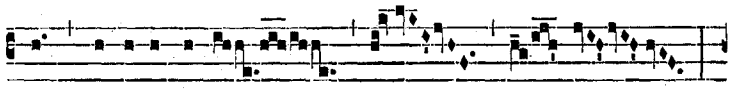
qui in di- é- bus sú- is

not any found like to him, who kept the law of the Most High.

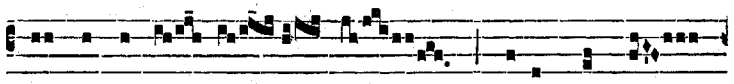
*Epistle.*
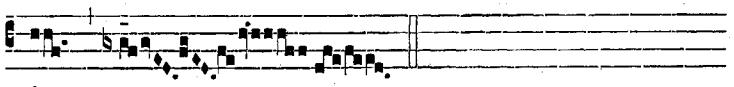


plá- cu- it Dé- o. ℣. Non est invén-
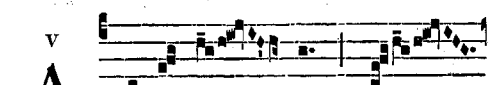


tus símì-lis íl-li,



qui conservá- ret * légem Excél-
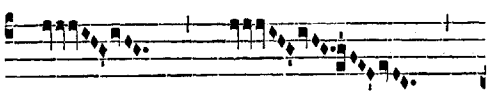


si.

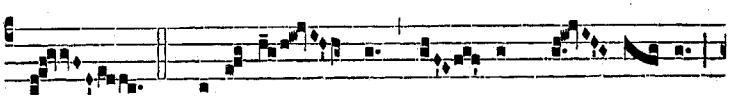


v

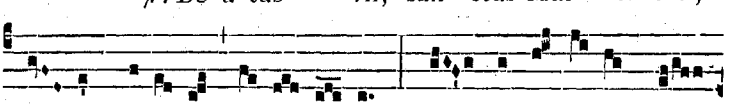
A L-le- lú- ia. * *ij.*

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.

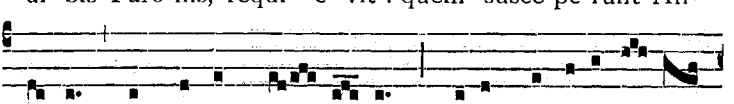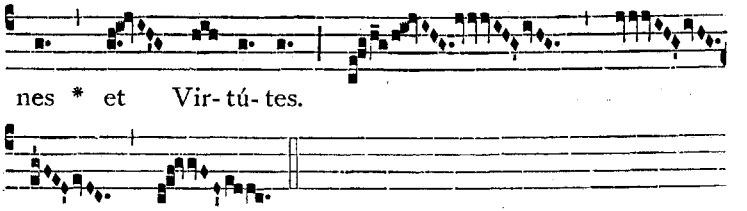




℣. Be- á- tus vir, sán- ctus Mar- tí- nus,



úr- bis Turó-nis, requi- é- vit : quem susce-pé-runt An-



ge- li atque Archán- ge- li, Thróni, Domina-ti- ó-




### ✠ Sequentia sancti Evangelii secundum Lucam.

*The parable of the lamp. Luke 11, 33-36.*

IN illo témpore : Dixit Jesus discípulis suis : Nemo lucérnam accéndit, et in abscóndito ponit, neque sub módio : sed supra candelábrum, ut qui ingrediúntur, lumen vídeant. Lucérna córporis tui est óculus tuus. Si óculus tuus fúerit simplex, totum corpus tuum lúcidum erit : si autem nequam fúerit, étiam corpus tuum tenebrósum erit. Vide ergo, ne lumen, quod in te est, ténebrae sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum, et sicut lucérna fulgóris illuminābit te.

AT that time, Jesus said to his disciples, No man lighteth a candle, and putteth it in a hidden place, nor under a bushel : but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

*In churches dedicated to St. Martin,* Credo *is said.*

*Offertory.* Véritas méa. *p.* 992.

### Secret.

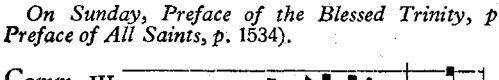
SAnctífica, quaésumus, Dómine Deus, haec múnera, quae in solemnitáte sancti Antístitis tui Martíni offérimus : ut per ea, vita nostra inter advérsa et próspera ubíque dirigátur. Per Dóminum.

HAllow, we beseech thee, O Lord God, these our offerings for the solemnity of thy holy Bishop Martin, in order that through them our life may be guided, whether in prosperity or in adversity. Through Jesus Christ our Lord.

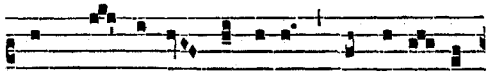
*On Sunday, the Secret of the Sunday is added.*

*On Sunday, Preface of the Blessed Trinity, p.* 12 (*in some dioceses, Preface of All Saints, p.* 1534).

Comm. III

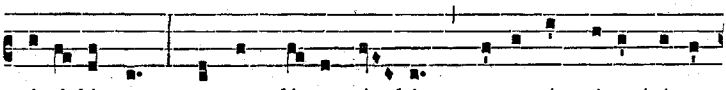



Blessed is that servant whom, when his lord shall come, he

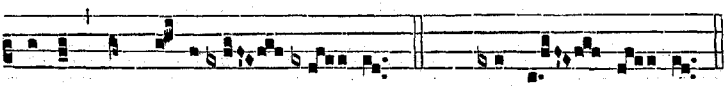


shall find watching: Amen, I say to you, he shall set him over all his goods. *Matth. 24, 46-47.*

cum vé- ne-rit Dóminus, invéne- rit



vi-gi-lántem : amen dí-co vó- bis, super ómni-a bóna



sú- a constí- tu- et é- um. *P. T.* Alle- lú- ia.

## Postcommunion.

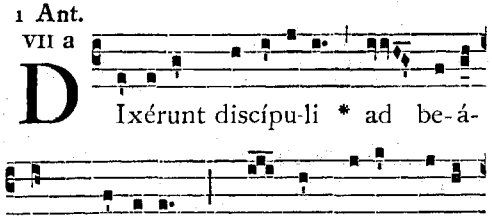
PRaesta, quaésumus, Dómine Deus noster : ut, quórum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

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)*

1 Ant.
VII a



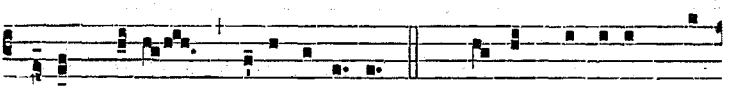
Ixérunt discípu-li * ad be-á-

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.

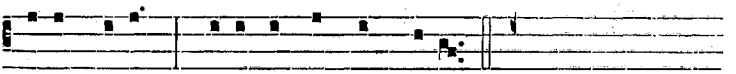
tum Martínum : Cur nos, páter, dése-



ris? aut cú- i nos de-so-látos re-línquis? Invádent enim



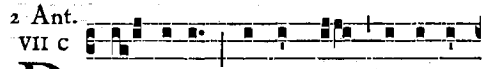
grégem tú- um lúpi rapá-ces. *Ps.* Dí-xit Dóminus Dó-



mino **mé**-o : * Séde a **déx**tris **mé**- is.

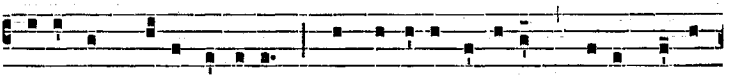
*Ps.* Díxit Dóminus. VII a. *p.* 151.

2 Ant. VII c



D O-mine, * si adhuc pópu-lo

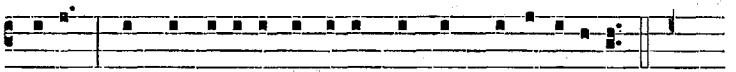
Lord, if I am still necessary to thy people, I do not refuse the labour; may thy will be done.



tú-o sum necessá-ri-us, non recúso labórem : fí-at vo-lún-



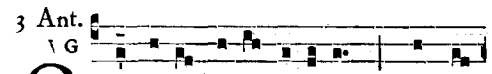
tas tú- a. *Ps.* Confi-tébor tí-bi, Dómine, in tó-to **córde**



**mé**-o : * in consí-li-o justórum et congre**ga**-ti-**óne**.

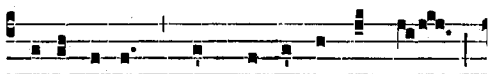
*Ps.* Confitébor. VII c. *p.* 157.

3 Ant. I G



O ví-rum inef-fábi-lem! * nec la-

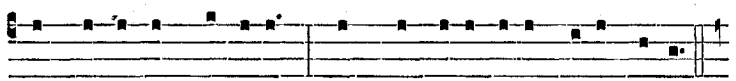
O man of unspeakable greatness! labour has not overcome, nor will death overcome thee; thou didst not fear to die, nor refuse to live.



bóre víctum, nec mórte vincéndum :



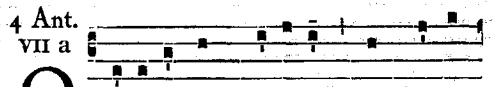
qui nec mó-ri tímu-it, nec víve-re recusá-vit. *Ps.* Be- átus



vir qui tímet **Dó**minum : * in mandá-tis éjus *vó-let* **ní**mis.

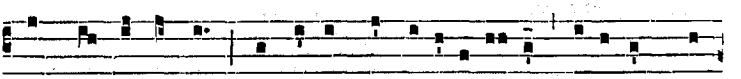
*Ps.* Beátus vir. VIII G. *p.* 165.

4 Ant. VII a

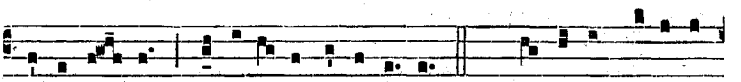


O -cu-lis ac mánibus * in caélum

With eyes and hands always turned to heaven, he gave his unconquered spirit no rest from prayer, alleluia, alleluia.



semper inténtus, invíctum ab ora-ti-ó-ne spí-ri-tum non



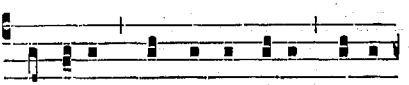
re-laxá- bat, alle-lú- ia, alle-lú- ia. *Ps.* Laudá-te, **pú**-e-ri,



**Dó**minum : * laudáte **nó**men **Dó**mi-ni.

*Ps.* Laudáte, púeri. VII a. *p.* 169.

5 Ant. VIII G

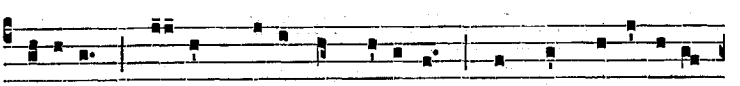


M Artínus * Abrahae sínu laétus

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.

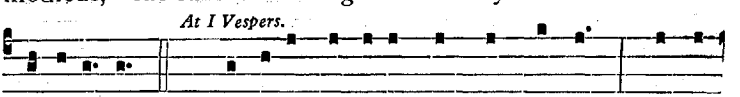


excípi-tur : Martínus, hic páuper et



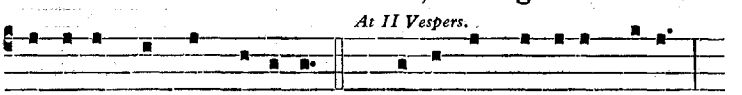
módicus, caé-lum díves ingrédi-tur : hýmnis caeléstibus

*At I Vespers.*

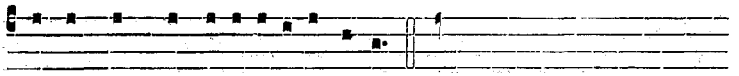


honorá-tur. *Ps.* Laudáte Dóminum, ómnes **gén**tes : * laudá-

*At II Vespers.*



te é- um, *ómnes* **pó**pu-li. *Ps.* Meménto, Dómine, **Dá**vid, *



et ómnis mansu-etú*dinis* é-jus.

*I Vespers : Ps.* Laudáte Dóminum. VIII G. *p.* 186.
*II Vespers : Ps.* Meménto. VIII G. *p.* 199.

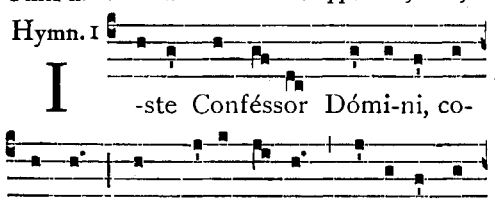
**Chapter.**

ECce sacérdos **magnus**, † qui in diébus suis plácuit Deo, et invén*tus est* **justus** : * et in témpore iracúndiae factus est reconciliátio.

BEhold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation.

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.

Hymn. I

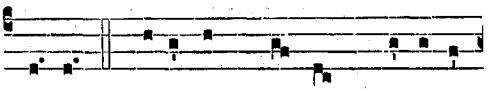


I -ste Conféssor Dómi-ni, co- léntes Quem pi- e láudant pópu-li per órbem, Hac dí- e laétus * méru- it supré-mos Láu-dis honó-res. 2. Qui pí-us, prúdens, húmi-lis, pudícus, Sóbri- am dú-xit sine lábe ví- tam, Do- nec humános animávit áurae Spí- ri-tus

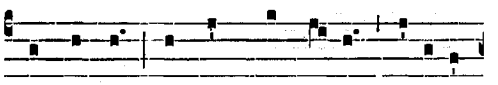
1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.

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.

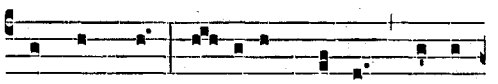
3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-



ártus. 3. Cújus ob praéstans mé-ri-tum



frequénter, Ægra quae passim jacu-é-



re mémbra, Ví- ribus mórbi dómi-

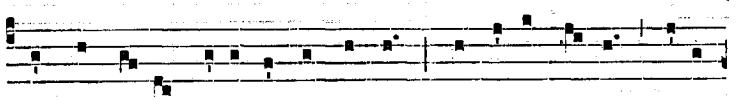


tis, sa-lú- ti Re-sti-tu-úntur. 4. Nó-

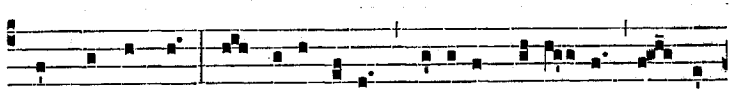
pair; his kind protection each disease restrains, restores their losses, and relieves their pains.

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.

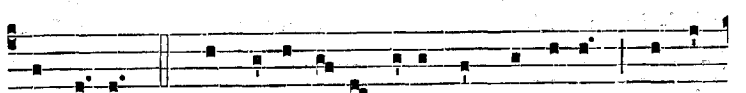
5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone. *Trans. W. Shewring, by permission.*
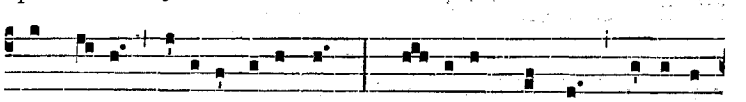


ster hinc íl-li chórus obsequéntem Cónci-nit láudem ce-le-



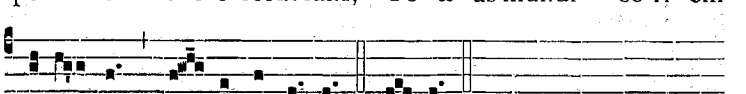
brésque pálmas, Ut pí- is éjus pré-cibus juvé-mur Omne



per aévum. 5. Sit sá-lus íl-li, décus atque vírtus, Qui su-



per caé-li só-li-o corúscans, Tó- ti- us múndi sé-ri- em

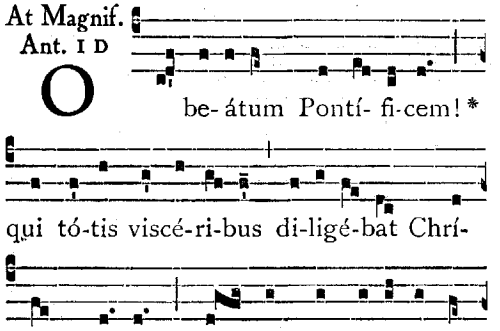


gubér-nat Trí- nus et únus. Amen.

℣. Jústum dedúxit Dóminus per vías réctas.
℟. Et osténditílli régnum Déi.

℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

At Magnif. Ant. I D




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 take his life, yet he did not lose the palm of martyrdom.

2. Et exsultávit... *Cant.* Magníficat. I D. *p.* 212 *or* 218.

**Prayer.**

DEus, qui cónspicis quia ex nulla nostra virtúte subsístimus : † concéde propítius; ut, intercessióne beáti Martíni Confessóris tui atque Pontíficis, * contra ómnia advérsa muniámur. Per Dóminum.

OGod, 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.

Benedicámus Dómino. I. *p.* 138.

*The same day.* St. Mennas Martyr. (4th c.)

**Collect.**

PRaesta, quaésumus, omnípotens Deus : * ut, qui beáti Mennae Mártyris tui natalítia cólimus, intercessióne ejus in tui nóminis amóre roborémur. Per Dóminum nostrum.

GRant, we beseech thee, Almighty God, that we who keep the brithday 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.

## 12. St. Martin I. Pope and Martyr. († 655)

*Simple.*

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Martínum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum nostrum.

ETernal 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.

## 13. St. Didacus Confessor. († 1463)

*Simple.*

**Collect.**

OMnípotens sempitérne Deus, qui dispositióne mirábili infírma mundi éligis, ut fórtia quaeque confúndas : † concéde propítius humilitáti nostrae; ut, piis beáti Dídaci Confessóris tui précibus, * ad perénnem in caelis glóriam sublimári mereámur. Per Dóminum nostrum Jesum Christum.

OAlmighty 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.

## 14. St. Josaphat Bishop and Martyr. († 1623)

*Double.*

*Nov. 14.* Qui vult. *p.* 127.

**Collect.**

EXcita, quaésumus, Dómine, in Ecclésia tua Spíritum, quo replétus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit : † ut, eo intercedénte, nos quoque eódem Spíritu moti ac roboráti, * ánimam nostram pro frátribus pónere non vereámur. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

STir up in thy Church, we beseech thee, O Lord, that Spirit with which blessed Josaphat, thy Martyr and Bishop, was filled when he laid down his life for his sheep : so that, helped by his prayers, we too may be moved and strengthened by the same Spirit, and may not fear to give our lives for our brethen. Through Jesus Christ... in the unity of the same Holy Ghost.

**Secret.**

CLementíssime Deus, múnera haec tua benedictióne perfúnde, et nos in fide confírma : quam sanctus Jósaphat Martyr et Póntifex tuus, effúso sánguine, asséruit. Per Dóminum.

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...

**Postcommunion.**

SPíritum, Dómine, fortitúdinis haec nobis tríbuat mensa caeléstis : quae sancti Jósaphat Mártyris tui atque Pontíficis vitam pro Ecclésiae honóre júgiter áluit ad victóriam. Per Dóminum nostrum.

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.

## 15. St. Albert the Great, Bp., Conf. and Doct. († 1280)

*Double.*

*Nov. 15.* O Dóctor... beáte Albérte. *p.* 131.

**Collect.**

DEus, qui beátum Albértum Pontíficem tuum atque Doctórem, in humána sapiéntia divínae fídei subjiciénda magnum effecísti : † da nobis, quaésumus ; ita ejus magistérii inhaerére vestígiis, * ut luce perfécta fruámur in caelis. Per Dóminum.

O God who didst make great thy blessed Bishop and Doctor Albert, in his constant submission of human wisdom to divine faith; grant us, we beseech thee, so to follow the precepts of his teaching that we may enjoy perfect light in heaven. Through Jesus Christ our Lord.

**Secret.**

SAcrifíciis praeséntibus, Dómine, quaésumus, inténde placátus : ut quod Passiónis Fílii tui Dómini nostri mystério gérimus, beáti Albérti intercessióne et exémplo, pio consequámur affféctu. 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 súmpsimus, ab hóstium nos, Dómine, impugnatióne defénde : et, intercedénte beáto Albérto, 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.

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## 16. Saint Gertrude Virgin. († 1302)

*Double.*

*Nov. 16.* Véni spónsa. *p.* 135.

**Collect.**

DEus, qui in corde beátae Gertrúdis Vírginis jucúndam tibi mansiónem praeparásti : † ipsíus méritis et intercessióne, cordis nostri máculas cleménter abstérge, * et ejúsdem tríbue gaudére consórtio. Per Dóminum.

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.

**Mass.** Dilexísti. *p.* 1683.

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## 17. St. Gregory Thaumaturgus Bp. and Conf. († 270)

*Simple.*

**Collect.**

DA, quaésumus, omnípotens Deus : † ut beáti Gregórii Confessóris tui atque Pontíficis

GRant, we beseech thee, Almigthty God, that this venerable solemnity of blessed Gregory thy Confessor

veneránda solémnitas, * et devotiónem nobis áugeat, et salútem. Per Dóminum.

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.

## 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.**

TUórum corda fidélium, Deus miserátor, illústra : † et, beátae Elísabeth précibus gloriósis; fac nos próspera mundi despícere, * et caelésti semper consolatióne gaudére. Per Dóminum nostrum.

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 Elizabeth, 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.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Pontiánum, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

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 nº 16, p.* 969 *and nº 1.* — *Postcommunions nº 15, p.* 973 *and nº 1.*

## 20. St. Felix of Valois Confessor. († 1212)

*Double.*

*Nov. 20.* Hic vir. *p.* 133.

**Collect.**

DEus, qui beátum Felícem Confessórem tuum ex erémo ad munus rediméndi captívos caélitus vocáre dignátus es : † praesta, quaésumus; ut per grátiam tuam ex peccatórum nostrórum captivitáte, ejus intercessióne, liberáti, * ad caeléstem pátriam perducámur. Per Dóminum.

O God who didst vouchsafe to send from heaven to call blessed Felix from the desert to the work of the ransoming of captives: grant, we beseech thee, that his holy prayers may free us from the bondage of sin, and may safely lead us to our heavenly fatherland. Through Jesus Christ our Lord.

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

**Mass.** Justus ut pálma. *p.* 1667.

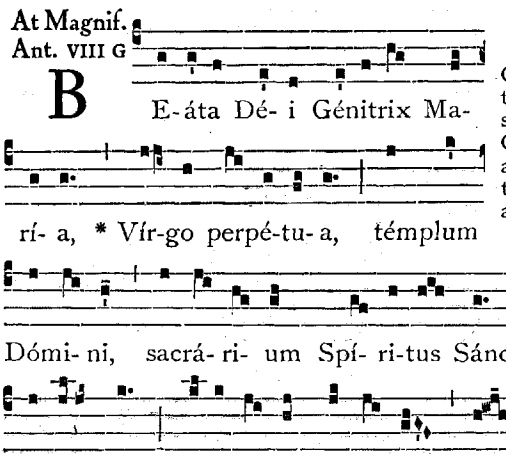
## 21. The Presentation of the B. Virgin Mary.

*Double major.*

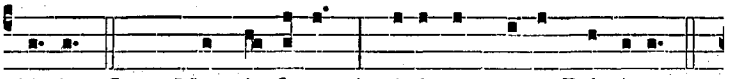
*As in the Common of the B. V. M., p.* 1708, *except :*

**At I and II Vespers.**

At Magnif. Ant. VIII G




Blessed Mother of God, Mary ever-Virgin, temple of the Lord, shrine of the Holy Ghost; thou and thou alone wast pleasing to the Lord Jesus Christ, alleluia.



lú- ia. *Cant.* Magní- fi-cat * ánima *mé- a* Dóminum.



*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

2. Et exsultávit... *or* Et exsultávit...

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da míhi virtútem contra hóstes túos.

℣. Vouchsafe, O holy Virgin, that I may praise thee.
℟. Give me power against thine enemies.

**Collect.**

DEus qui beátam Maríam semper Vírginem, Spíritus Sancti habitáculum, hodiérna die in templo praesentári voluísti: † praesta, quaésumus; ut, ejus intercessióne, * in templo glóriae tuae praesentári mereámur. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

O God who wast pleased that on this day the blessed Mary ever a virgin, the dwelling-place of the Holy Ghost, should be presented in the temple of Jerusalem: we beseech thee, let her prayers obtain from thee that we one day be found worthy to be presented in the temple of thy glory. Through Jesus... in the unity of the same Holy Ghost.

*Secret.* Tua, Dómine. *p.* 691, *and Postcom.* Sumptis munéribus. *p.* 692.

**Mass.** Sálve, sáncta Párens. *p.* 1718. Credo *is said, Preface of the B. V. M.* Et te in Praesentatióne. *p.* 13.

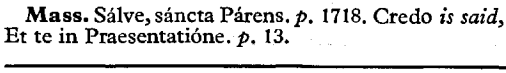
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## 22. Saint Cecilia Virgin and Martyr. († 177?)

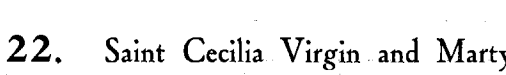
*Double.*

¶ *In places where the feast is solemnly kept, at I Vespers:*

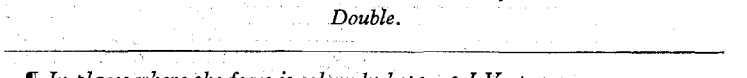
At Magnif. Ant. IV E



ST secrétum, * Va-le-ri- á-

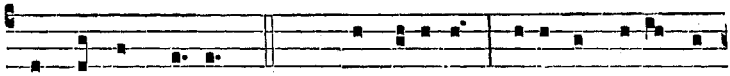


ne, quod tí- bi vólo dí-ce- re: Ange-

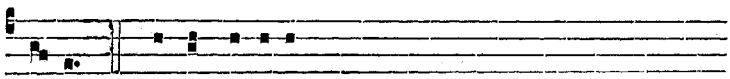


lum Dé- i hábe- o amató- rem, qui ními- o zé-lo custó-

Valerian, there is a secret I would tell you: It is God's Angel that I hold dear, who guards my maidenhood most jealously.



dit córpus mé- um. *Cant.* Magní-fi-cat * ánima *mé- a* **Dó-**



mi-num. 2. Et exsultávit... *Cant.* **Magníficat.** IV E. *p.* 215 *or* 221.

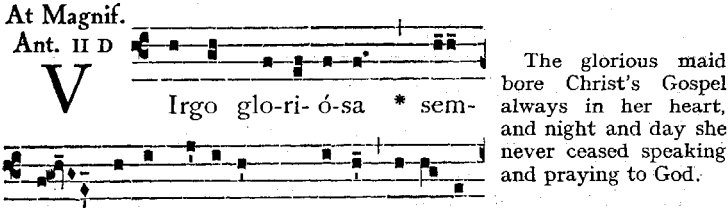
℣. Spécie túa et pulchritúdine túa.
℟. Inténde, próspere procéde, et régna.

℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

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## Commemoration at Vespers of November 22.

**At Magnif.**
**Ant. II D**



V Irgo glo-ri- ó-sa * sem- per Evangé-li-um Chrísti ge-ré-bat

The glorious maid bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.

in péctore sú- o, et non di- é-bus neque nóctibus,

a collóqui- is di-ví-nis et ora-ti- ó-ne cessá-bat.

*Cant.* Magní- fi-cat * ánima mé- *a* **Dóminum.** 2. Et exsul-

távit... *or* Et exsultávit... *Cant.* **Magníficat.** II D. *p.* 213 *or* 219.

℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

℣. Grace is poured abroad in thy lips.
℟. Therefore God has blessed thee for ever and ever.

### Collect.

DEus, qui nos ánnua beátae Caecíliae Vírginis et Mártyris tuae solemnitáte laetíficas : † da, ut quam venerámur offício, * étiam piae conversatiónis sequámur exémplo. Per Dóminum.

O 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.

HAec hóstia, Dómine, placatiónis et laudis, quaésumus : ut, intercedénte beáta Caecília Vírgine et Mártyre tua, nos propitiatióne tua dignos semper efficiat. Per Dóminum.

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 :*

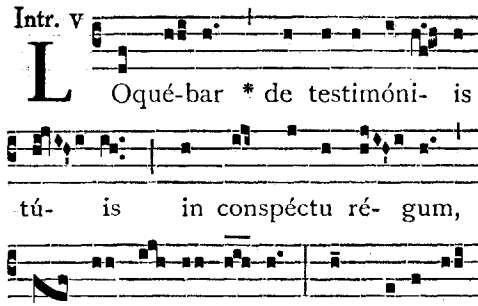
℣. Spécie túa. *p.* 1575. *Ant. at Magnif.* Est secrétum. *p.* 1574.

*Prayer.* Deus, qui nos ánnua. *as above.*

*On Sunday, the Commemoration of the Sunday is added.*
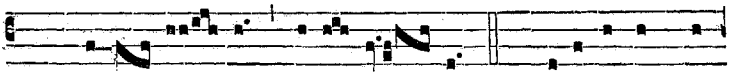
Benedicámus Dómino I. *p.* 138.

### AT MASS.

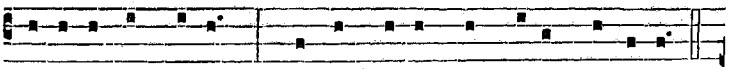



I spoke of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly. *Ps.* Blessed are the undefiled in the way : who walk in the law of the Lord.

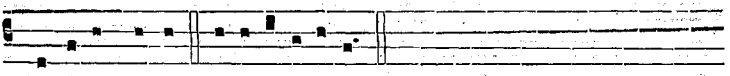
*Ps. 118, 46-47 and 1.*



*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.



Gló-ri-a Pátri. E u o u a e. Glória Pátri. 5th tone. *p.* 29.

*Collect.* Deus, qui nos. 1576. *On Sunday, the Collect of the Sunday is added.*

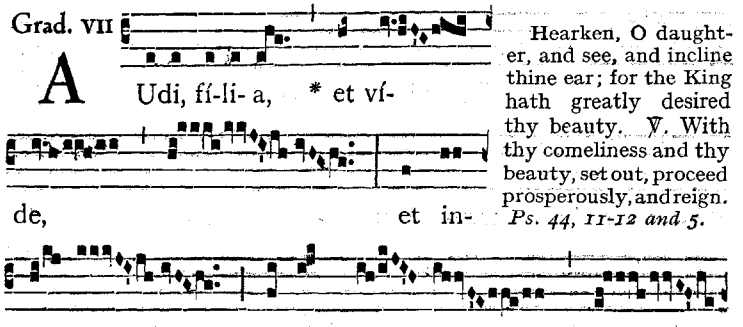
**Lectio libri Sapientiae.**

*The Martyrs' prayer and thanksgiving. Ecclus. 51, 13-17.*

DOmine Deus meus, exaltásti super terram habitatiónem meam, et pro morte defluénte deprecáta sum. Invocávi Dóminum, patrem Dómini mei, ut non derelínquat me in die tribulatiónis meae, et in témpore superbórum sine adjutório. Laudábo nomen tuum assídue, et collaudábo illud in confessióne, et exaudíta est orátio mea. Et liberásti me de perditióne, et eripuísti me de témpore iníquo. Proptérea confitébor, et laudem dicam tibi, Dómine Deus noster.

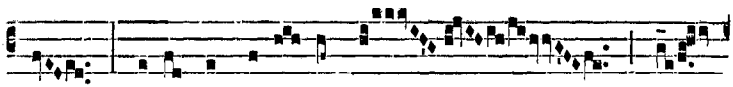
O Lord, my God, thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually, and will praise 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.

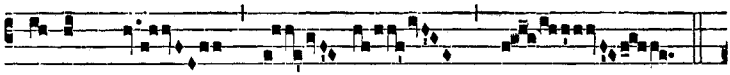
Grad. VII
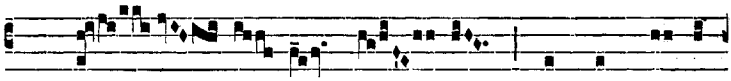


A Udi, fí-li- a, * et ví- de, et in- clí- na áurem tú- am :

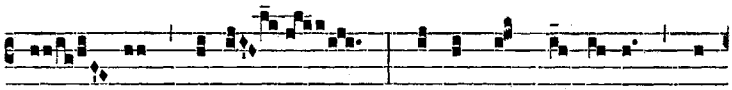
Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. ℣. With thy comeliness and thy beauty, set out, proceed prosperously, and reign. *Ps. 44, 11-12 and 5.*
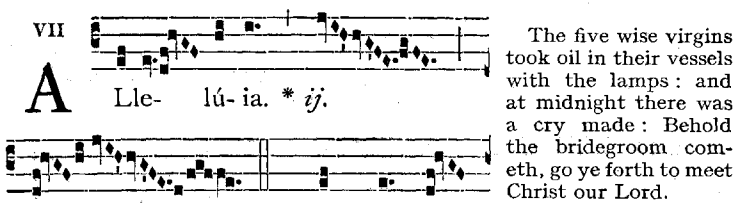










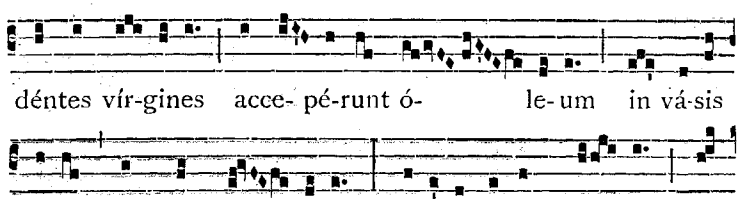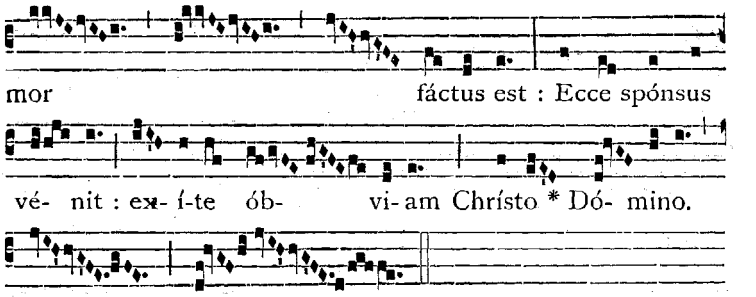


VII




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.*





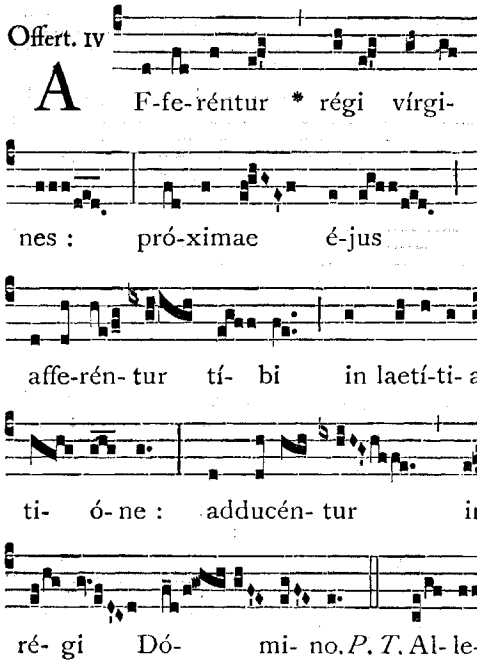

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Watchfulness; the parable of ten virgins. Matth. 25, 1-13.*

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Símile erit regnum caelórum decem vírgínibus : quae accipiéntes lámpades suas, exiérunt óbviam sponso et sponsae. Quinque autem ex eis erant fátuae, et quinque prudéntes : sed quinque fátuae, accéptis lampádibus, non sumpsérunt óleum secum : prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est : Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illae et ornavérunt lámpades suas. Fátuae autem sapiéntibus dixérunt : Date nobis de óleo vestro : quia lámpades nostrae exstinguúntur. Respondérunt prudéntes, dicéntes : Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem írent émere, venit sponsus : et quae parátae erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et réliquae vírgines, dicéntes : Dómine, Dómine, áperi nobis. At ille respóndens, ait : Amen dico vobis, néscio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

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.

Offert. IV

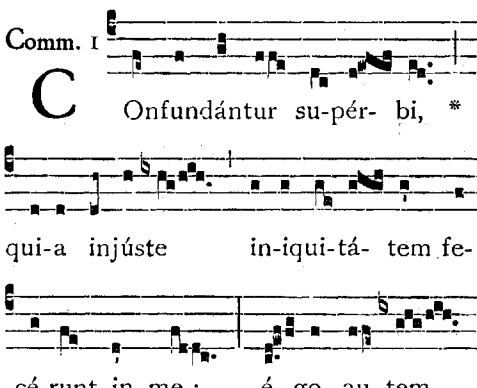



After her shall vírgins be brought to the King : her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord. *Ps. 44, 15 and 16.*

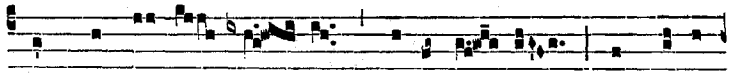
*Secret.* Haec hóstia. *p.* 1576. *On Sunday, the Secret of the Sunday is added.*
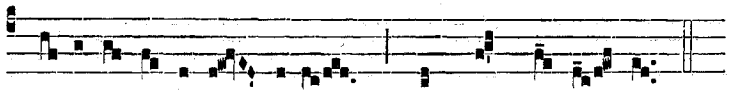
*On Sunday, Preface of the Blessed Trinity, p.* 12. *(In some dioceses, Preface of All Saints, p.* 1534).

Comm. I




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.*







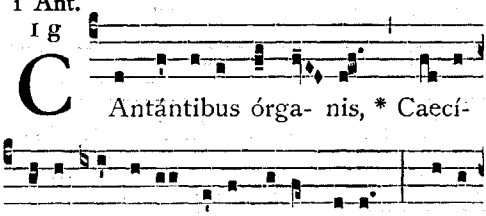



*Postcommunion nº 15, p.* 973.

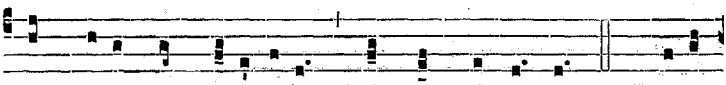
*On Sunday, the Postcommunion of the Sunday is added.*

## AT SECOND VESPERS. *(22 Nov.)*

1 Ant.
1 g




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.

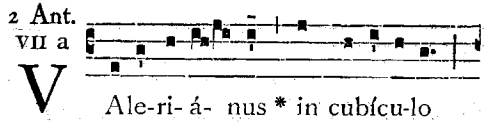






*Ps.* Díxit Dóminus. 1 g. *p.* 147.

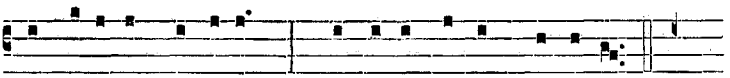
2 Ant.
VII a




Valerian found Cecilia in her room with an Angel, at her prayers.



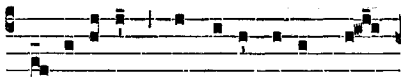
Caecí-li- am cum Ange-lo o-rántem invé-nit. *Ps.* Laudá-



te, **pú**-e-ri, **Dó**minum : * laudá-te **nó**men **Dó**mi-ni.

*Ps.* **Laudáte, púeri. VII a.** *p.* 169.

3 Ant.
III a 2

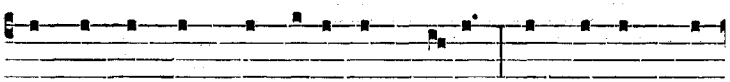


Cecilia thy servant, Lord, served thee like the busy bee.

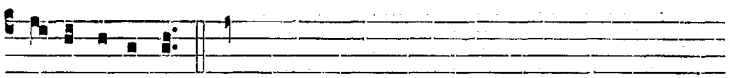
C Æcí-li- a, * fámu-la tú- a, Dó-



mi-ne, quasi ápis tíbi argumentósa de-sérvit. *Ps.* Laetá-

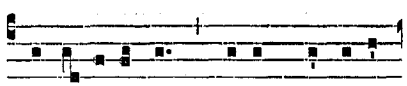


tus sum in his quae **dí**cta sunt **mí**-hi : * In dómum Dó-



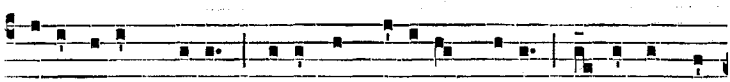
*mi-ni* í-bimus. *Ps.* **Laetátus sum. III a 2.** *p.* 187.

4 Ant.
VIII G

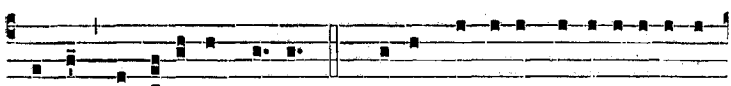


I bless, thee Father of Jesus Christ my Lord; for, thanks to thy Son, the fire is extinguished beside me.

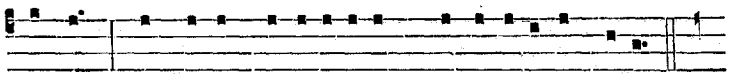
B Ene-díco te, * Páter Dómini



mé- i Jésu Chrísti : qui-a per Fí-li- um tú-um ígnis exstín-



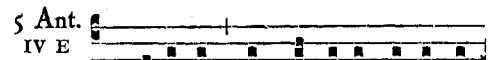
ctus est a láte-re mé- o. *Ps.* Ni-si Dóminus aedi-ficáve-rit



dómum, * in vánum laboravérunt qui aedí-*fi-cant* é-am.

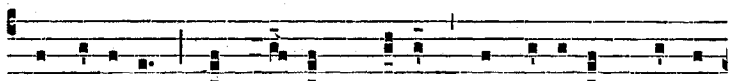
*Ps.* Nisi Dóminus. VIII G. *p.* 195.

℣ Ant. IV E

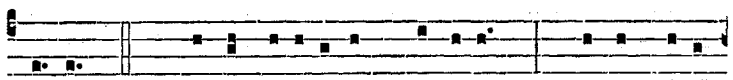


Ridu-ánas * a Dómino popósci

Three days' respite have I asked from the Lord, that I may dedicate my house as a church.



indú-ci- as, ut dómum mé- am ecclé-si- am conse-



crá-rem. *Ps.* Láuda, Jerú*sa-lem*, Dóminum : * láuda Dé-*um*



*tú-um* Sí- on. *Ps.* Láuda, Jerúsalem. IV E. *p.* 209.

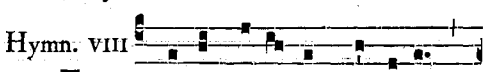
**Chapter.** *2. Cor. 10, 17-18.*

FRatres : Qui gloriátur, in Dómino gloriétur. † Non enim qui seípsum comméndat, ille *prob*átus est : * sed quem Deus comméndat.

BRethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

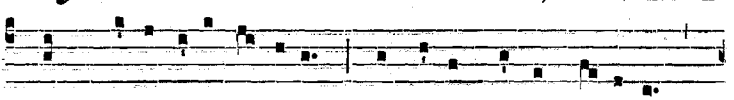
The Hymn is one of the most poetical and beautiful in the whole liturgy. Jesus, born of a Virgin Mother, the divine Bridegroom, shining with glory and walking among the lilies, is surrounded with choirs of Virgins, who follow him wherever he goes. Ascribed to St Ambrose, IV century.

Hymn. VIII

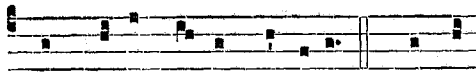


JEsu, coró-na Vírginum,

1. Jesu, the virgins' crown, do thou accept us as in prayer we bow; born of that Vir-



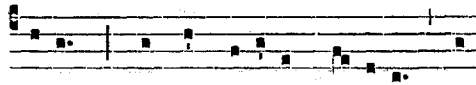
Quem Má-terílla cóncipit, Quae só-la Vírgo pártu-rit :



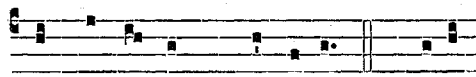
Haec vó-ta clémens áccipe : 2. Qui pér-



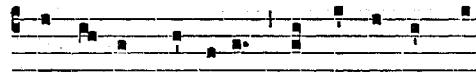
gis inter lí-li- a, Séptus choré- is Vír-



ginum, Spónsus decórus gló-ri- a Spon-



sísque réddens praémi- a. 3. Quocúm-



que téndis, Vírgines Sequúntur, atque



láudibus Post te canéntes cúrsi-tant,

gin, whom alone the Mother and the Maid we own.

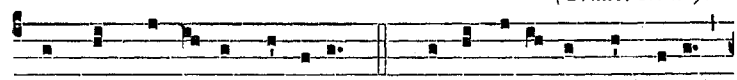
2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

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.
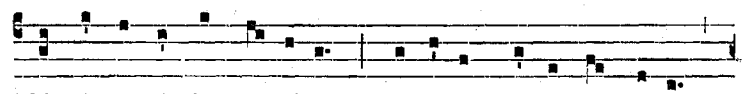
4. We pray thee therefore to bestow upon our senses here below thy grace, that so we may endure from taint of all corruption pure.

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.

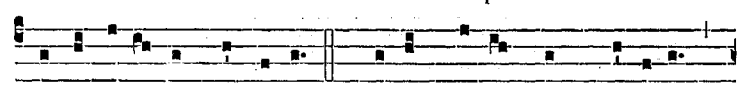
*(Trans. Neale).*



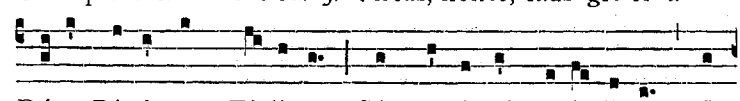
Hymnósque dúlces pérsonant. 4. Te deprecámur súpplices,



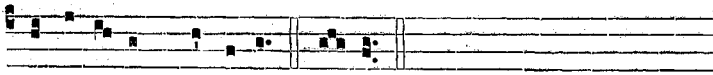
Nóstris ut áddas sénsibus Nescí-re prorsus ómni- a



Corrupti- ó-nis vúlne-ra. 5. Vírtus, hónor, laus gló-ri- a



Dé-o Pátri cum Fí- li- o, Sáncto simul Pará-cli-to, In



saecu-ló-rum saécu-la. Amen.

℣. Diffúsa est. *and Ant. at Magnif.* Vírgo glóriosa. *p.* 1575.

*Prayer.* Deus, qui nos ánnua. *p.* 1576.

*When November 22 is on Sunday, Commemoration of the Sunday is added.*

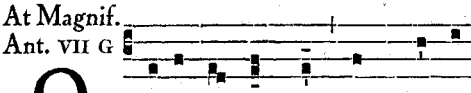
Benedicámus Dómino I. *p.* 138.

## 23. St. Clement I Pope and Martyr. (88-97)

*Double.*

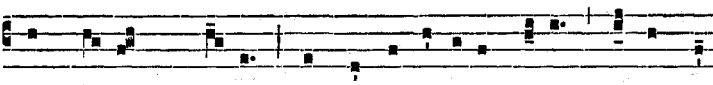
¶ *In places where the feast is solemnly kept, at I Vespers.*

At Magnif.
Ant. VII G

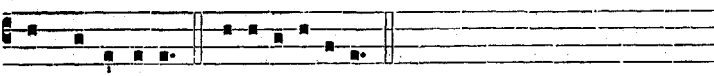


O -rémus ómnes * ad Dómi-

Let us all pray our Lord Jesus Christ to open the spring's channel for those who acknowledge him.



num Jé-sum Chrístum, ut confessó-ribus sú-is fóntis vé-



nam apé-ri-at. E u o u a e.

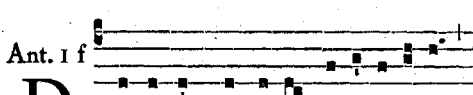
*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

℣. Glória et honóre coronásti éum, Dómine.
℟. Et constituísti 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.

### Commemoration at Vespers of November 23.

Ant. I f



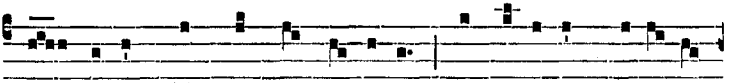
D Edísti, Dómine, habi-táculum *

Thou hast given, O Lord, thy Martyr Clement a dwelling in the sea, like a marble shrine built by Angels' hands; thou makest a

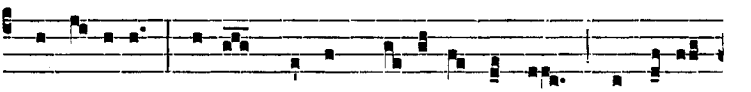


way to it for the people of the shore, that they may recount thy wonders.

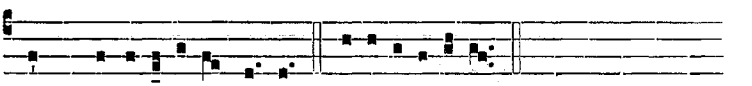
Márty-ri tú- o Cleménti in má-ri,



in módum témpli marmó-re- i, angé-li-cis máni-bus



praepa-rátum : í-ter praébens pópu-lo térrae, ut enár-



rent mi-rabí-li-a tú- a. E u o u a e.

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

℣. Jústus ut pálma florébit.

℟. Sicut cédrus Líbani multiplicábitur.

℣. The just shall flourish like the palm-tree.

℟. He shall grow up like the cedar of Libanus.

**Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Cleméntem, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Clement 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.

## *The same day.* Saint Felicity Martyr. († 162)

**Mass.** Me exspectavérunt. *p.* 1289.

**Collect.**

PRaesta, quaésumus, omnípotens Deus : * ut, beátae Felicitátis Mártyris tuae solémnia recenséntes, méritis ipsíus protegámur et précibus. Per Dóminum nostrum.

GRant, 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.**

VOta pópuli tui, Dómine, propitiátus inténde : et, cujus nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum nostrum Jesum Christum.

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.**

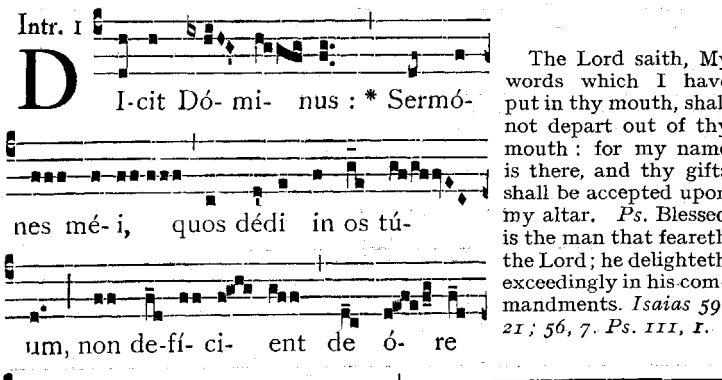
SUpplices te rogámus, omnípotens Deus : ut, intercedéntibus Sanctis tuis, et tua in nobis dona multíplices, et témpora nostra dispónas. Per Dóminum nostrum Jesum Christum.

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.

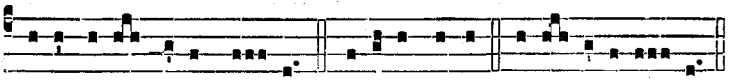
*In places where the feast of St. Clement is solemnly kept :*

## AT MASS.

Intr. I




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. *Isaias 59, 21; 56, 7. Ps. 111, 1.*



dá-tis é-jus vó-let ni- mis. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 1st tone. *p.* 28.

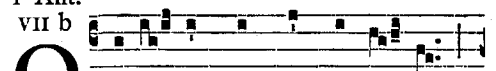
*Collect.* Gregem tuum. *p.* 1586.

*Epistle as for the 23rd Sunday after Pentecost, p.* 957.

*The end of the Mass as in the Common of Holy Popes, p.* 1605.

## AT VESPERS.

1 Ant.
VII b

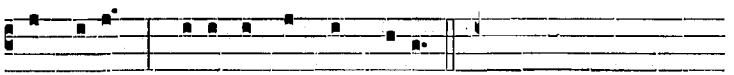


O -rán-te * sáncto Clemén-te,

As holy Clement prayed, the Lamb of God appeared to him.



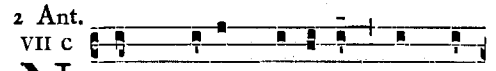
appáru-it é-i Agnus Dé- i. *Ps.* Dí-xit Dóminus Dómi-



no mé-o : * Sede a déxtris mé- is.

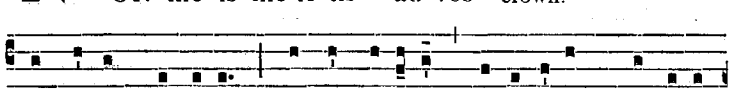
*Ps.* Díxit Dóminus. VII b. *p.* 151.

2 Ant.
VII c

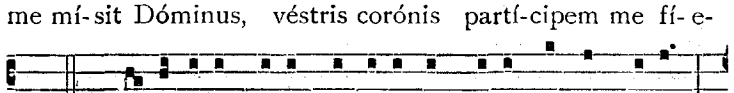


NON mé- is mé-ri-tis * ad vos

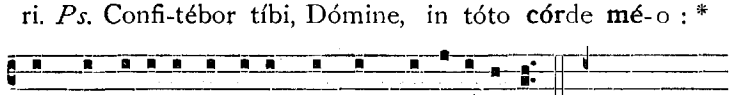
It was not for my deserts that the Lord sent me to you that I might share your crown.



me mí-sit Dóminus, véstris corónis partí-cipem me fí- e-



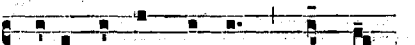
ri. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



in consí-li-o justórum et congrega-ti-óne.

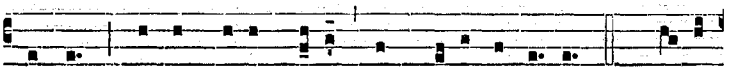
*Ps.* Confitébor. VII c. *p.* 157.

3 Ant. VII c

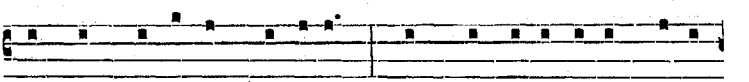


V Idi supra móntem * Agnum

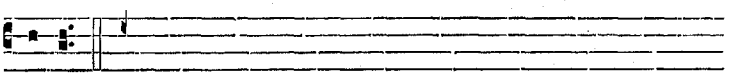
I saw on the mount a Lamb standing : from under his feet flowed a living fountain.



stántem, de sub cújus péde fons vívus emá-nat. *Ps.* Be- á-



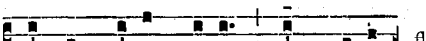
tus vir qui **tí**met **Dó**minum : * in mandá-tis é-jus **vó**-let



**ní**mis.

*Ps.* Beátus vir. VII c. *p.* 164.

4 Ant. VII c

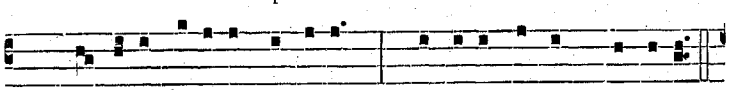


D E sub cújus péde * fons vívus

From under his feet flowed a living fountain; the river's rushing stream makes glad the City of God.



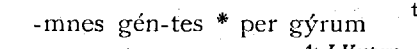
emánat : flúminis ímpetus laetí-fi-cat civi-tátem Dé- i.



*Ps.* Laudáte, **pú**-e-ri, **Dó**minum : * laudáte **nó**men **Dó**mi-ni.

*Ps.* Laudáte, púeri. VII c. *p.* 169.

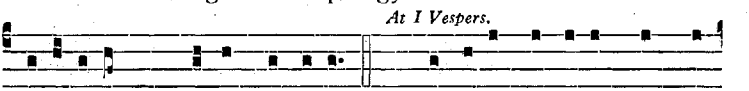
5 Ant. VIII c



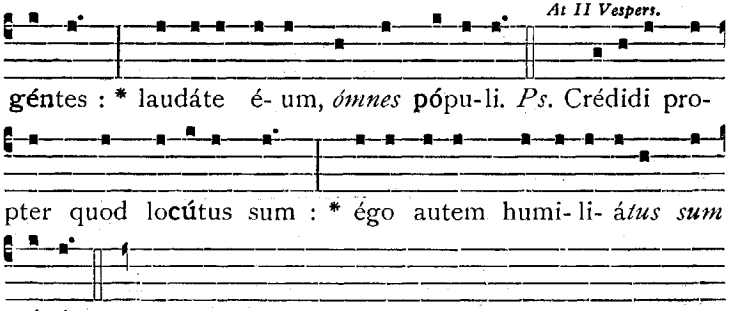
O -mnes gén-tes * per gýrum

All the peoples round about believed in Christ the Lord.

*At I Vespers.*



credidérunt Chrísto Dómino. *Ps.* Laudáte Dóminum, ómnes




*At I Vespers : Ps.* Laudáte Dóminum. VIII c. *p.* 186.
*At II Vespers : Ps.* Crédidi. VIII c. *p.* 182.
*Chapter.* Beátus vir. *p.* 1612.
*Hymn.* Déus tuórum mílitum. *p.* 1345.
℣℣. *and Ant. at Magnificat at I or at II Vespers, as above, p.* 1585.

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## 24. St. John of the Cross, Conf. and Doct. († 1591)

*Double.*

*Nov. 24.* O Dóctor... beáte Joánnes. *p.* 131.

### Collect.

DEus, qui sanctum Joánnem Confessórem tuum atque Doctórem perféctae sui abnegatiónis et Crucis amatórem exímium effecísti : † concéde; ut, ejus imitatióni júgiter inhaeréntes, * glóriam assequámur aetérnam. Per Dóminum.

O God who didst imbue blessed John, thy Confessor and Doctor, with a spirit of utter selfdenial and with a surpassing love of the cross : grant that, by unswervingly walking in his footsteps, we may attain to everlasting glory. Through Jesus Christ our Lord.

*Secret nº 10, p.* 968 *and Postcommunion nº 9, p.* 972.

*The same day.* St. Chrysogonus Martyr. († 304)

### Collect.

ADésto, Dómine, supplicatiónibus nostris : * ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beáti Chrysógoni Mártyris tui intercessióne liberémur. Per Dóminum nostrum.

GIve ear, O Lord to our supplication : we know ourselves to be guilty, because of the evil we have done; may the intercession of blessed Chrysogonus, thy Martyr, obtain our deliverance. Through Jesus Christ.

*Secret nº 7 (a), p.* 968.

**Postcommunion.**

TUI, Dómine, percéptione sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum nostrum.

MAY our having received thy divine sacrament, O Lord, cleanse us from our hidden sins, and deliver us from the assaults of our enemies. Through Jesus Christ our Lord.

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## 25. Saint Catharine Virgin and Martyr. († 305)

*Double.*

*Nov. 25.* Véni spónsa. *p.* 135.

**Collect.**

DEus, qui dedísti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beátae Catharínae Vírginis et Mártyris tuae mirabíliter collocásti : † praesta, quaésumus; ut, ejus méritis et intercessióne, * ad montem, qui Christus est, pervenire valeámus : Qui tecum.

O God, who on the top of Mount Sinai didst give the law to Moses, and in wondrous wise, by means of thy holy Angels didst place there the body of blessed Catharine, thy Virgin and Martyr : grant that, through her merits and prayers, we may come to Christ, the true mountain whence is all our help. Who lives and reigns.

*Secret nº 14, p.* 969 *and Postcommunion nº 13, p,* 972.

**Mass.** Loquébar. *p.* 1677. — **Vespers** *as Common of Virgin, p.* 1671.

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## 26. St. Silvester Abbot. († 1267)

*Double.*

*Nov. 26.* Hic vir. *p.* 133.

**Collect.**

CLementíssime Deus, qui sanctum Silvéstrum Abbátem, saéculi hujus vanitátem in apérto túmulo pie meditántem, ad erémum vocáre et praecláris vitae méritis decoráre dignátus es : † te súpplices exorámus; ut, ejus exémplo terréna despiciéntes, * tui consórtio perfruámur aetérno. 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.

QUaésumus, Dómine: ut, dum haec múnera divínae majestáti tuae reverénter offérimus; pia mentis praeparatióne et cordis puritáte, beáti Silvéstri Abbátis imitatóres effécti, Corpus et Sánguinem Fílii tui sancte percípere mereámur: Qui tecum vivit et regnat.

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.

DIvína dape refóctis tríbue, quaésumus, Dómine: sancti Silvéstri Abbátis vestígiis ita inhaerére; ut copiósam mercédem in regno glóriae tuae cum Sanctis habeámus. Per Dóminum nostrum.

TO us whom thou hast quickened with divine food, do thou, O Lord, we 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.

**Mass.** Os jústi. *p.* 1669.

## *The same day.*

## St. Peter of Alexandria Bp. and Mart. († 311)

### Collect.

INfirmitátem nostram réspice, omnípotens Deus : † et, quia pondus própriae actiónis gravat, beáti Petri Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

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 Peter thy Martyr and Bishop. Through Jesus Christ.

*Secret nº 2 (a), p.* 967 *and Postcommunion nº 2 (a), p.* 970.

**Mass.** Státuit. *p.* 1654.

# Common of Saints.

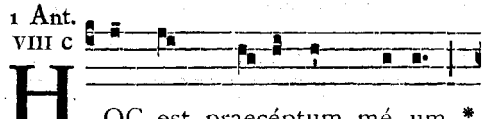
## COMMON
## OF APOSTLES AND OF EVANGELISTS

OUT OF PASCHAL TIME.

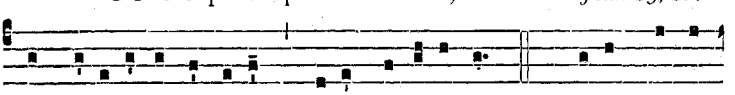
### AT FIRST VESPERS.

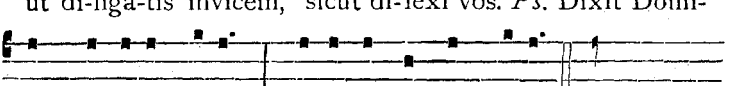
The Antiphons, of which the first three are taken from the Gospel of the Mass for the Eve of an Apostle, are some of Christ's sayings to his Apostles. They express: 1) their love for one another, — 2) their charity towards others, even to death, — 3) their love for God, that moves them to fulfil his 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




This is my commandment, that you love one another, as I have loved you.
*John 15, 12.*

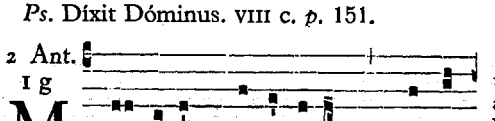





nus Dómino **mé**- o : * Séde a *déxtris* **mé**- is.

*Ps.* Díxit Dóminus. VIII c. *p.* 151.

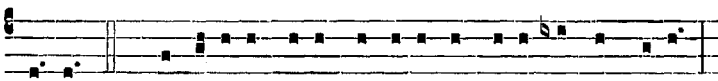
2 Ant.
I g




Greater love than this no man hath, that a man lay down his life for his friends.
*John 15, 13.*



há- bet, ut ánimam sú-am pó-nat quis pro amí-cis



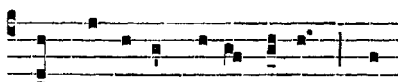
sú- is. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



in consí-li-o justórum et congre*ga-ti-* óne.

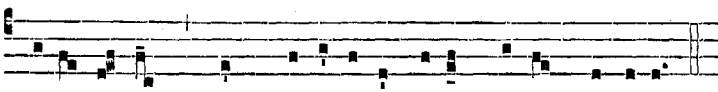
*Ps.* Confitébor. 1 g. *p.* 152.

3 Ant. 1 a 3

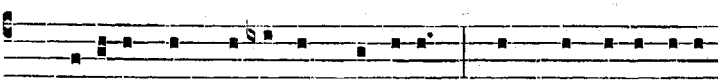


V OS amí-ci mé- i éstis, * si

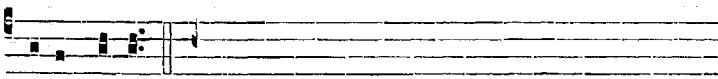
You are my friends, if you do the things that I command you, saith the Lord. *John 15, 14.*



fecé- ri- tis quae praecí-pi- o vóbis, dí-cit Dóminus.

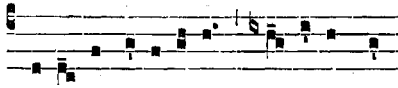


*Ps.* Be-átus vir qui tímet Dóminum : * in mandá-tis éjus



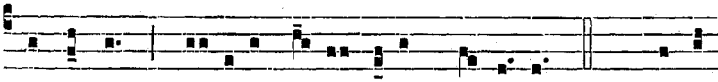
*vó-let* nímis. *Ps.* Beátus vir. 1 a 3. *p.* 159.

4 Ant. 1 f

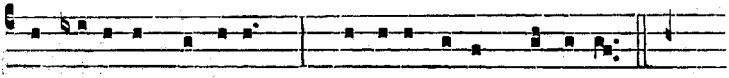


B E-á-ti pací-fi-ci, * be- á-ti mún-

Blessed are the peacemakers: blessed are the clean of heart, for they shall see God. *Matth., 5, 8-9.*



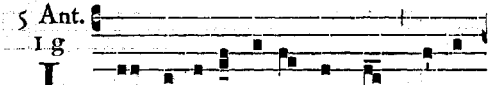
do córde : quó-ni-am ípsi Dé-um vi-dé-bunt. *Ps.* Laudá-



te, pú-e-ri, Dóminum : * laudáte *nómen* Dómi-ni.

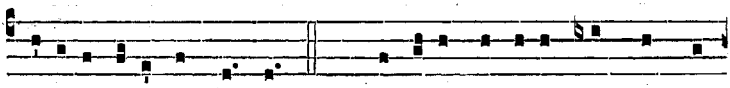
*Ps.* Laudáte, púeri. 1 f. *p.* 166.

℣ Ant. 1 g

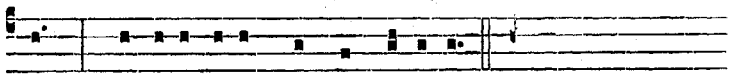


In your patience you shall possess your souls. *Luke 21, 19.*

I N pa-ti-énti-a véstra * possi-



débi-tis ánimas véstras. *Ps.* Laudáte Dóminum, ómnes gén-

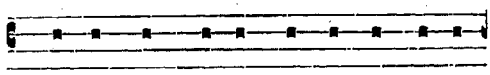


tes : * laudáte é-um, *ómnes* pópu-li.

*Ps.* Laudáte Dóminum. 1 g. *p.* 186.

*Chapter.* Fratres : Jam non estis. *p.* 1598.

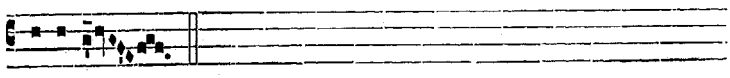
*Hymn.* Exsúltet. *p.* 1599 *or* 1601.



℣. Their sound went forth into all the earth.

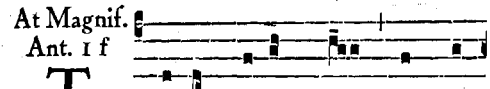
℟. And their words to the ends of the world. *Ps. 18, 4.*

℣. In ómnem térram e-xí-vit so-nus
℟. Et in fí- nes ór-bis tér-rae vérba



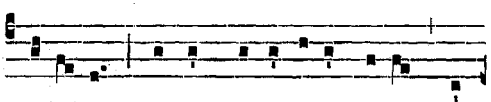
e-órum.
e-órum.

At Magnif. Ant. 1 f

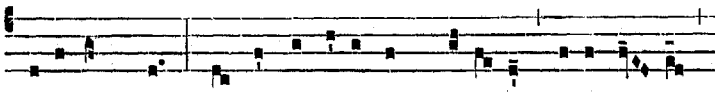


For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles. *Matth., 10, 17-18.*

T Rádent enim vos * in con-



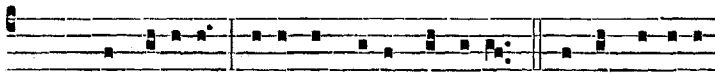
cí-li- is, et in synagógis sú- is fla-



gellábunt vos, et ante réges et praési-des ducémi- ni



pro- pter me, in testimóni- um íl-lis et génti-bus.



*Cant.* Magní-ficat * ánima *mé-a* **Dóminum.** 2. Et exsultávit...

*Cant.* Magnificat. 1 f. *p.* 212 *or* 218. — *Prayer proper.*

*On Sunday, the Commemoration of the Sunday is added. Then:*

— **February 23 :** *of St. Peter Damian, p.* 1084.

— **August 23 :** *of St. Philip Benizi, p.* 1382.

— **September 20 :** *of St. Eustace, p.* 1436.

— **October 17 :** *of Saint Margaret Mary, p.* 1500.

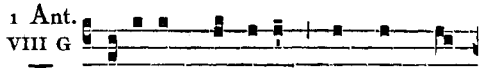
Benedicámus Dómino II *p.* 139.

**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

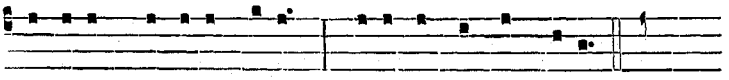


The Lord hath sworn, and he will not repent: Thou art a priest for ever. *v.* 5.

J Urávit Dóminus, * et non pae-



ni-té-bit é- um : Tu es sacérdos in aetérnum. *Ps.* Díxit

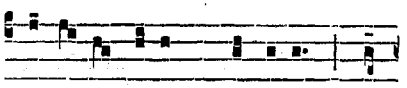


Dóminus Dómino mé-o : * Séde a *déxtris* mé- is.

*Ps.* Dixit Dóminus. VIII G. *p.* 151.
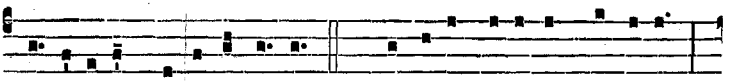
**Christ's priestly dignity, shared with his Apostles, and by them perpetuated in the Church.**

2 Ant. VIII c

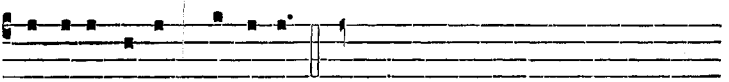


That he may place him with princes : with the princes of his people. *v.* 7.

C Ollo-cet é-um Dóminus * cum



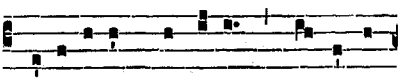
princípibus pópu-li sú- i. *Ps.* Laudáte, pú-e-ri, Dóminum : *



laudáte *nómen* Dómi-ni. *Ps.* Laudáte, púeri. VIII c. *p.* 170.

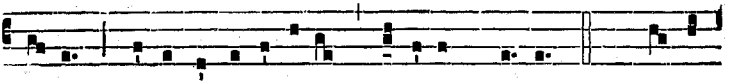
**The Apostles' lowly origin and their exaltation.**

3 Ant. VII a

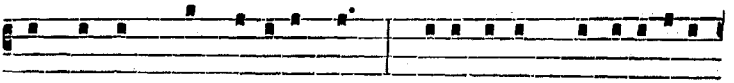


Thou hast broken my bonds, I will sacrifice to thee sacrifice of praise. *v.* 7.

D Irupísti, Dómine, * víncu-la



mé- a : tí-bi sacri- fi-cábo hósti- am láudis. *Ps.* Cré-di-



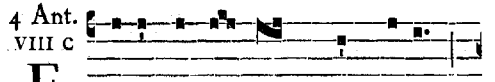
di propter quód locútus sum : * égo autem humi-li-átus



sum nímis. *Ps.* Crédidi. VII a. *p.* 181.

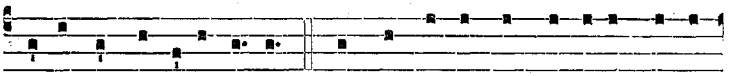
**The Apostles God's labourers and leaders of men's praises.**

4 Ant. VIII c

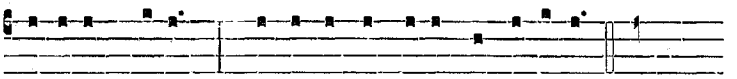


E - úntes í- bant * et flébant,

Going, they went and wept, casting their seeds. *v. 7.*



mitténtes sémina sú- a. *Ps.* In converténdo Dóminus capti-

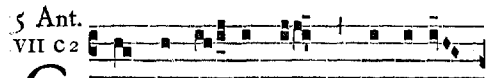


vi-tátem Sí-on : * fácti súmus sicut *conso*-lá-ti.

*Ps.* In converténdo. VIII c. *p.* 192.

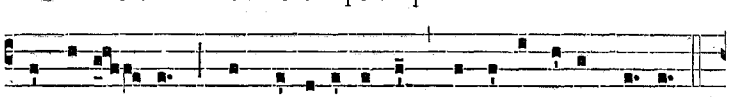
The Apostles have journeyed through the world, among sorrows and persecutions, sowing the Gospel seed. The Church on earth harvests the fruits of their work, and they themselves in heaven reap their incomparable reward. (Père Calès, O. P.).

5 Ant. VII c 2



C Onfortá- tus est * principá-

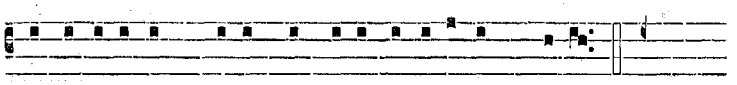
Their principality is strengthened, and thy friends made honourable, O God. *v. 16.*



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.

*Ps.* Dómine, probásti. VII c 2. *p.* 205.

The Apostles' complete devotion to God, supreme Master of men.

**Chapter.** *Ephes. 2, 19-20.*

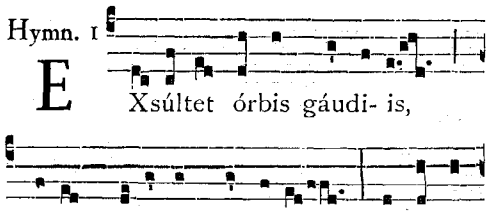
FRatres : Jam non estis hóspites et ádvenae : † sed estis cives sanctórum et doméstici Dei : superaedificáti super fun-

BRethren, now therefore you are no more strangers and foreigners : but you are fellow citizens with the saints and the domestics of God, built

daméntum Apostolórum et *Prophe*tárum, * ipso summo angulári lápide Christo Jesu.
℟. Deo grátias.

upon the foundation of the Apostles and Prophets[1], Jesus Christ himself being the chief corner stone.
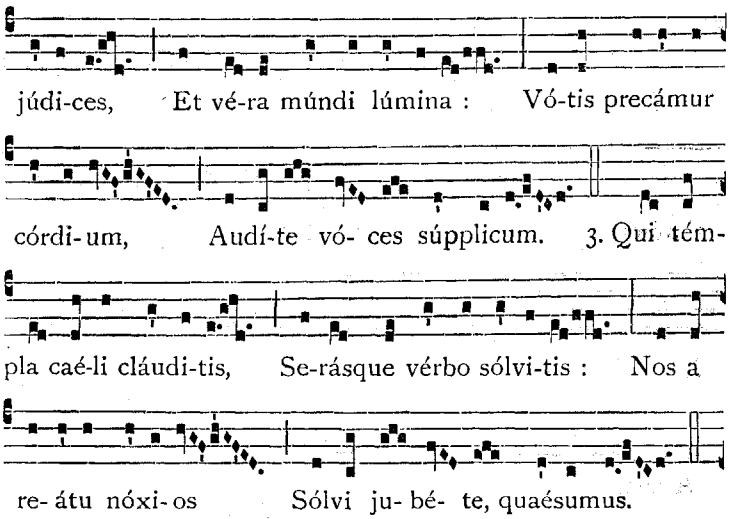
Hymn. 1



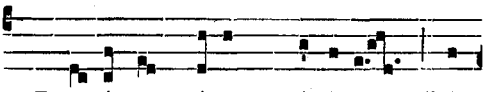

1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor earth too high can raise the great Apostles' glorious praise.

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.

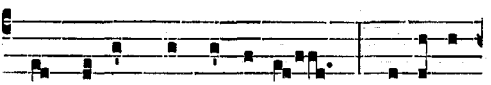
3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.
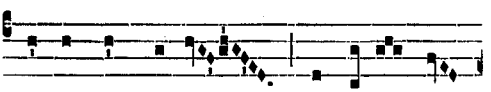



[1] Not the Old Testament Prophets, but those of the early Church, whose words helped to maintain and build up the Christian communities founded by the Apostles.



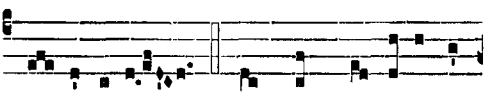
4. Praecépta quórum pró-tinus Lán-



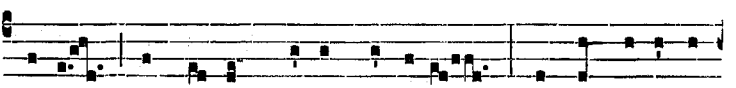
guor sa-lúsque sénti- unt : Saná-te



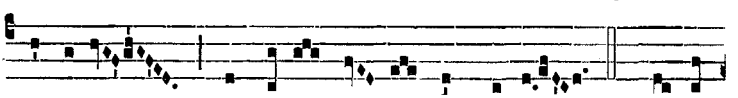
méntes lánguidas, Augé-te nos



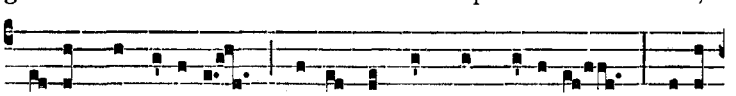
vir-tú-tibus. 5. Ut, cum red-íbit ár-



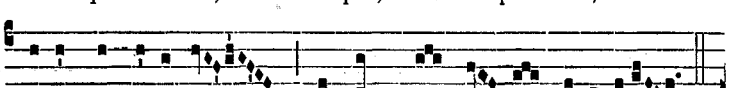
bi-ter In fí-ne Chrístus saécu-li, Nos sempi-térni



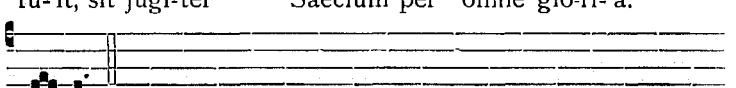
gáudi- i Concédat és- se cómpo-tes. 6. Pá-tri,



simúlque Fí-li- o, Ti-bíque, Sáncte Spí-ri-tus, Sicut



fú- it, sit júgi-ter Saéclum per ómne gló-ri- a.



Amen.

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.

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.
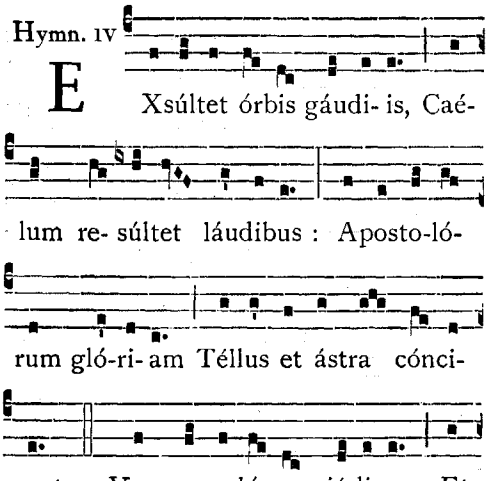
*(IX century.)*
*(Trans. Caswall)*

*At I Vespers :* ℣. In ómnem térram. *p.* 1595.

*At II Vespers :* ℣. Annuntiavérunt. *p.* 1602.

## Another chant.

Hymn. IV




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.

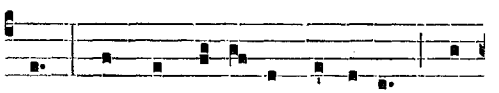
3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.



te nos vir- tú-tibus. 5. Ut cum redí-



bit árbi-ter In fíne Chrístus saécu-



li, Nos sempi-térni gáudi- i Con-



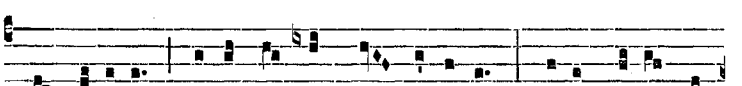
cédat ésse cómpotes. 6. Pátri, simúl-

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.

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.)*



que Fí-li- o, Ti-bíque, Sáncte Spí-ri-tus, Sicut fú- it, sit



júgi-ter Saéclum per ómne gló-ri- a. Amen.

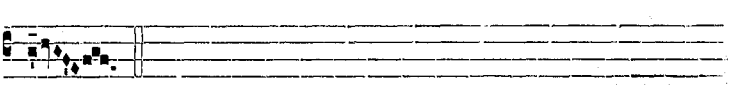


℣. An-nunti- avé- runt ópe-ra Dé-
℟. Et fácta é-jus in- telle- xé-

℣. They declared the works of God.

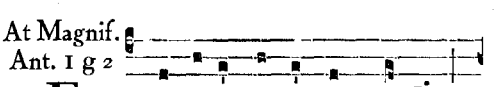
℟. And understood his doings.

*Ps. 63, 10.*



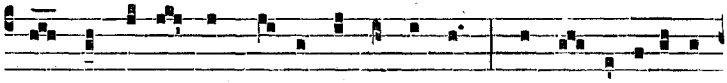
i.
runt.

At Magnif. Ant. 1 g 2



E -stóte fórtes in béllo, *

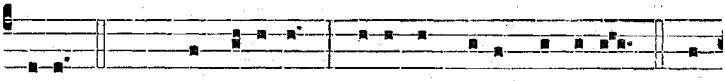
Be valiant in battle, and fight the ancient serpent, and you shall receive an everlasting kingdom.



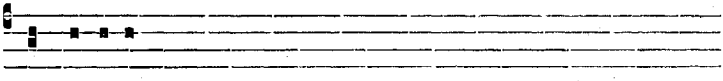
et pugná-te cum antíquo serpénte : et ac-ci-pi-é-tis



régnum aetérnum, † alle-lú- ia. *After Septuag.* † dí-cit Dó-



minus. *Cant.* Magní-fi-cat * ánima *mé-a* **Dóminum.** 2. Et



exsultávit... *Cant.* Magníficat. I G 2. *p.* 212 *or* 218.

*Prayer proper.*

*Commemoration of the Sunday.*

Benedicámus Dómino II. *p.* 139.

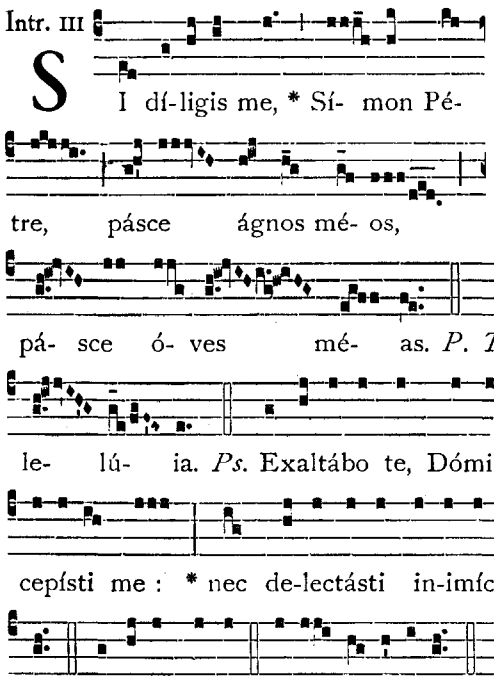
**In Paschal Time,** *the Office of Apostles and Evangelists is as for St Mark's Day, p.* 1132. *From the Ascension to Whitsunday, the Hymn ends with the doxology,* Jésu tíbi sit glória, Qui víctor in Caélum rédis, *p.* 254.

# 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




Glória Pátri. 3rd tone. *p.* 29.

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.*

### Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum *N.* (Mártyrem tuum atque) Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti 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.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos *N.* et *N.* (Mártyres tuos atque) Summos Pontífices, perpétua protectióne custódi; * quos totíus Ecclésiae praestitísti esse pastóres. Per Dóminum nostrum.

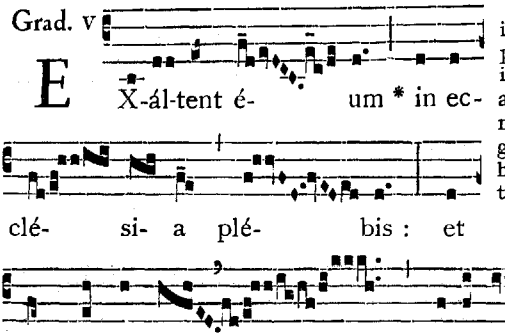
ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed *N.* and *N.* thy Martyrs and Sovereigns Pontiffs, whom thou didst make shepherds of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

### Lectio Epistolae beati Petri Apostoli.

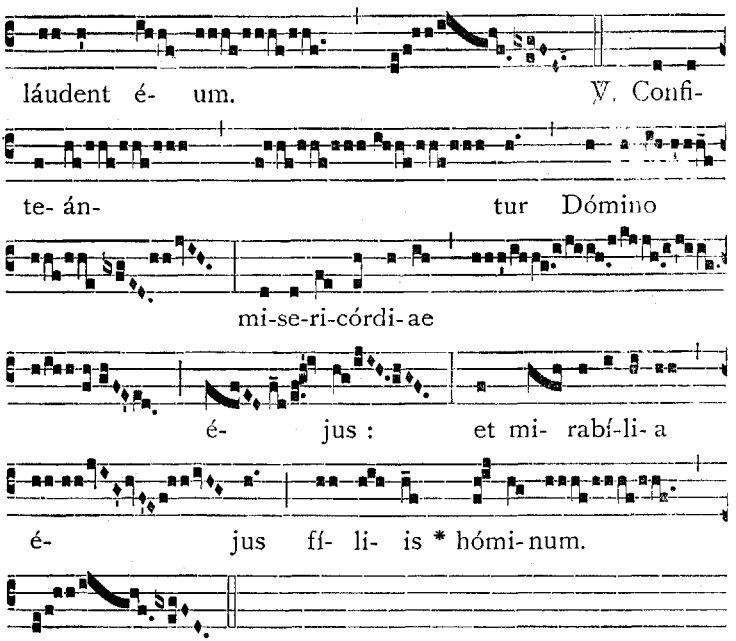
*Duties of religious rulers. First Epistle of St Peter 5, 1-4 and 10-11.*

CAríssimi : Senióres, qui in vobis sunt, óbsecro consénior 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 lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriae corónam. Deus autem omnis grátiae, qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in saécula saeculórum. Amen.

DEar 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.

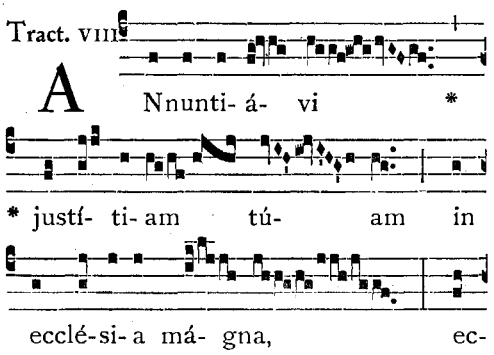



Let them exalt him in the church of the people : and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men. *Ps. 106, 32, 31.*




Allelúia, allelúia. ℣. Tu es Pétrus. *p.* 1240.

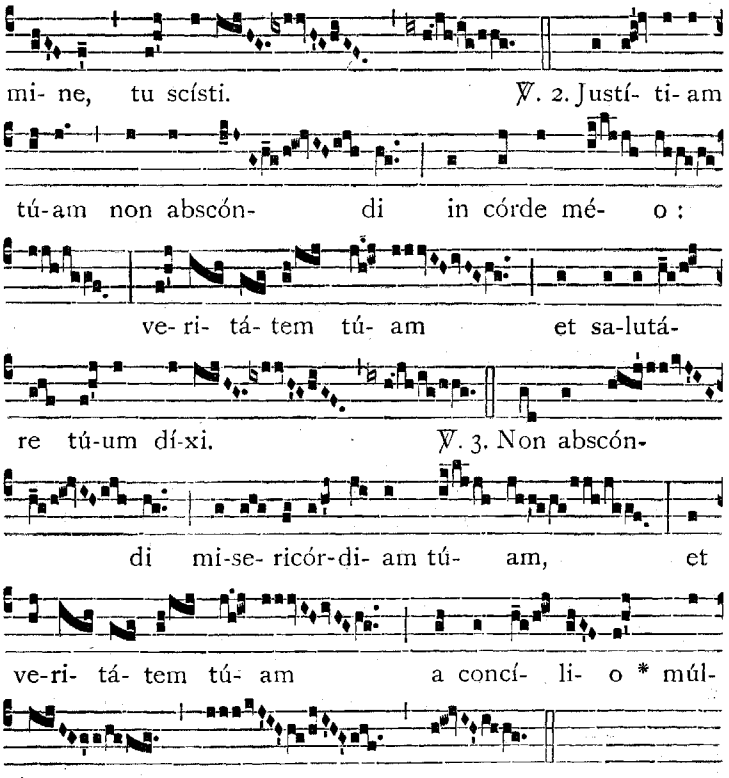
*After Septuagesima, the* Allelúia *and its ℣. are omitted and there is said :*



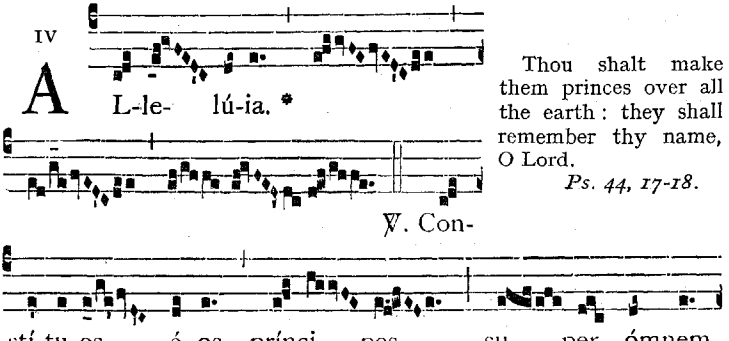

I have declared thy justice in a great church, lo, I will not restrain my lips : O Lord, thou knowest it. ℣. 2. I have not hid thy justice within my heart : I have declared thy truth and thy salvation. ℣. 3. I have not concealed thy mercy and thy truth from a great council.

*Ps. 39, 10-11.*



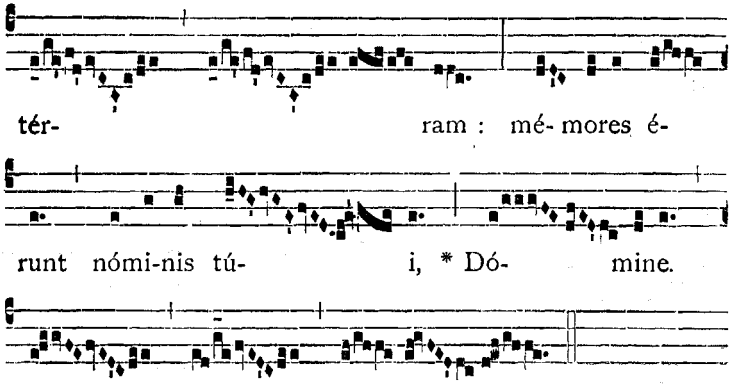



*In Paschal Time, the Gradual is omitted and there is said :* Allelúia, allelúia. ℣. Tu es Pétrus. *p.* 1240; *then :*



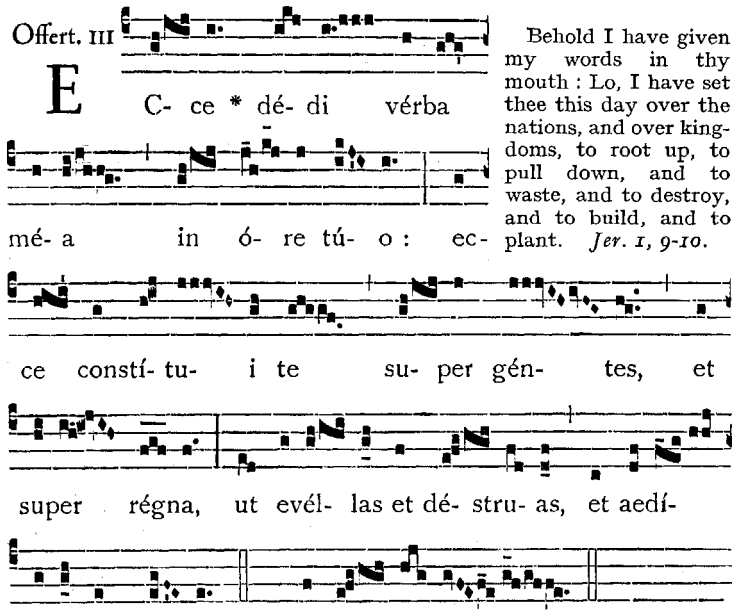

Thou shalt make them princes over all the earth : they shall remember thy name, O Lord.

*Ps. 44, 17-18.*




*Gospel as on the feast of St. Peter, p.* 1241.

Offert. III




Behold I have given my words in thy mouth : Lo, I have set thee this day over the nations, and over kingdoms, to root up, to pull down, and to waste, and to destroy, and to build, and to plant. *Jer. 1, 9-10.*

*Secret nº 1, p.* 967. — *Preface of the Apostles, p.* 13.

*Communion.* Tu es Pétrus. *p.* 1242.

*Postcommunion nº 1, p.* 970.

# COMMON OF MARTYRS

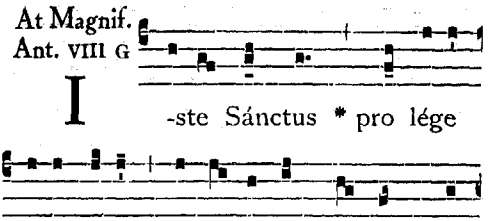
## ONE MARTYR OUT OF PASCHAL TIME.

### AT FIRST VESPERS.

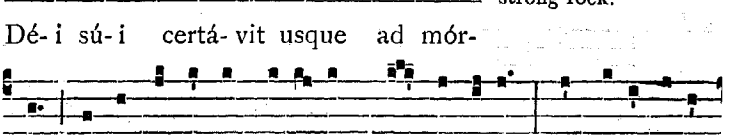
*All as at II Vespers, p.* 1610, *except the 5th Psalm and the following :*

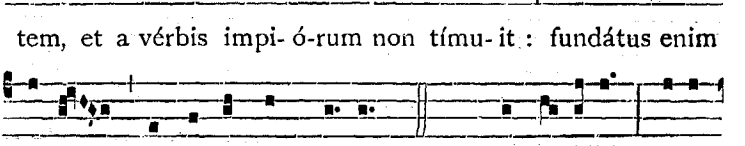
℣. Glória et honóre coronásti éum, Dómine.
℟. Et constituísti éum super ópera mánuum tuárum.

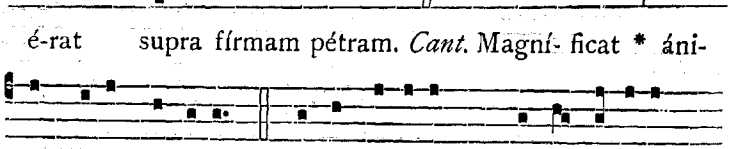
℣. Thou hast crowned him with glory and honour, O Lord.
℟. And hast set him over the works of thy hands.

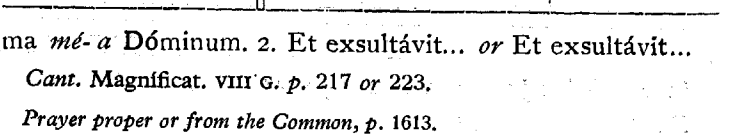



Here is a Saint who, for the law of his God, maintained the struggle even to death, and did not fear the words of the wicked; for he was established on the strong rock.



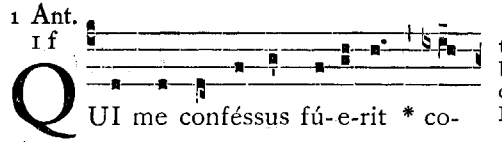

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer proper or from the Common, p.* 1613.

## AT SECOND VESPERS.

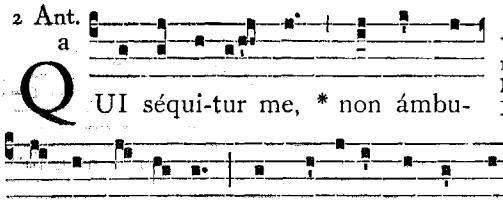
For the Antiphons, sayings of our Lord are applied to the Martyr: 1) he acknowledged Jesus Christ; — 2) he followed him; — 3) he served him. — 4) Therefore he is honoured by the Father, — 5) who has set him beside his Son.

1 Ant. I f




Every one therefore that shall confess me before men, I will also confess me before my Father. *Matth. 10-32.*

2 Ant. a



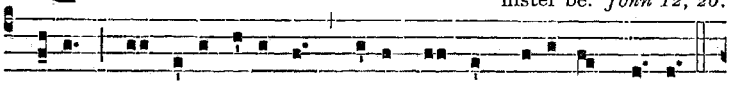

He that followeth me walketh not in darkness, but shall have the light of life, saith the Lord. *John 8, 12.*

3 Ant. 1 f

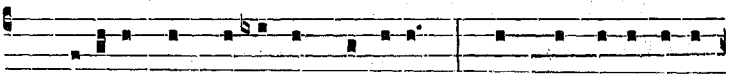


QUI mí-hi minístrat, * me se-

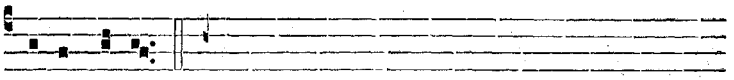
If any man minister to me, let him follow me: and where I am, there also shall my minister be. *John 12, 26.*



quátur: et ubi égo sum, illic sit et miníster mé- us.



*Ps.* Be-átus vir qui tímet Dóminum: * in mandá-tis é-jus



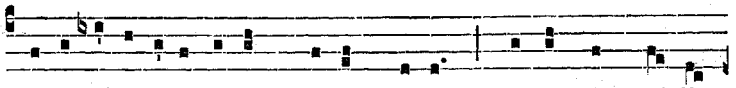
*vó-let* nímis. *Ps.* Beátus vir. 1 f. *p.* 159.

4 Ant. 1 f

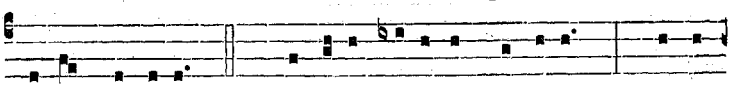


SI quis mí-hi ministráve-rit, *

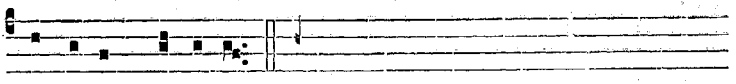
If any man minister to me, him will my Father honour, saith the Lord. *John 12, 26.*



hono- ri- fi-cábit é- um Pá-ter mé- us, qui est in caé-lis,



dí-cit Dóminus. *Ps.* Laudáte, pú-e-ri, Dóminum: * laudá-



te *nómen* Dómi-ni. *Ps.* Laudáte, púeri. 1 f. *p.* 166.

5 Ant. 1 a 2



VOlo, Páter, * ut, ubi égo sum,

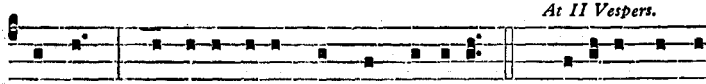
Father, I will that where I am, there also may my minister be. *John 12, 26.*



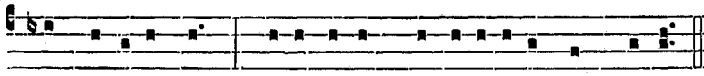


illic sit et miníster mé- us. *Ps.* Laudáte Dóminum, ómnes

*At II Vespers.*



géntes : * laudáte é-um, *ómnes* pópu-li. *Ps.* Crédidi propter



quód locútus sum : * égo autem humi-li-átus *sum* nímis.

*At I Vespers : Ps.* Laudáte Dóminum. 1 a 2. *p.* 183.

*At II Vespers : Ps.* Crédidi. 1 a 2. *p.* 178.

**Chapter.** *Epistle of the 1st Mass of a Martyr Bishop.*

BEátus vir qui suffert tentatiónem : † quóniam cum probátus fúerit, accípiet corónam vítae, * quam repromísit Deus diligéntibus se.

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.

*Hymn.* Déus, tuórum mílitum. *p.* 1345.

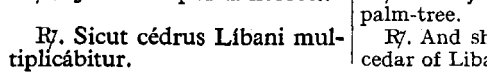
℣. Jústus ut pálma florébit.

℟. Sicut cédrus Líbani multiplicábitur.

℣. The just shall flourish like the palm-tree.

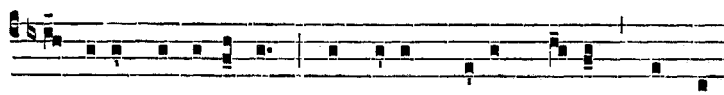
℟. And shall be multiplied as the cedar of Libanus.

At Magnif. Ant. 1 f

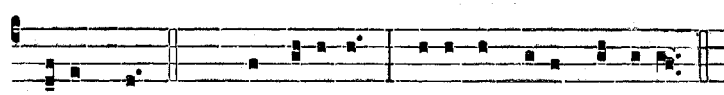


QUi vult ve-ní-re post me, *

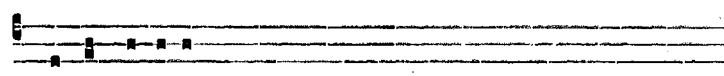
If any man will come after me, let him deny himself and take up his cross and follow me. *Matth. 16, 24.*



ábneget seme-típsum, et tóllat crúcem sú-am, et se-



quátur me. *Cant.* Magní-fi-cat * ánima *mé-a* Dóminum.



2. Et exsultávit... *Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

# *PRAYERS.*

## For a Holy Pope Martyr.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum *N.* Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiae praestitísti esse pastórem. Per Dóminum 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.

INfirmitátem nostram réspice, omnípotens Deus : † et, quia pondus própriae actiónis gravat, * beáti *N.* Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

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 beáti *N.* Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas : † concéde propítius; ut, cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum

OGod who dost gladden us by the yearly festival of blessed *N.* thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.

## For a Martyr not a Bishop.

### I.

PRaesta, quaésumus, omnípotens Deus : † ut, qui beáti *N.* Mártyris tui natalítia cólimus, * intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum nostrum.

GRant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed *N.*, thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ.

### II.

PRaesta, quaésumus, omnípotens : † ut, intercedénte beáto *N.* Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, * et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

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.

*Introit.* Státuit. *p.* 1559.

*Collect.* Infirmitátem nostram. *p.* 1613.

### Lectio Epistolae beati Jacobi Apostoli.

*Trial and temptation. Epistle of St James 1, 12-18.*

CAríssimi : Beátus vir, qui suffert tentatiónem : quóniam cum probátus fúerit, accípiet corónam vitae, quam repromísit Deus diligéntibus se. Nemo cum tentátur, dicat, quóniam a Deo tentátur : Deus enim intentátor malórum est : ipse autem néminem tentat. Unusquísque vero tentátur a concupiscéntia sua abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum : peccátum vero cum consummátum fúerit, génerat mortem. Nolíte ítaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuit nos verbo veritátis, ut simus ínitium áliquod creatúrae ejus.

DEarly 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.

*Gradual.* Invéni David. *p.* 990.

Allelúia, allelúia. ℣. Tu es sacérdos. *p.* 1654.

*After Septuagesima, instead of the* Allelúia. *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 témpore : Dixit Jesus turbis : Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et fílios, et fratres, et soróres, adhuc autem

AT that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he

et ánimam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim aedificáre, non prius sedens cómputat sumptus, qui necessárii sunt, si hábeat ad perficiéndum; ne, posteáquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípiant illúdere ei, dicéntes : Quia hic homo coepit aedificáre, et non pótuit consummáre? Aut quis rex itúrus committere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occúrrere ei, qui cum vigínti míllibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobis, qui non renúntiat ómnibus, quae póssidet, non potest meus esse discípulus.

cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.
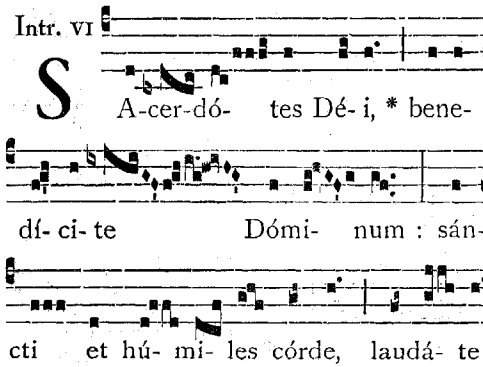
*Offertory.* Véritas méa. *p.* 992. — *Secret nº 2 (a), p.* 967.

*Communion.* Semel jurávi. *p.* 993.

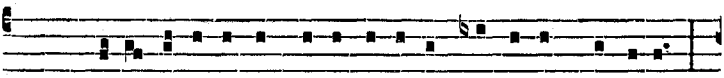
*Postcommunion nº 2 (a), p.* 970.

## SECOND MASS : « SACERDOTES DEI... »

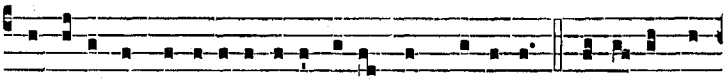
### For a Martyr-Bishop.



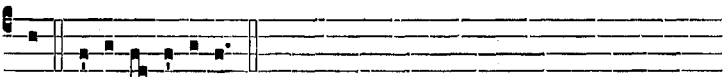

O ye priests of the Lord, bless the Lord; O ye holy and humble of heart praise God. *Cant.* All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. *Daniel 3, 84, 87, 57.*



*Cant.* Bene-dí-ci-te, ómni- a ópe-ra Dómi-ni, Dómino : *



laudáte et superexaltáte é- um in saécu-la. Gló-ri- a Pá-



tri. E u o u a e. Glória Pátri. 6th tone. *p.* 30.

*Collect.* Deus, qui nos. *p.* 1613.

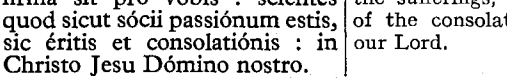
## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*St Paul consoled among all his sufferings. 2 Cor. 1, 3-7.*

FRatres : Benedíctus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra : ut possímus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatiónem, qua exhortámur et ipsi a Deo. Quóniam sicut abúndant passiónes Christi in nobis : ita et per Christum abúndat consolátio nostra. Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne, sive exhortámur pro vestra exhortatióne et salúte, quae operátur tolerántiam earúmdem passiónum, quas et nos pátimur : ut spes nostra firma sit pro vobis : sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis : in Christo Jesu Dómino nostro.

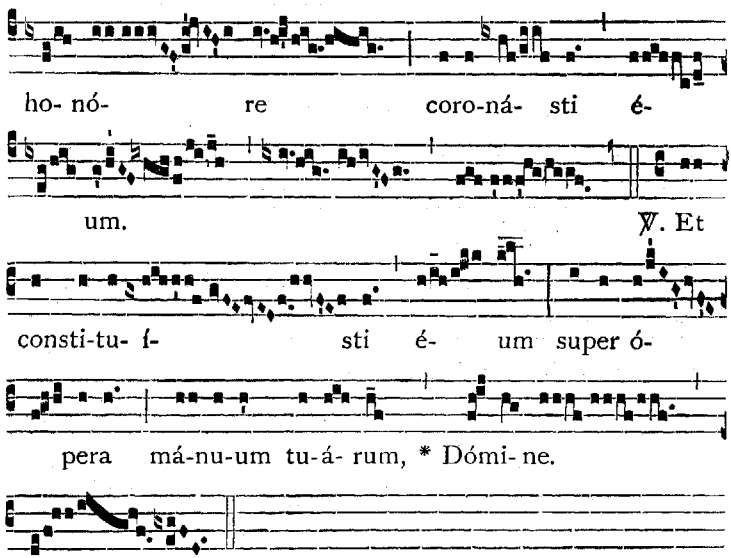
BRethren, blessed be the God and Father of our Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of 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.

Grad. v



G Ló- ri- a * et

Thou hast crowned him with glory and honour. ℣. And hast set him over the works of thy hands, O Lord. *Ps. 8, 6-7.*




Allelúia, allelúia. ℣. Hic est sacérdos. *p.* 1655.

*After Septuagesima,* Allelúia *and its ℣., is omitted and the Tract* Beátus vir. *p.* 1100, *is said.*

**✠ Sequentia sancti Evangelii secundum Matthaeum.**

*The Martyr finds in heaven the life he laid down on earth. Matth. 16, 24-27.*

IN illo témpore : Dixit Jesus discípulis suis : Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam : qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimae vero suae detriméntum patiátur ? Aut quam dabit homo commutatiónem pro ánima sua ? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis : et tunc reddet unicuíque secúndum ópera ejus.

AT that time, Jesus said to his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it : and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels : and then will he render to every man according to his works.

*Offertory.* Invéni Dávid. *p.* 1655. — *Secret nº 3 (a), p.* 967.

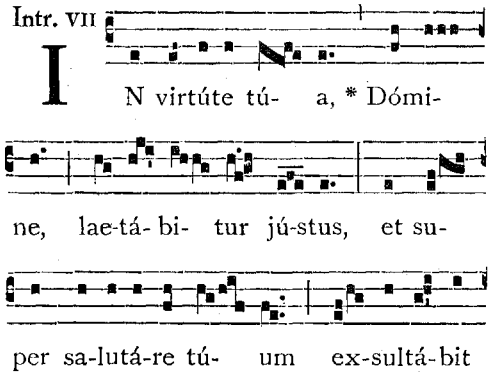
*Communion.* Posuísti, Dómine. *p.* 1396.

*Postcommunion nº 3 (a), p.* 971.

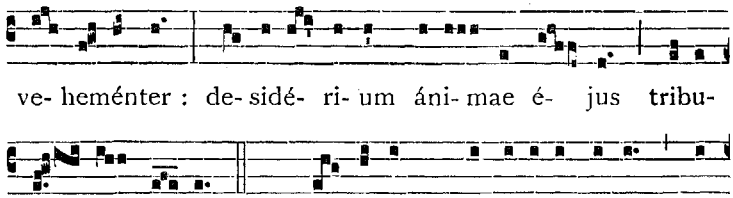
## FIRST MASS : « IN VIRTUTE TUA... »

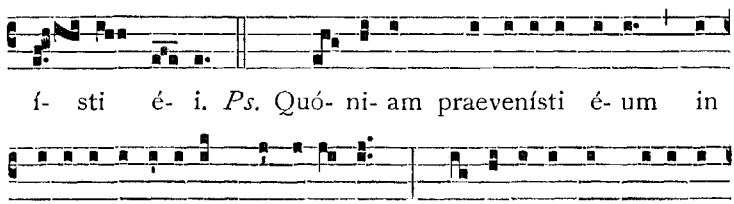
### For one Martyr not a Bishop.

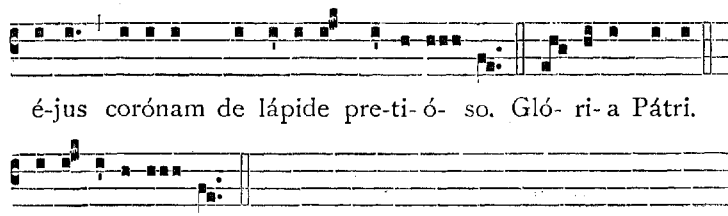
Intr. VII




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.

*Collect.* Praesta quaésumus. I, *p.* 1136.

## 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.

JUstum dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum : honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia.

Haec vénditum justum non derelíquit, sed a peccatóribus liberávit eum : descendítque cum illo in fóveam, et in vínculis non derelíquit illum, donec afféret illi sceptrum regni, et poténtiam advérsus eos, qui eum deprimébant : et mendáces osténdit, qui maculavérunt illum, et dedit illi claritátem aetérnam, Dóminus Deus noster.

THE Lord conducted the just through the right ways, and shewed 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 shewed them to be liars that had accused him : and the Lord our God gave him everlasting glory.

*Gradual.* Beátus vir. *p.* 1438.

Allelúia, allelúia. ℣. Posuísti. *p.* 1135.

*After Septuagesima, instead of the* Allelúia *and its Verse, the Tract* Desidérium. *p.* 1086, *is said.*

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The Martyr gave his life for Christ. Matth. 10, 34-42.*

IN illo témpore : Dixit Jesus discípulis suis : Nolíte arbitrári quia pacem vénerim míttere in terram : non veni pacem míttere, sed gládium. Veni enim separáre hóminem advérsus patrem suum, et fíliam advérsus matrem suam, et nurum advérsus socrum suam : et inimíci hóminis, doméstici ejus.

Qui amat patrem aut matrem plus quam me, non est me dignus : et qui amat fílium aut

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

fíliam super me, non est me dignus. Et qui non áccipit crucem suam, et séquitur me, non est me dignus. Qui invénit ánimam suam, perdet illam : et qui perdíderit ánimam suam propter me, invéniet eam.

Qui récipit vos, me récipit : et qui me récipit, récipit eum qui me misit. Qui récipit prophétam in nómine prophétae, mercédem prophétae accípiet : et qui récipit justum in nómine justi, mercédem justi accípiet. Et quicúmque potum déderit uni ex mínimis istis cálicem aquae frígidae tantum in nómine discípuli : amen dico vobis, non perdet mercédem suam.

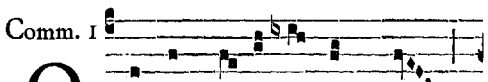
more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it : and he that shall lose his life for me, shall find it.

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.

*Offertory*. Glória et honóre. *p.* 1366.

*Secret*. Munéribus nostris. *p.* 434.

Comm. I



QUI vult ve-ní- re post me, * áb- neget semet-ípsum : et tól- lat crú- cem sú- am, et sequá-tur me.

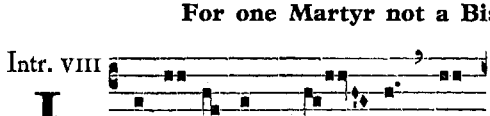
If any man will come after me, let him deny himself, and take up his cross, and follow me. *Matth. 16, 24.*

*Postcommunion nº 4, p.* 971.

## SECOND MASS: « LAETABITUR... »

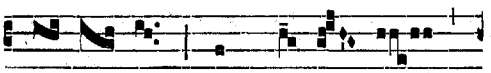
### For one Martyr not a Bishop.

Intr. VIII



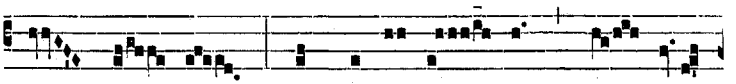
LÆtá- bi- tur * jú- stus in

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. *Ps.* Hear, O



Dó- mi- no, et spe- rá- bit

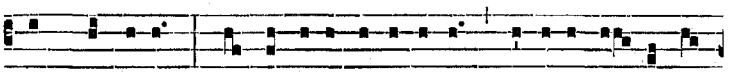
God, my prayer when I make supplication to thee : deliver my soul from the fear of the enemy. *Ps. 63, 11 and 2.*
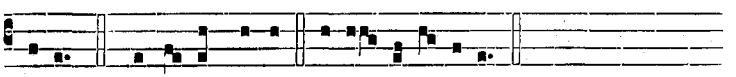


in é- o : et lauda- bún- tur ó- mnes



ré- cti córde. *Ps.* Exáudi, Dé- us, ora- ti- ónem mé- am



cum déprecor : * a timóre in- imí- ci é- ripe á- nimam



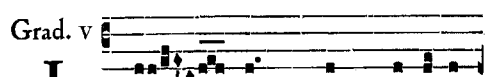
mé- am. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 8th tone *p.* 30.

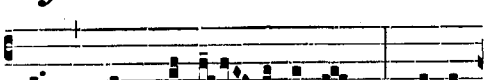
*Collect.* Praesta, quaésumus. II, *p.* 1613.

*Epistle.* Memor esto. *p.* 1131.

Grad. v

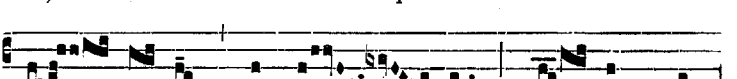


J U- stus * cum ce- cíde-
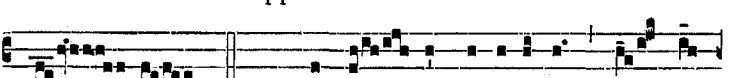


rit, non col- li- dé- tur : qui- a
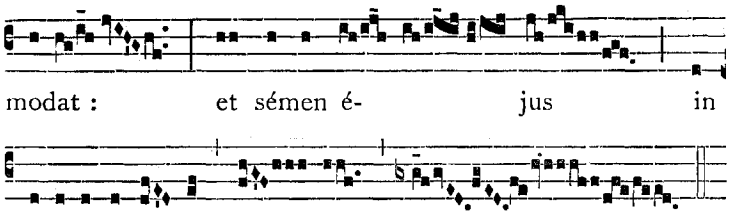
When the just man shall fall, he shall not be bruised : for the Lord putteth his hand under him. ℣. He sheweth mercy and lendeth all the day long : and his seed shall be in blessing. *Ps. 36, 24, 26.*
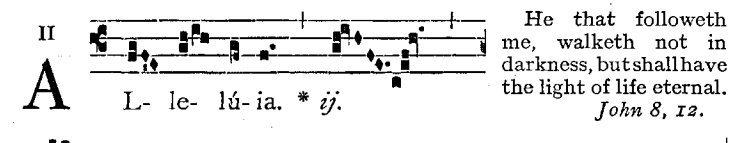


Dó- mi- nus suppó- nit má- num sú-



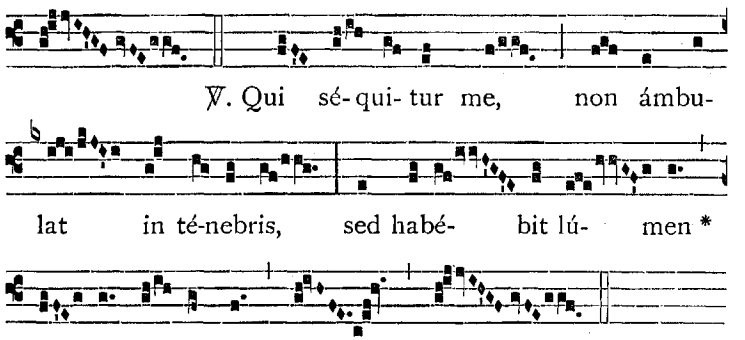
am. ℣. Tó- ta dí- e mi- seré- tur, et cóm-




II




He that followeth me, walketh not in darkness, but shall have the light of life eternal. *John 8, 12.*




*After Septuagesima, instead of the* Allelúia *and its Verse, the Tract* Beátus vir. *p.* 1100, *is said.*

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Courage and trust in God. Matth., 10, 26-32.*

IN illo témpore : Dixit Jesus discípulis suis : Nihil est opértum, quod non revelábitur : et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine : et quod in aure audítis, praedicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere : sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres

AT that time, Jesus said to his disciples, Nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground

asse véneunt : et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére : multis passéribus melióres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in caelis est.

without your Father. But the very hairs of your head are all numbered. Fear not therefore : better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

*Offertory.* Posuísti. *p.* 1439.

*Secret nº 4, p.* 967.

*Communion.* Qui míhi minístrat. *p.* 1342.

*Postcommunion nº 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.* Protexísti me. *p.* 1133.

*For the Collect, one of the Prayers, p.* 1613.

*Epistle.* Stabunt justi. *p.* 1153.

Allelúia, allelúia. ℣. Confitebúntur caéli. *p.* 1135. Allelúia. ℣. Posuísti, Dómine.

*Gospel as on the feast of St. George, p.* 1131.

*Offertory.* Confitebúntur caéli. *p.* 1137.

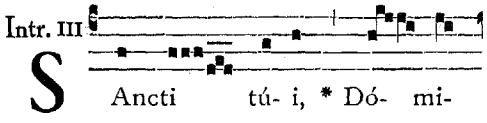
*Secret for one Mart. Bp., nº 2 (a) or 3 (a), p.* 967 — *or not a Bishop,* Munéribus nostris. *p.* 434 *or nº 4, p.* 967.

*Communion.* Laetábitur jústus. *p.* 1137.

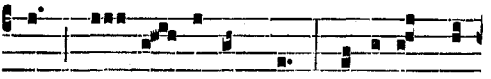
*Postcommunion for one Mart. Bp., nº 2 (a) or 3 (a), p.* 970. — *or not a Bishop, nº 4 or 2 (a), p.* 970.

## MASS: «SANCTI TUI...»

### For two or more Martyrs in Paschal Time.



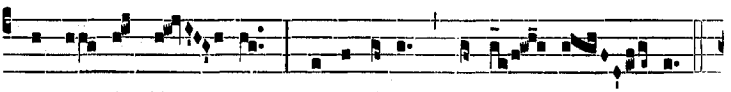

Thy saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom. *Ps.* I will extol thee, O God



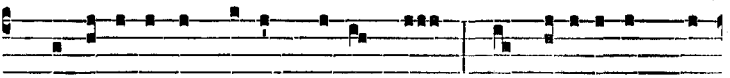
ne, be- ne- dí-cent te : gló-ri- am ré-

my king; and I will bless thy name for ever and ever.

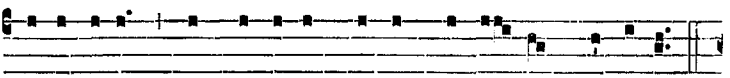
*Ps. 144, 10-11 and 1.*
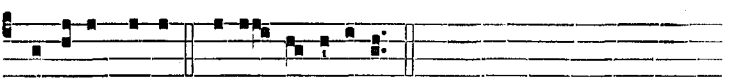


gni tú- i dí- cent, alle-lú-ia, alle- lú- ia.



*Ps.* Exaltábo te, Dé- us mé- us Rex : * et benedí-cam nó-



mi-ni tú-o in saécu-lum, et in saécu- lum saécu-li.



Gló-ri- a Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

*For the Collect, one of the Prayers, p.* 1636.

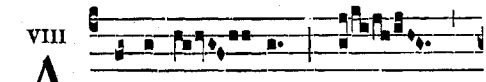
## Lectio Epistolae beati Petri Apostoli.

*Christian Hope. I Peter 1, 3-7.*

BEnedíctus Deus et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in hereditátem incorruptíbilem, et incontamináta, et immarcescíbilem, conservátam in caelis in vobis, qui in virtúte Dei custodímini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis, módicum nunc si opórtet contristári in váriis tentatiónibus : ut probátio vestrae fídei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

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.
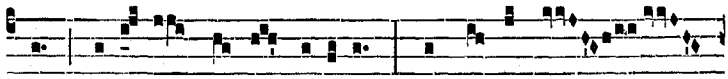
VIII
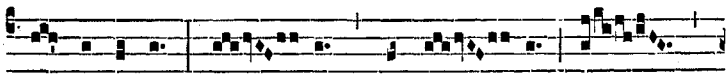



Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee.



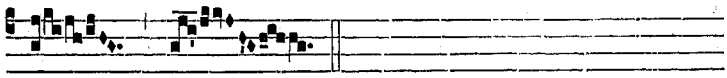
℣. Sáncti tú- i, Dó- mi-



ne, floré-bunt sic- ut lí-li- um : et sic- ut ó-
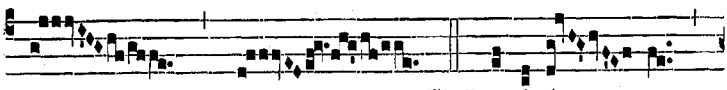


dor bálsami é- runt * ante te.



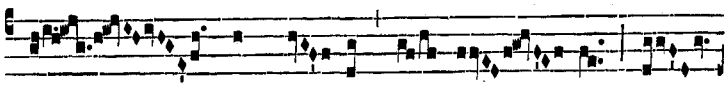
IV



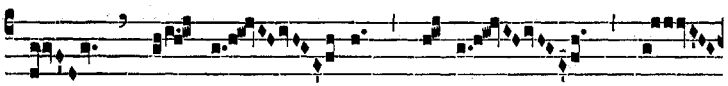

Precious in the sight of the Lord is the death of his saints. *Ps. 115, 5.*



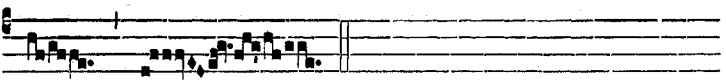
℣. Pre-ti- ó- sa



in conspé- ctu Dó- mi- ni mors



san-ctó- rum * é-jus.



## ✠ 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.*

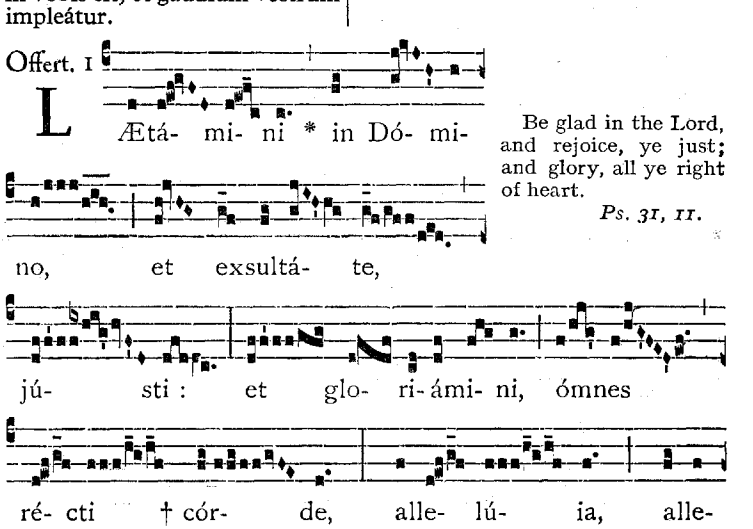
IN illo témpore : Dixit Jesus discípulis suis : Ego sum vitis, vos pálmites : qui manet in me, et ego in eo, hic fert fructum multum : quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si mansériti in me, et verba mea in vobis mánserint : quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli.

Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si praecépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei praecépta servávi, et máneo in ejus dilectióne. Haec locútus sum vobis : ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

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.

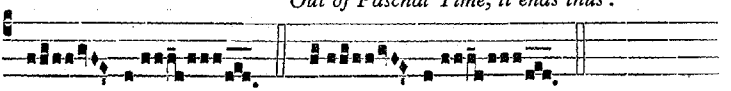
Offert. I




Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

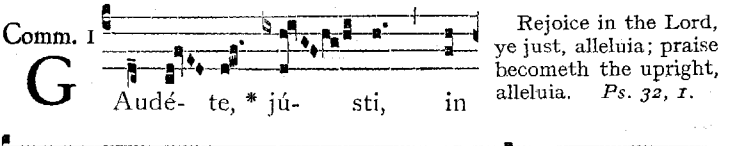
*Ps. 31, 11.*

*Out of Paschal Time, it ends thus :*
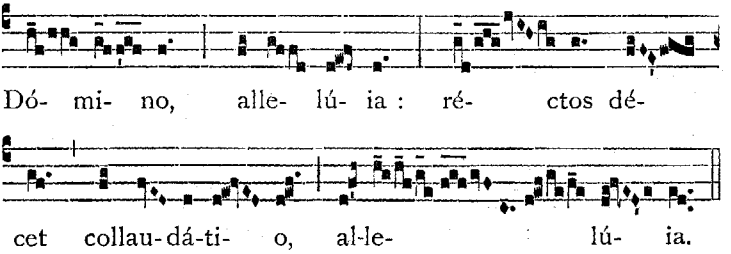



*Secret for two or more Martyr-Bishops nº 5, p.* 968. — *or not Bishops, nº 6 or 7 (b), p.* 968.

Comm. I




Rejoice in the Lord, ye just, alleluia; praise becometh the upright, alleluia. *Ps. 32, 1.*



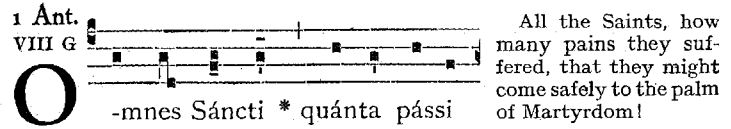

*Postcommunion for two or more Martyr-Bishops, nº 5, p.* 971. — *or not Bishops, nº 6 or 3 (b), p.* 971.

# III. TWO OR MORE MARTYRS OUT OF PASCHAL TIME.

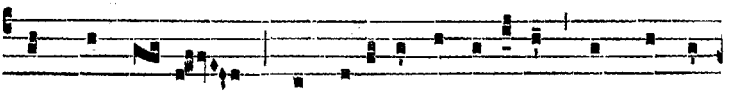
## AT FIRST VESPERS.

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.

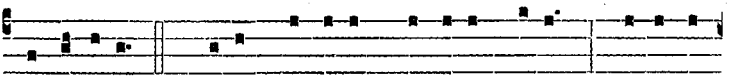
1 Ant.
VIII G



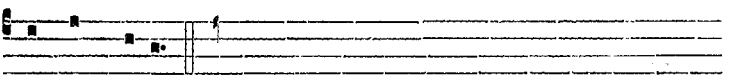

All the Saints, how many pains they suffered, that they might come safely to the palm of Martyrdom!



sunt tormén-ta, ut secú-ri perve-ní-rent ad pálmam

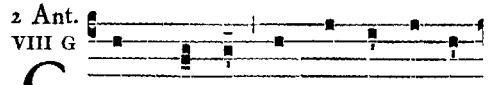


martý-ri- i! *Ps.* Díxit Dóminus Dómino mé-o : * Séde a

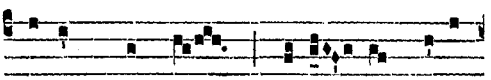


*déxtris* mé- is. *Ps.* Díxit Dóminus. VIII G. *p.* 151.

2 Ant. VIII G

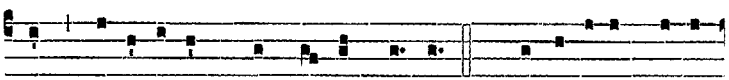


CUM pálma * ad régna perve-

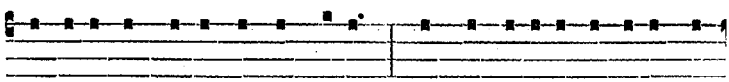


né-runt Sáncti : coró- nas decó-

Bearing a palm the Saints have reached their kingdoms; they have won crowns of beauty from the hand of God.



ris me-ru- é-runt de má-nu Dé- i. *Ps.* Confi-tébor tí-bi,

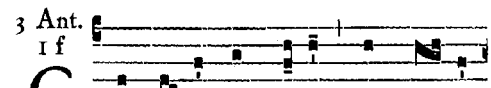


Dómine, in tó-to córde mé-o : * in consí-li-o justórum et



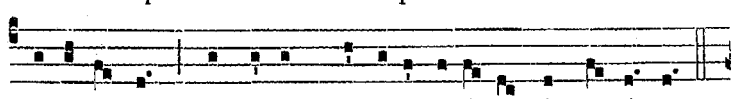
congre*ga-ti-* óne. *Ps.* Confitébor tíbi. VIII G. *p.* 158.

3 Ant. I f

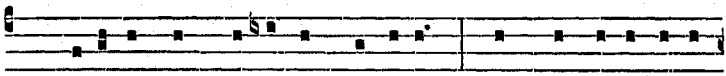


Orpo-ra Sanctórum * in pá- ce

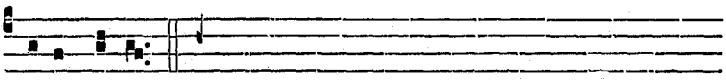
The bodies of the Saints are buried in peace; and their names live for evermore.



sepúlta sunt : et ví-vent nómina e- ó-rum in ae-térnum.

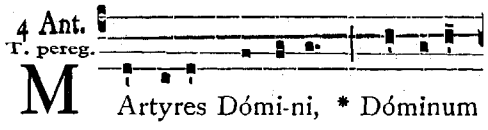


*Ps.* Be-á-tus vir qui tímet **Dó**minum : * in mandá-tis é-jus



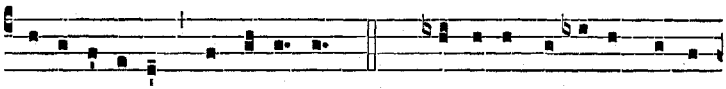
*vó-let* **ní**mis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant.
T. pereg.

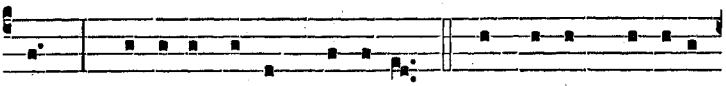


Ye Martyrs of the Lord, bless the Lord for ever.

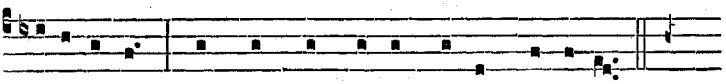
Artyres Dómi-ni, * Dóminum



bene-dí-ci-te in aetérnum. *Ps.* Laudá-te, *pú- e-ri*, **Dó**mi-



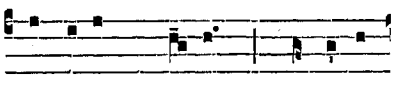
num : * laudá-te nó*men* **Dó**mi-ni. 2. Sit nómen Dómi*ni*



*bene*-díctum, * ex hoc nunc et usque *in* **saé**cu-lum.

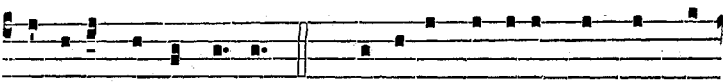
*Ps.* Laudáte, púeri. T. pereg. *p.* 170.

5 Ant.
VIII c

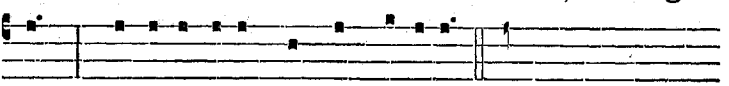


Choir of Martyrs, praise the Lord in the highest.

Artyrum chó-rus, * laudá-te



Dóminum in excél-sis. *Ps.* Laudá-te Dóminum, ómnes **gén**-



tes : * laudá-te é-um, *ómnes* **pó**pu-li.

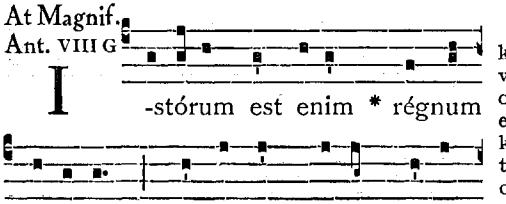
*Ps.* Laudáte Dóminum. VIII c. *p.* 186.

*Chapter and Hymn of II Vespers, p.* 1633.

℣. Laetámini in Dómino et exsultáte, jústi.
℟. Et gloriámini, ómnes récti córde.

℣. Be glad in the Lord, and rejoice, ye just.
℟. And glory, all ye right of heart.

At Magnif.
Ant. VIII G




Theirs indeed is the kingdom of heaven, who despised the life of the world, and reached the rewards of the kingdom, and washed their robes in the Blood of the Lamb. *Apoc. 7, 14.*

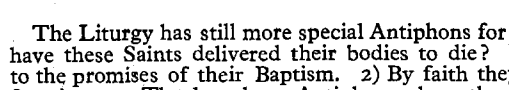
*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer proper, or from the Common, p.* 1636.

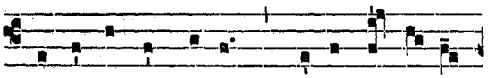
## AT SECOND VESPERS.

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.
II D




These are the Saints who for God's covenant gave up their bodies,

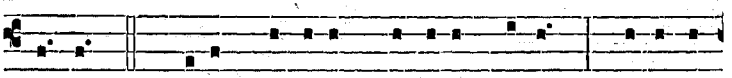


testaménto Dé- i sú- a córpo-ra

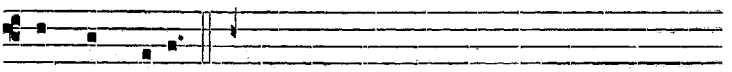
and washed their robes in the Blood of the Lamb. *Apoc. 7, 14.*



tradi-dé- runt, et in sánguine Agni lavé-runt stó-las

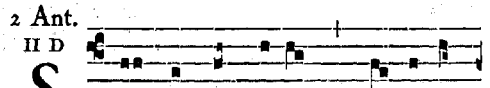


sú- as. *Ps.* Díxit Dóminus Dómino mé- o : * Séde a



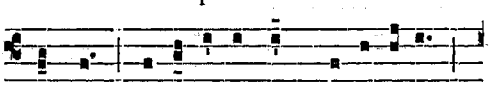
dex*tris* mé- is. *Ps.* Díxit Dóminus. II D. *p.* 148.

2 Ant.
II D

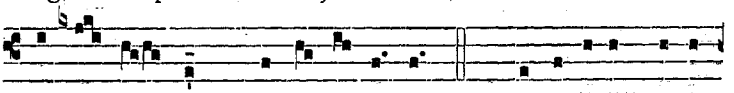


Ancti per fídem * vi- cé-runt
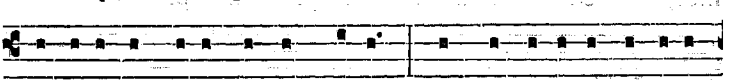
By faith the Saints overcame kingdoms; they performed what was right, they obtained the promises. *Heb. 11, 33.*



régna : ope-rá-ti sunt justí-ti- am,



ad-é- pti sunt promis-si- ó-nes. *Ps.* Confi-tébor tí-bi,



Dómine, in tóto córde mé- o : * in consí- li- o justórum



et congrega-*ti*- óne. *Ps.* Confitébor. II D. *p.* 153.

Ant.
VIII G



Anctórum * vel-ut áquilae ju-

The youth of the Saints shall be renewed like the eagle's; they

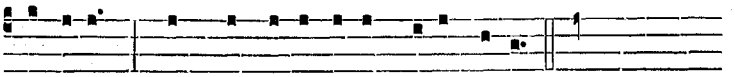


shall flower like the lily in the City of God. *Ps. 102, 5; Is. 35, 1.*

véntus renovábi-tur : flo-rébunt sic-ut



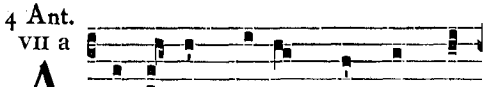
lí-li-um in ci-vi-tá-te Dómi-ni. *Ps.* Be-á-tus vir qui tímet



**Dóminum** : * in mandá-tis é-jus *vó-let* **nímis.**

*Ps.* **Beátus vir. VIII G.** *p.* 165.

4 Ant. VII a

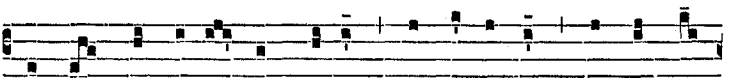


God shall wipe away every tear from the eyes of the Saints; and no longer shall be any sorrow, or crying, nor any pain; for the former things have passed away. *Is. 25, 8; Apoc. 21, 4.*

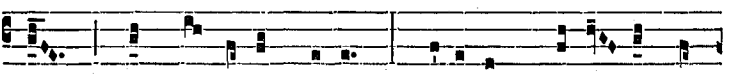
A Bstérget Dé- us * ómnem lá-



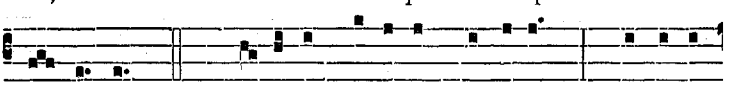
cri- mam ab ócu-lis Sanctórum :



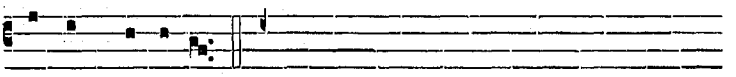
et jam non é-rit ámpli- us neque lúctus, neque clá-



mor, sed nec úllus dó-lor : quóni- am pri- ó- ra tran-

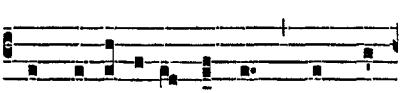


si- é- runt. *Ps.* Laudá-te, **pú-** e-ri, **Dóminum** : * laudá-te



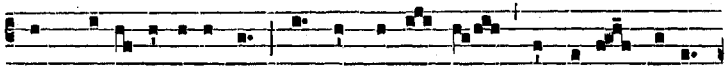
**nómen Dómi-ni.** *Ps.* **Laudáte, púeri. VII a.** *p.* 169.

5 Ant. VIII G

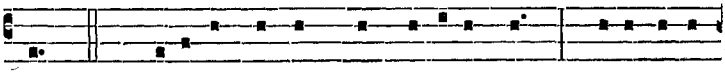


The dwelling of the Saints is in the heavenly kingdoms, and their rest for ever.

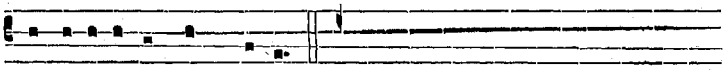
I N caeléstibus régnis * Sanctó-



rum habi-tá-ti-o est, et in aetér-num réqui-es e-ó-



rum. *Ps.* Crédi-di propter quod locútus sum : * égo autem



humi-li-á-*tus sum* nímis. *Ps.* Crédidi. VIII G. *p.* 182.

**Chapter.** *Wisdom 3, 1-3.*

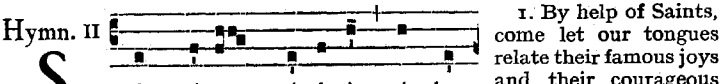
JUstórum ánimae in manu Dei sunt, et non tanget illos torméntum **mortis**. † Visi sunt óculis insipiéntium **mori** : * illi autem sunt in **pace**.

THE souls of the just are in the hand of God : and the torment of death shall not touch them. In the sight of the unwise they seemed to die : but they are in peace.

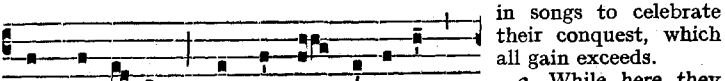
The words of the Hymn, revised in XVI century, were written by Rabanus Maurus († 856). The melody is that of an old hymn of Prudentius, of the V century, "Inventor rutili".

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.

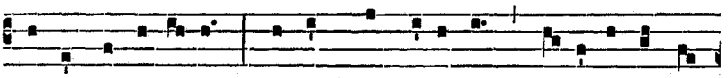
Hymn. II



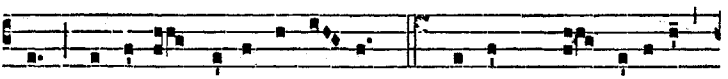
S Anctórum mé-ri-tis íncly-



ta gáudi- a Pangámus, só-ci- i,



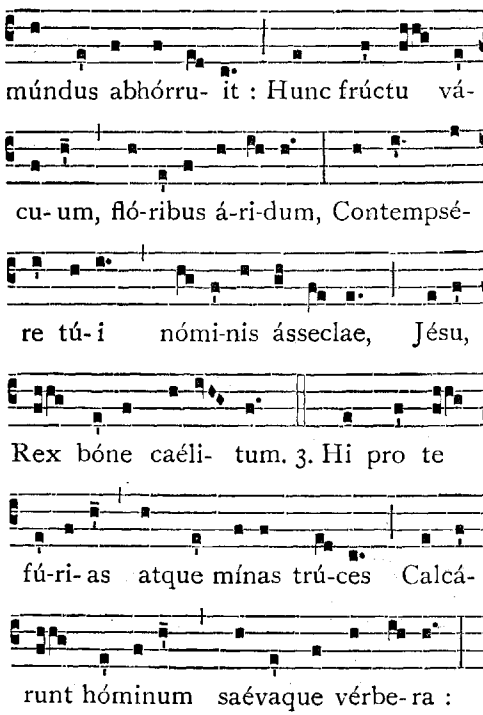
géstaque fórti- a : Glíscens fert ánimus próme-re cánti-



bus Victó-rum génus ópti-mum. 2. Hi sunt quos fátu-e

1. By help of Saints, come let our tongues relate their famous joys and their courageous deeds; our mind desires in songs to celebrate their conquest, which all gain exceeds.

2. While here they lived, the world these
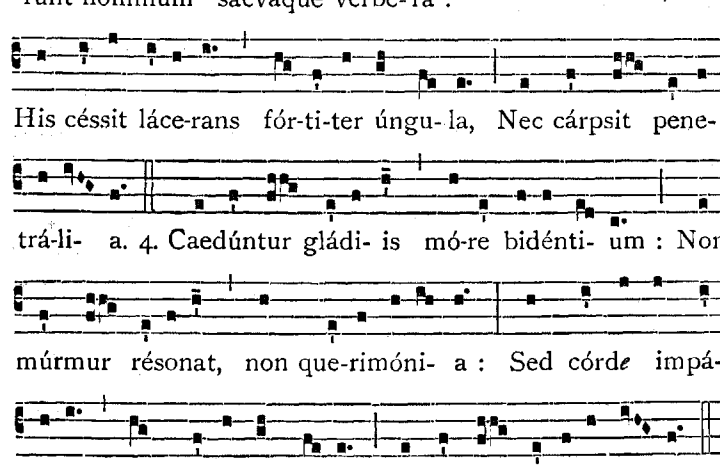



men abhorred, for they this withered soil did much despise whose flowers are barren, and with thee, their Lord, up to thy heavenly joys did rise.

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.

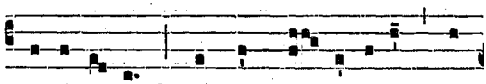
4. They like mild sheep to slaughter are assigned, at which they never murmur nor complain, but with a silent heart and guiltless mind their constant patience they maintain.

5. What voice, what tongue, those gifts can fitly show which thou prepar'st for martyrs? Who, once stained with streams of blood, which

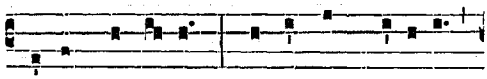




5. Quae vox, quae pó-te-rit língua



re-téxe-re, Quae tu Mar-tý-ribus mú-

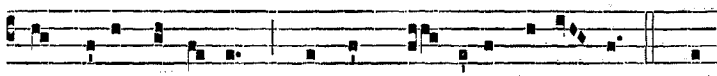


ne-ra praépa-ras? Rúbri nam flú-ido

from their wounds did flow, have now bright crown of laurel gained.

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 everlasting praise repay.

*(Trans. XVII cent.)*



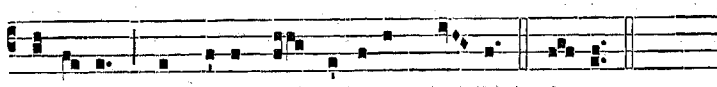
sánguine, fúlgi-dis Cíngunt témpora láure- is. 6. Te



súmma o Dé-i-tas, únaque póscimus, Ut cúlpas ábi-



gas, nóxi-a súbtra-has : Des pácem fámu-lis, ut tí-bi



gló-ri-am Annó*rum* in sé-ri-em cá-nant. Amen.

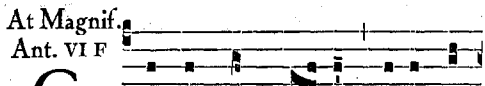
℣. Exsultábunt Sáncti in glória.

℟. Laetabúntur in cubílibus súis.

℣. The Saints shall rejoice in glory.

℟. They shall be full of joy in their place of repose.

At Magnif.
Ant. VI F

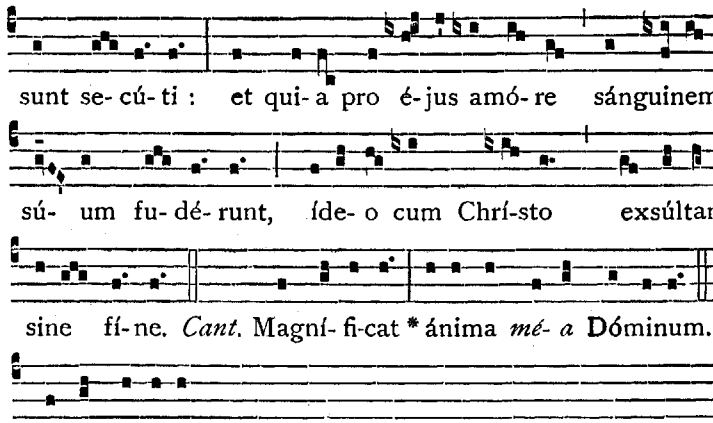


G Audent in caé-lis * ánimae



Sanctó-rum, qui Chrí-sti vestí-gi-a

In heaven the souls of the Saints rejoice, who followed in Christ's steps: because for love of him they shed their blood, therefore they exult unendingly.




2. Et exsultávit... *Cant.* Magníficat. VI F. *p.* 216 *or* 219.

¶ *For the commemoration of another Office having the same Antiphon* (Gáudent in caélis), *the Antiphon* Véstri capílli cápitis. *p.* 129, *is said;* ℣. Exsultábunt *or* Exsúltent jústi.

## *PRAYERS.*

### For two or more Martyr-Bishops.

BEatórum Mártyrum paritérque Pontíficum *N.* et *N.* nos, quaésumus, Dómine, festa tueántur : * et eórum comméndet orátio veneránda. Per Dóminum nostrum.

MAY the festival of the blessed Martyrs and Bishops *NN.* be, we beseech thee, O Lord, to us a safeguard; and may their holy prayers commend us to thee. Through Jesus Christ our Lord.

### For two or more Martyrs not Bishops.

I.

DEus, qui nos concédis sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere : † da nobis in aetérna beatitúdine * de eórum societáte gaudére. Per Dóminum.

OGod who givest unto us to keep the festival of thy holy Martyrs *NN.*, grant that we may in their company enjoy everlasting happiness. Through Jesus Christ our Lord.

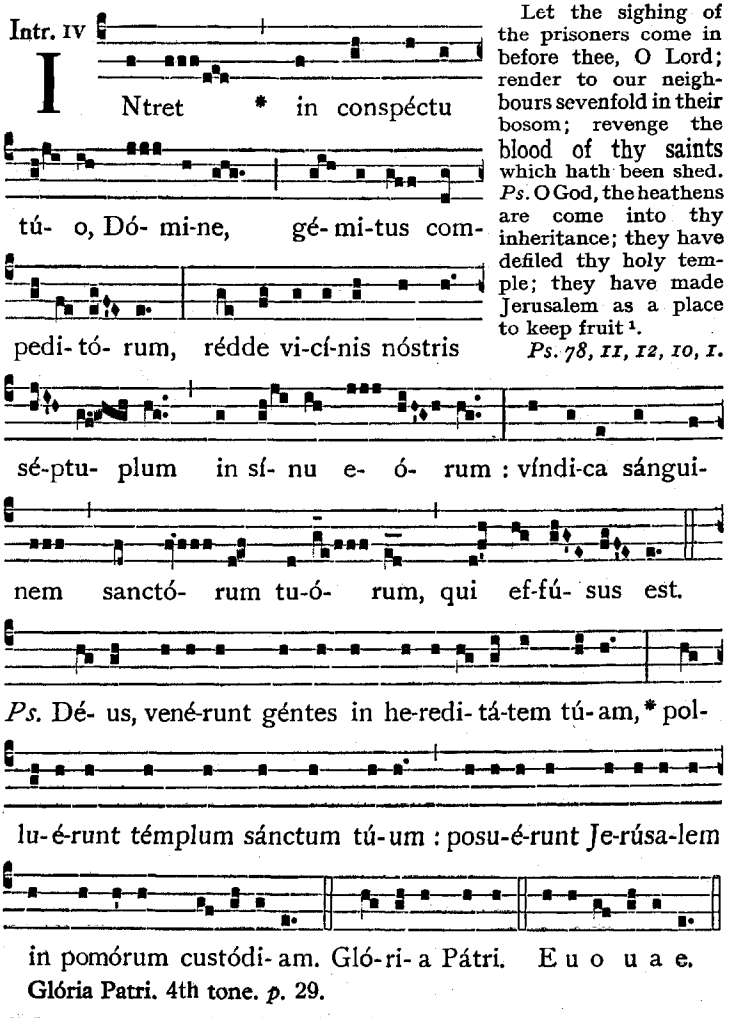
II.

DEus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitáte laetíficas : † concéde propítius; ut, quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

OGod who dost gladden us each year by the feast day of thy holy Martyrs *NN.* : mercifully grant that rejoicing in their merits we may be quickened by their example. Through Jesus Christ our Lord.

## 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 [1].

*Ps. 78, 11, 12, 10, 1.*

**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 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.*

JUstórum ánimae in manu Dei sunt, et non tanget illos torméntum mortis. Visi sunt óculis insipiéntium mori : et aestimáta est afflíctio éxitus illórum : et quod a nobis est iter, extermínium : illi autem sunt in pace. Et si coram homínibus torménta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur : quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in témpore erit respéctus illórum. Fulgébunt justi, et tamquam scintíllae in arundinéto discúrrent. Judicábunt natiónes, et dominabúntur pópulis, et regnábit Dóminus illórum in perpétuum.

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.

*The Saints' heroic faith. Hebrews 11, 33-39.*

FRatres : Sancti per fidem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum : accepérunt mulíeres de resurrectióne mórtuos suos : álii autem distênti sunt, non suscipiéntes redemptiónem, ut meliórem invenírent resurrectiónem : álii vero ludíbria et vérbera expérti, ínsuper et víncula, et cárceres :

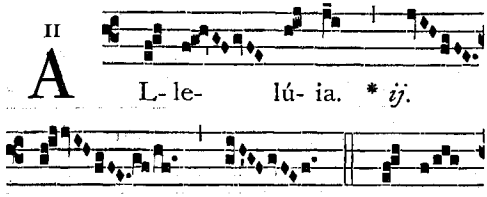
BRethren, the Saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners : women received their 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

lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt : circuiérunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti : quibus dignus non erat mundus : in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terrae. Et hi omnes testimónio fídei probáti, invénti sunt in Christo Jesu Dómino nostro.

were put to death by the sword, they wandered about in sheep-skins, and in goatskins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

*Gradual.* Gloriósus. *p.* 1215.

II

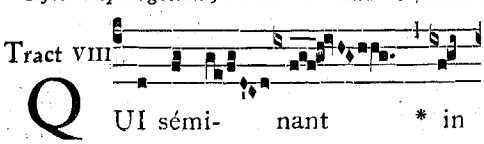



The bodies of the saints are buried in peace : and their names live unto generation and generation.

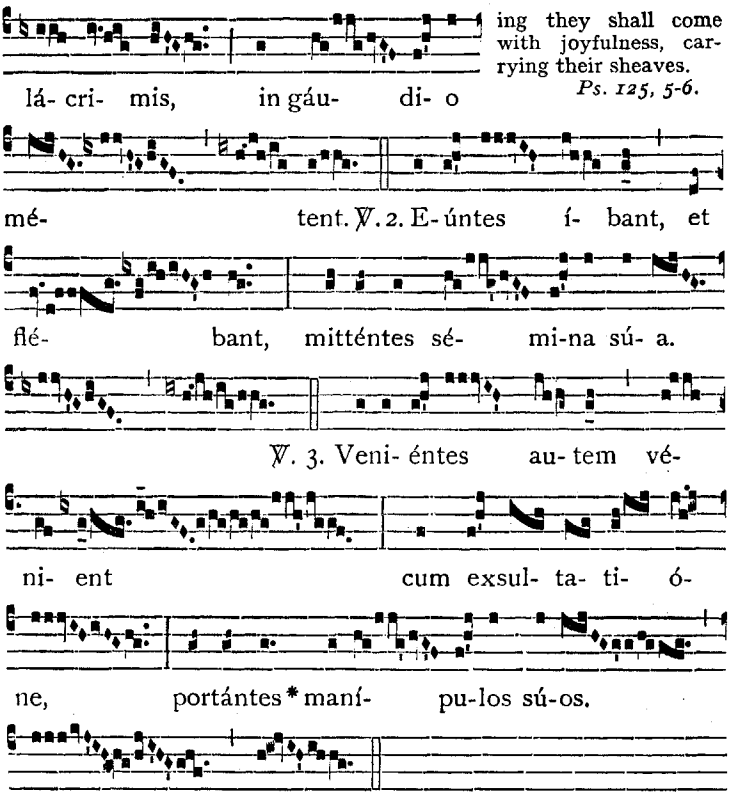
*Eccl. 44, 14.*

*After Septuagesima, the* Allelúia *and its* ℣. *are omitted, and there is said :*

Tract VIII




They that sow in tears thall reap in joy. ℣. 2. Going they went and wept, casting their seeds. ℣. 3. But com-




## ✠ Sequentia sancti Evangelii secundum Lucam.

*Jesus foretells the Martyrs' sufferings. Luke 21, 9-19.*

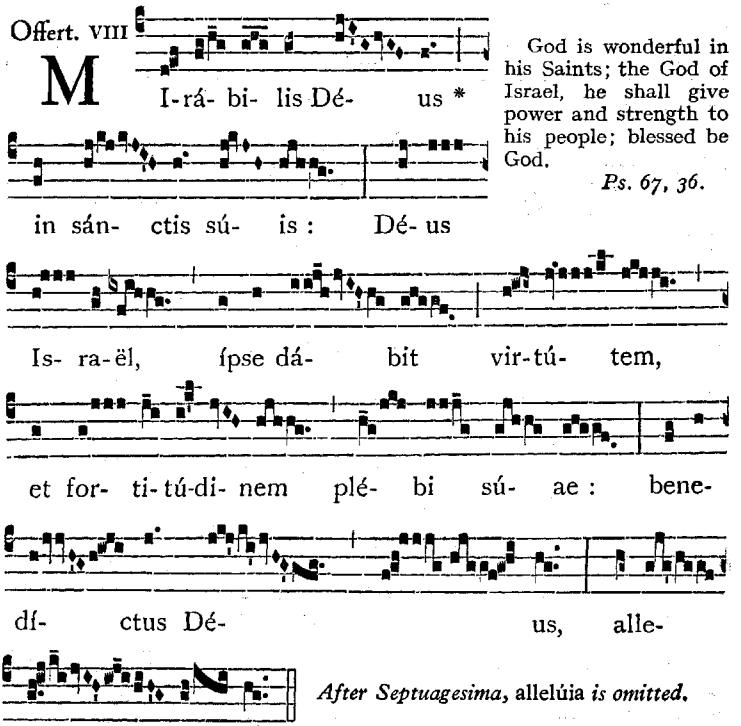
IN illo témpore : Dixit Jesus discípulis suis : Cum audiéritis praélia et seditiónes, nolíte terréri : opórtet primum haec fíeri, sed nondum statim finis. Tunc dicébat illis : Surget gens contra gentem, et regnum advérsus regnum. Et terraemótus magni erunt per loca, et pestiléntiae, et fames, terrorésque de caelo, et signa magna erunt. Sed ante haec ómnia injícient vobis manus suas, et persequéntur,

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

tradéntes in synagógas et custódias, trahéntes ad reges et praésides propter nomen meum : contínget autem vobis in testimónium. Póníte ergo in córdibus vestris non praemeditári quemádmodum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resístere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affícient ex vobis : et éritis ódio ómnibus propter nomen meum : et capíllus de cápite vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

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.

Offert. VIII




God is wonderful in his Saints; the God of Israel, he shall give power and strength to his people; blessed be God.

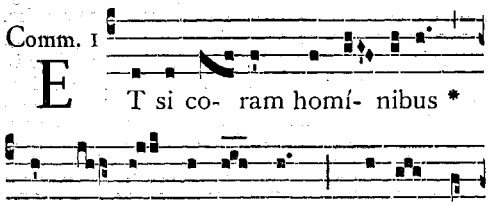
*Ps. 67, 36.*

*After Septuagesima,* allelúia *is omitted.*

*Secret nº 5 or nº 6, p.* 968.

Communion of SS. John and Paul, June 26.

Comm. I




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.*

*Postcommunion nº 5 or nº 6, p.* 971.

## SECOND MASS : «SAPIENTIAM...».

### For two or more Martyrs.

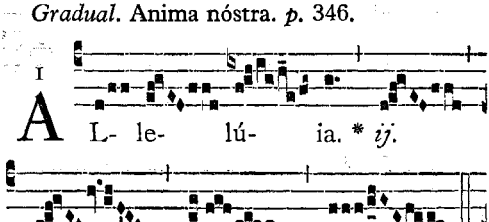
*Introit.* Sapiéntiam. *p.* 1444.

*If there is no proper Collect, one of the Prayers, p.* 1636, *is said.*

*Epistle.* Justi autem. *p.* 1445.

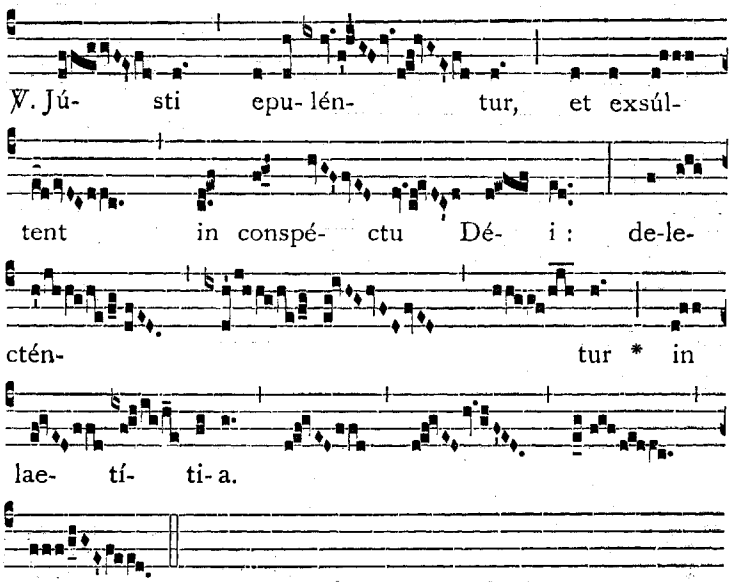
*Gradual.* Anima nóstra. *p.* 346.

I




Let the just feast, and rejoice before God; and be delighted with gladness.

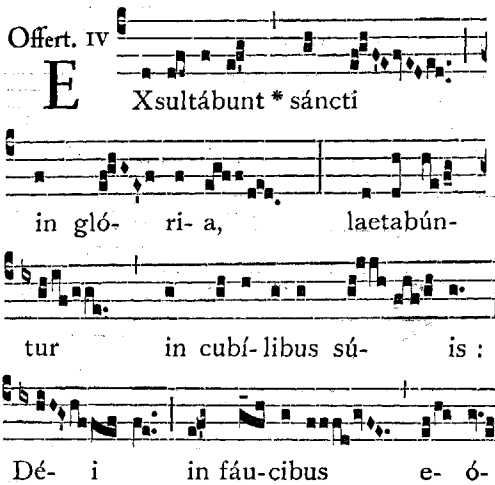
*Ps. 67, 4.*




*After Septuagesima, the* Allelúia *and its Verse are omitted, and there is said the Tract* Qui séminant. *p.* 1639.

*Gospel.* Descéndens Jesus. *p.* 1216.

Offert. IV

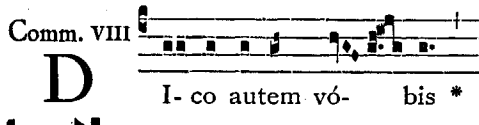



The Saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouth. *Ps. 149, 5-6.*

*Secret nº 6 or nº 5, p.* 968.

Communion originally of St. Hippolytus, August 13.

Comm. VIII




But I say to you, my friends, be not afraid of those who persecute you.
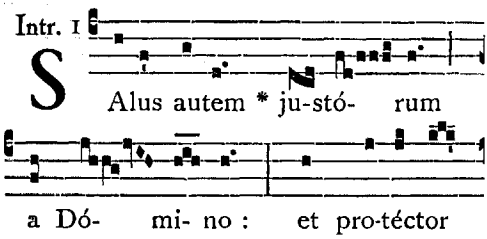
*Gospel p.* 1646.

*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 protector in the time of trouble. *Ps.* Be not emulous of evildoers : nor envy them that work iniquity.

*Ps. 36, 39 and 1.*

Glória Pátri. 1st tone. *p.* 28.

*Collect.* Deus, qui nos ánnua. *p.* 1636.

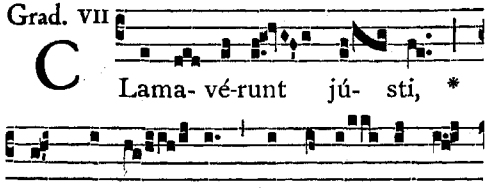
**Lectio Epistolae beati Pauli Apostoli ad Hebraeos.**

*The sufferings and joyful courage of the first Christians. Hebr. 10, 32-38.*

FRatres : Rememorámini prístinos dies, in quibus illumináti magnum certámen sustinuístis passiónum : et in áltero quidem oppróbriis et tribulatiónibus spectáculum facti : in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem et manéntem substántiam. Nolíte ítaque amíttere confidéntiam vestram, quae magnam habet remuneratiónem. Patiéntia enim vobis necessária est : ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Justus autem meus ex fide vivit.

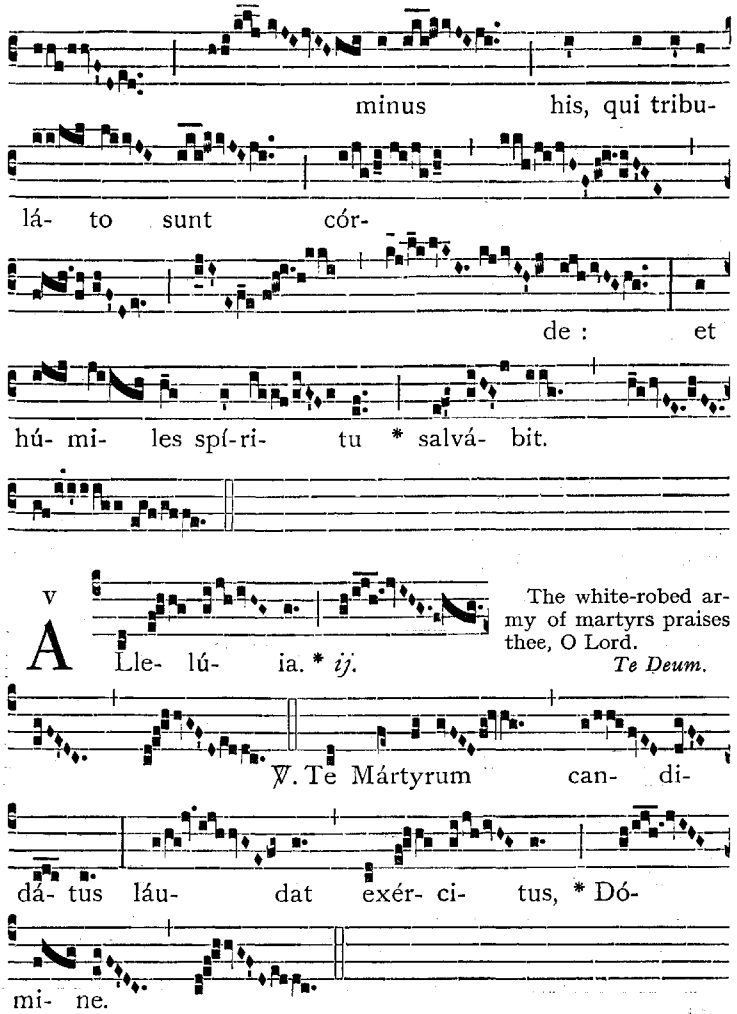
BRethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions; and on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them 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.

Grad. VII




℣. Juxta est Dó-

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.*







The white-robed army of martyrs praises thee, O Lord. *Te Deum.*

*After Septuagesima, the* Allelúia *and its ℣. are omitted, and there is said the Tract* Qui séminant, *p.* 1639.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*Acknowledge the truth with sincerity and courage. Luke 12, 1-8.*

IN illo témpore : Dixit Jesus discípulis suis : Atténdite a ferménto pharisaeórum, quod

AT that time, Jesus said to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy.

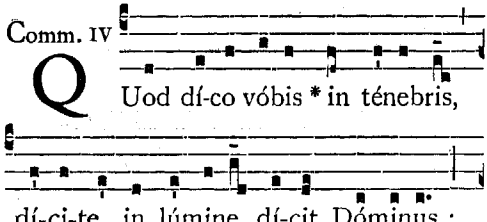
est hypócrisis. Nihil autem opértum est, quod non revelétur : neque abscónditum, quod non sciátur. Quóniam quae in ténebris dixístis, in lúmine dicéntur : et quod in aurem locúti estis in cubículis, praedicábitur in tectis. Dico autem vobis amícis meis : Ne terreámini ab his, qui occídunt corpus, et post haec non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis : timéte eum, qui postquam occíderit, habet potestátem míttere in gehénnam. Ita dico vobis, hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére : multis passéribus pluris estis vos. Dico autem vobis : Omnis quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

For there is nothing covered that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will 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.

*Offertory.* Justórum ánimae. *p.* 1534.

*Secret nº 7 (b), p.* 968.

Comm. IV




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 housetops.

*Gospel, p.* 1622.

*Postcommunion nº 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 :*

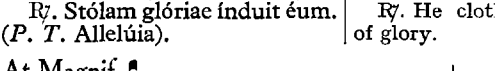
℣. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia).

℟. Stólam glóriae índuit éum. (*P. T.* Allelúia).

℣. The Lord loved him and adorned him.

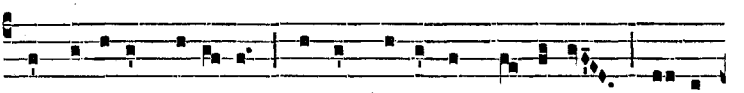
℟. He clothed him with a robe of glory.

At Magnif.
Ant. I D
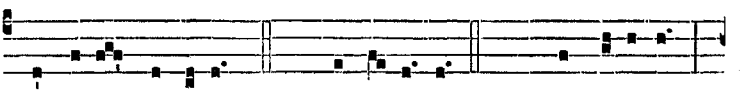


Acérdos et Pónti-fex, *

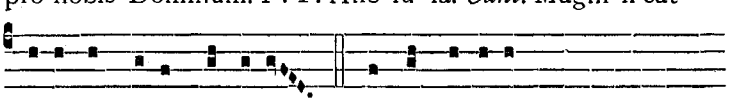
Priest and Pontiff, artificer of virtues, a good shepherd among thy people, pray the Lord for us.



et virtútum ópi-fex, pástor bóne in pó-pu-lo : ó-ra



pro nóbis Dóminum. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat *



ánima *mé-a* Dóminum. 2. Et exsultávit...

*Cant.* Magníficat. I D. *p.* 212 *or* 218. — *Prayer. p.* 1653.

*For* **Doctors,** *Ant. at Magnif. at I and II Vespers :* O Doctor óptime. *p.* 131. *Cant.* Magníficat II D. *p.* 213 *or* 219. *Prayer proper.*

## 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

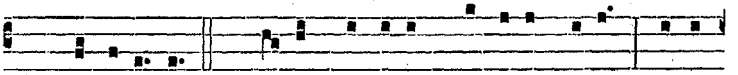


Ecce sacérdos mágnus, * qui in

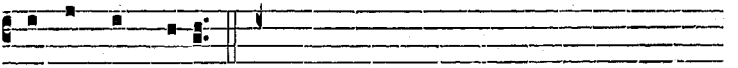
Behold a great priest, who in his days pleased God, and was found just.



di-ébus sú-is plácu-it Dé- o, et invéntus est jústus.

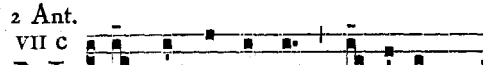


*P. T.* Alle-lú-ia. *Ps.* Dí-xit Dóminus **Dómino mé-o**: * Séde



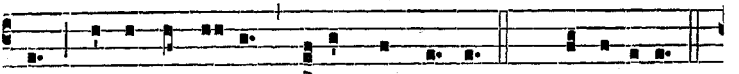
a **déx**tris **mé**-is. *Ps.* Díxit Dóminus. VII c. *p.* 151.

2 Ant.
VII c

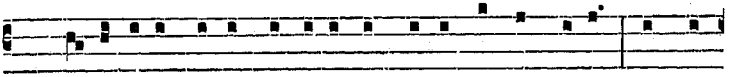


NON est invéntus * sí-mi-lis íl-

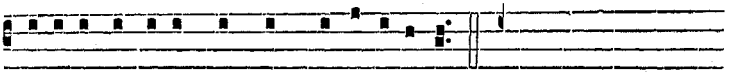
There was not any found like to him, who kept the law of the Most High.



li, qui conservá-ret lẽgem Excél-si. *P. T.* Alle-lú-ia.



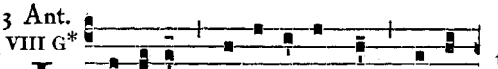
*Ps.* Confi-tébor tí-bi, Dómine, in tó-to **córde mé-o**: in con-



sí-li-o justórum et congrega-ti-óne.

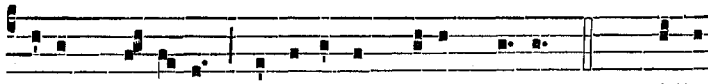
*Ps.* Confitébor tíbi. VII c. *p.* 157.

3 Ant.
VIII G*

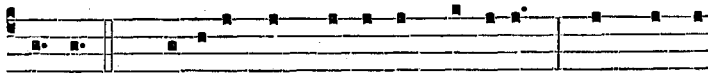


IDe-o * ju-re-ju-rándo fé-cit

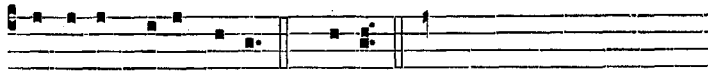
Therefore by an oath the Lord made him increase among his people.



íllum Dómi-nus crésce-re in plébem sú- am. *P. T.* Alle-

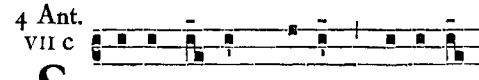


lú- ia. *Ps.* Be- átus vir qui tímet **Dó**minum : * in mandá-



tis é-jus *vó-let* **ní**mis. *or* **ní**mis *Ps.* **Beátus vir. VIII G*.** *p.* 165.

4 Ant. VII c

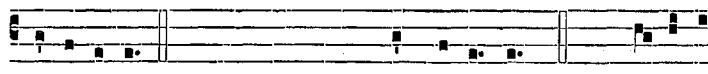


Priests of the Lord, bless the Lord : servants of the Lord, sing a hymn to God, alleluia. *Dan. 3, 84-85.*

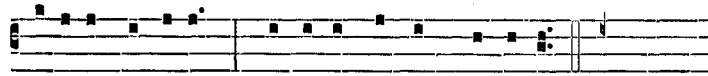
S Acerdó- tes Dé- i, * bene-dí-



ci-te Dóminum : sérvi Dómi-ni, hýmnum dí-ci-te Dé- o,



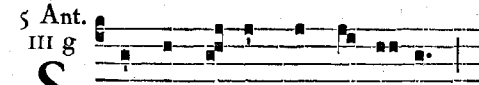
† alle-lú-ia. *After Septuages.* † in aetérnum. *Ps.* Laudá-te,



**pú**-e-ri, **Dó**minum : laudá-te **nó**men **Dó**mi-ni.

*Ps.* **Laudáte, púeri. VII c.** *p.* 169.

5 Ant. III g



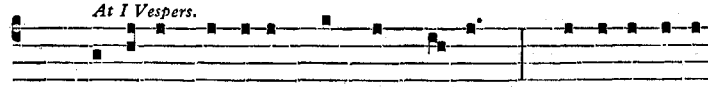
Good and faithful servant, enter thou into the joy of thy Lord.

S Erve bó-ne * et fi-dé- lis,



íntra in gáudi- um Dómi-ni tú- i. *P. T.* Alle- lú- ia.

*At I Vespers.*

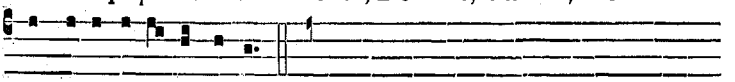


*Ps.* Laudá-te Dóminum, **ómnes gén**tes : * laudá-te é- um,

*At II Vespers.*



*ómnes* pópu-li. *Ps.* Meménto, Dómine, Dá-vid, et ómnis



mansu-e-tú*di-nis* é-jus.

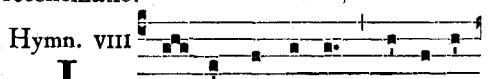
*At I Vespers : Ps.* Laudáte Dóminum. III g. *p.* 184.
*At II Vespers : Ps.* Meménto, Dómine, Dávid. III g. *p.* 198.

## Chapter.

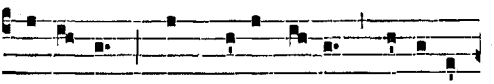
ECce sacérdos **magnus**, † qui in diébus suis plácuit Deo, et invén*tus est* **justus** : * et in témpore iracúndiae factus est reconciliátio.

BEhold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation.

Hymn. VIII



I - ste Conféssor Dómi-ni,



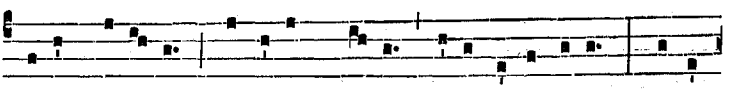
co-léntes Quem pí- e láudant pópu-li



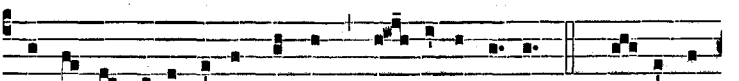
per órbem, Hac dí- e laé-tus mé-ru-it



suprémos Láu- dis honó-res. 2. Qui pí- us, prúdens, hú-



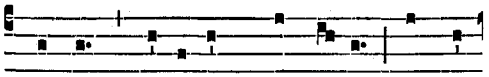
mi-lis, pudí-cus, Sóbri- am dú-xit sine lábe ví-tam, Donec



humá-nos animá-vit áurae Spí- ri-tus ártus. 3. Cú- jus ob

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.

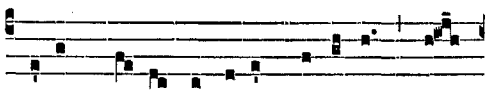
2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.



praéstans mé-ri-tum frequénter, Ægra



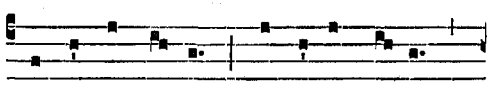
quae passim jacu-é-re mémbra, Ví-



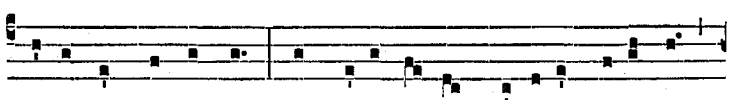
ribus mórbi dómi-tis, sa-lú-ti Re-
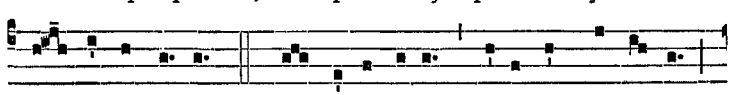


sti-tu-úntur. 4. Nó-ster hinc ílli chó-



rus obsequéntem Cónci-nit láudem



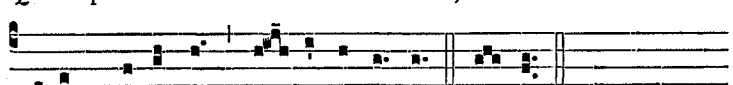
ce-lebrésque pálmas, Ut pí- is é- jus pré-cibus juvémur



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-



ri- em gubérnat, Trí- nus et ú-nus. A-men.

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.

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.
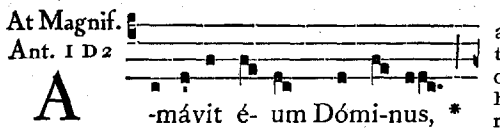
5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone.

**Other melodies,** *p.* 1370, 1566, 1663.

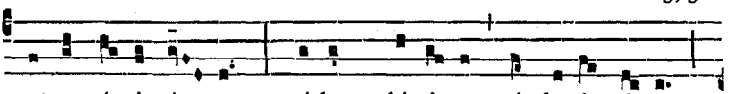
℣. Jústum dedúxit Dóminus per vias réctas. (*P. T.* Allelúia).
℟. Et osténdit illi régnum Déi. (*P. T.* Allelúia).

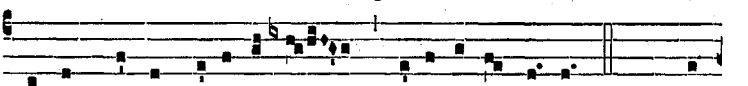
℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.
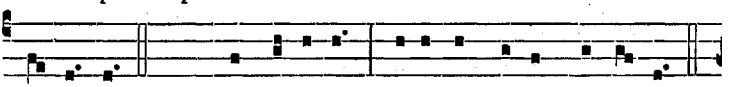
At Magnif. Ant. I D2



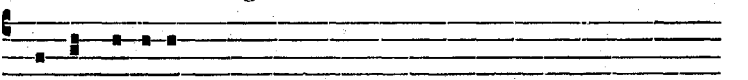

The Lord loved him and adorned him : clothed him with a robe of glory; and crowned him at the gates of paradise. *Ecclus. 15, 5.*









2. Et exsultávit... *Cant.* Magníficat. I D2. *p.* 212 *or* 218.

¶ *For the commemoration of another Office having the same Antiphon, the Antiphon* Euge, sérve bóne. *p.* 131, *is said.* ℣. Jústum *or* Elégit éum.

## *PRAYERS.*

### I.

DA, quaésumus, omnípotens Deus : † ut beáti *N.* Confessóris tui atque Pontíficis veneránda solémnitas, * et devotiónem nobis áugeat et salútem. Per Dóminum.

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.

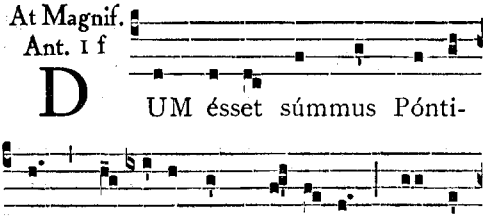
### II.

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti *N.* Confessóris tui atque Pontíficis solemnitáte deférimus : † et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccátis. 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.* Amávit, *p.* 1633, *is said.*



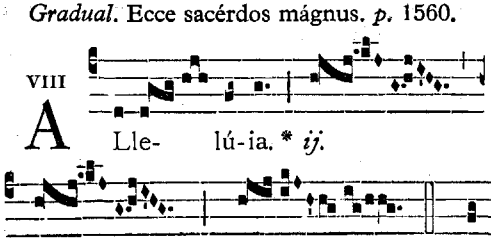

When he was High Priest, he feared nothing earthly, but gloriously passed to the heavenly kingdoms.

*Cant.* Magní- fi-cat * ánima *mé-a* Dóminum. 2. Et exsultávit...
*Cant.* Magníficat. I f. *p.* 212 *or* 218. — *Prayer.* Gregem. *p.* 1604.

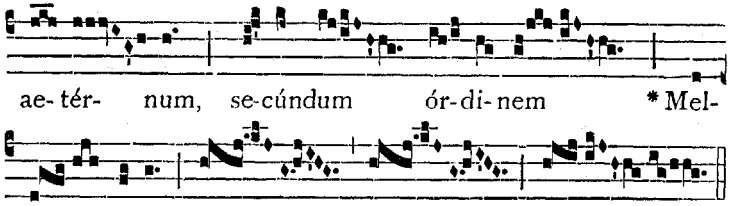
## FIRST MASS : «STATUIT...».

### For a Confessor Bishop.

*Introit.* Státuit. *p.* 1559.
*Collect.* Da quaésumus. *p.* 1653.
*Epistle.* Ecce sacérdos magnus. *p.* 1560.
*Gradual.* Ecce sacérdos mágnus. *p.* 1560.

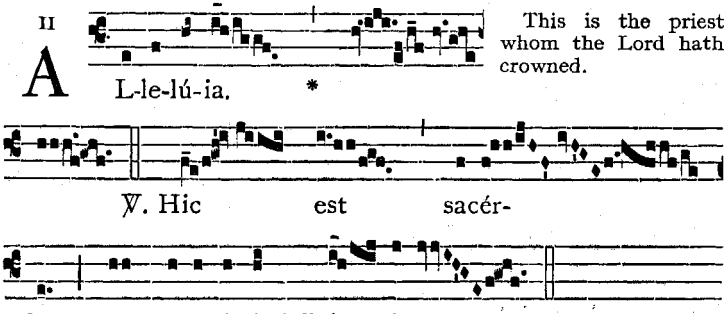



Thou art a priest for ever according to the order of Melchisedech. *Ps. 109, 4.*



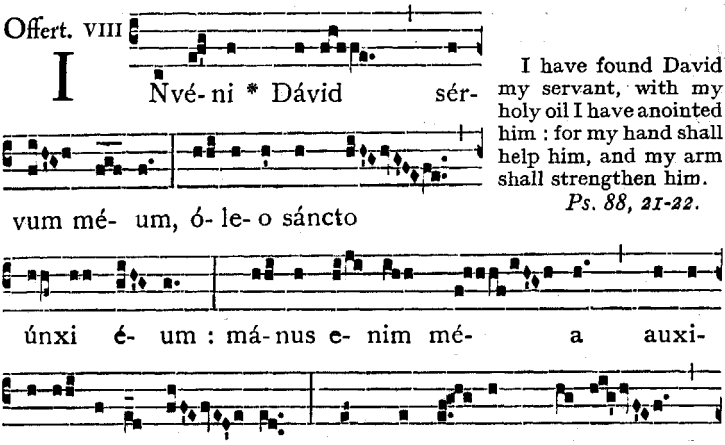

*After Septuagesima, instead of the* Allelúia. *and its Verse, the Tract* Beátus vir. *p.* 1100 *is said.*

*In Paschal Time, the Gradual is omitted; the above* Allelúia, allelúia. ℣. Tu es sacérdos. *is sung, then :*



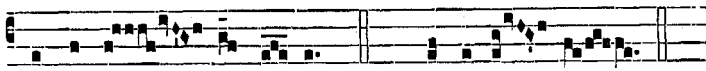

This is the priest whom the Lord hath crowned.

*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.*



confortá- bit é- um. *P. T.* Alle-lú- ia.

*Secret nº 8, p.* 968.
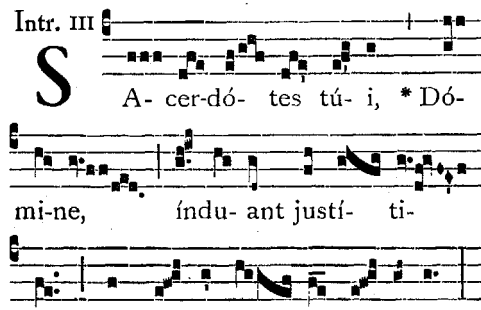
*Communion.* Fidélis sérvus. *p.* 1366.

*Postcommunion nº 7, p.* 971.

## SECOND MASS : « SACERDOTES TUI... ».

### For a Confessor Bishop.
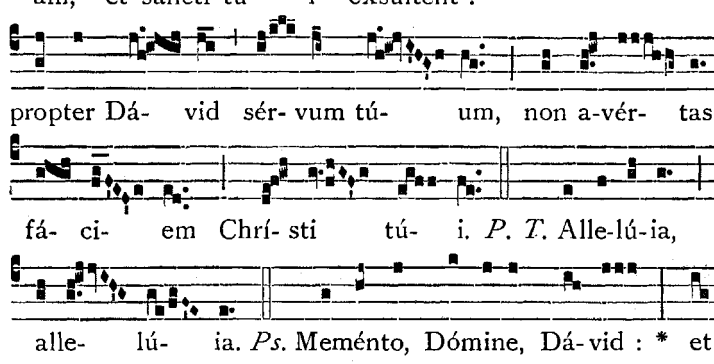
Intr. III



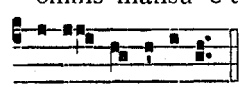
S A- cer-dó- tes tú- i, * Dómi-ne, índu- ant justí- tiam, et sáncti tú- i exsúltent :

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.* O Lord, remember David, and all his meekness.

*Ps. 131, 9-10 and 1.*



propter Dá- vid sér- vum tú- um, non a-vértas fá- ci- em Chrí- sti tú- i. *P. T.* Alle-lú-ia, alle- lú- ia. *Ps.* Meménto, Dómine, Dá-vid : * et ómnis mansu- e-tú- di-nis é-jus. Gló-ri- a Pátri.



Glória Pátri. 3rd tone. *p.* 29.

*Collect.* Exáudi, quaésumus. *p.* 1653.

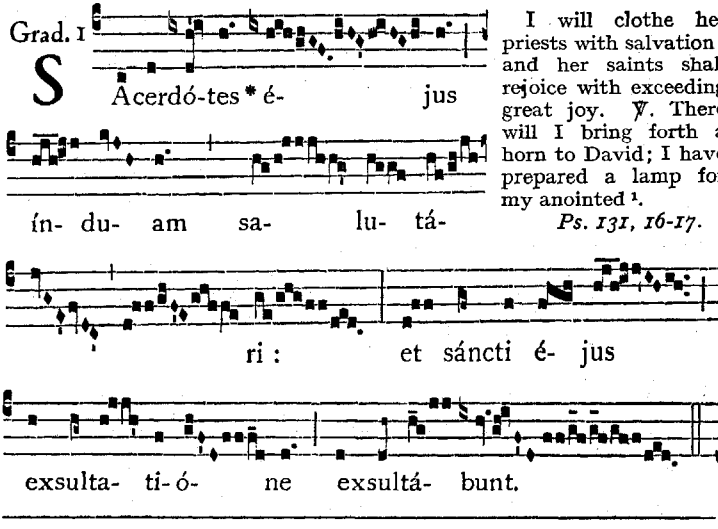
E u o u a e.

## Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

*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 sacerdótes, idcírco quod morte prohiberéntur permanére : Jesus autem, eo quod máneat in aetérnum, sempitérnum habet sacerdótium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum : semper vivens ad interpellándum pro nobis. Talis enim decébat, ut nobis esset póntifex, sanctus, ínnocens, impollútus, segregátus a peccatóribus, et excélsior caelis factus : qui non habet necessitátem quotídie, quemádmodum sacerdótes, prius pro suis delíctis hóstias offérre, deínde pro pópuli : hoc enim fecit semel, seípsum offeréndo, Jesus Christus Dóminus noster.

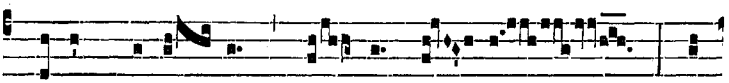
BRethren, there were made many priests, because by reason of death they were not suffered to continue : but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it 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.



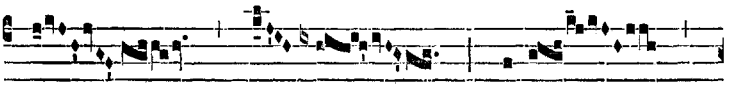

I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy. ℣. There will I bring forth a horn to David; I have prepared a lamp for my anointed [1].

*Ps. 131, 16-17.*

[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.
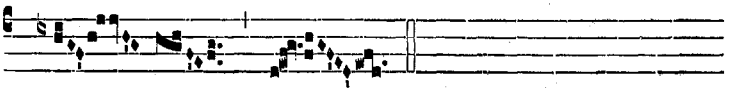


℣. Illuc prodú- cam cór- nu Dá- vid : pa-



rá- vi lucér-



nam Chrí- sto
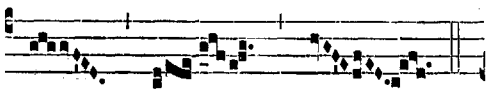


* mé- o.
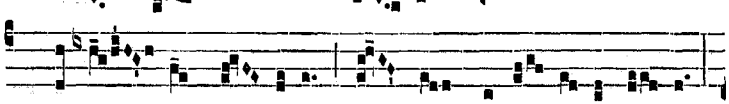


I
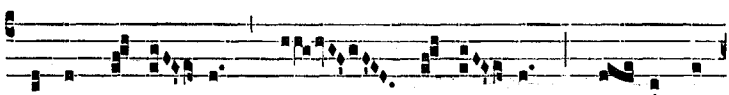
A L-le- lú- ia. * *ij.*

The Lord hath sworn, and he will not repent : Thou art a priest for ever according to the order of Melchisedech. *Ps. 109, 4.*





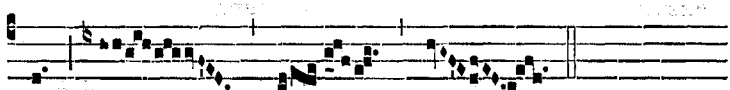
℣. Ju-rá- vit Dó- minus, et non paeni- té-bit é- um :



Tu es sa-cér- dos in ae-tér- num, se- cúndum



ór- di- nem * Melchí- se-



dech.

*After Septuagesima, instead the* Allelúia *and its* ℣., *the Tract* Beátus vir. *p.* 1100, *is said.*

*In Paschal Time, the Gradual is omitted, and there is sung :* Allelúia, allelúia. ℣. Jurávit. *as above ; then :* Allelúia. ℣. Amávit éum. *p.* 1101.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Exhortation to vigilance. The thief by night; and the faithful servant. Matth., 24, 42-47.*

IN illo témpore : Dixit Jesus discípulis suis : Vigiláte, quia nescítis qua hora Dóminus vester ventúrus sit. Illud autem scitóte, quóniam si sciret paterfamílias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti : quia qua nescítis hora, Fílius hóminis ventúrus est. Quis, putas, est fidélis servus et prudens, quem constítuit dóminus suus super famíliam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénerit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constítuet eum.

AT that time, Jesus said to his disciples, Watch ye, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open: wherefore be you always ready, because at what hour you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord appointed over his family to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

*Offertory.* Véritas méa. *p.* 992.

*Secret nº 9, p.* 968.

*Communion.* Beátus sérvus. *p.* 1562.

*Postcommunion nº 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 Dóctor óptime. *p.* 131.

*Cant.* Magníficat. 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 médio. *p.* 337.

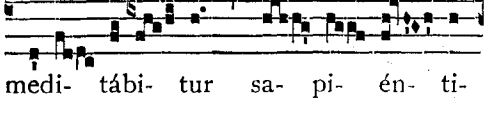
*Collect proper for each.*

### Lectio Epistolae beati Pauli Apostoli ad Timotheum.

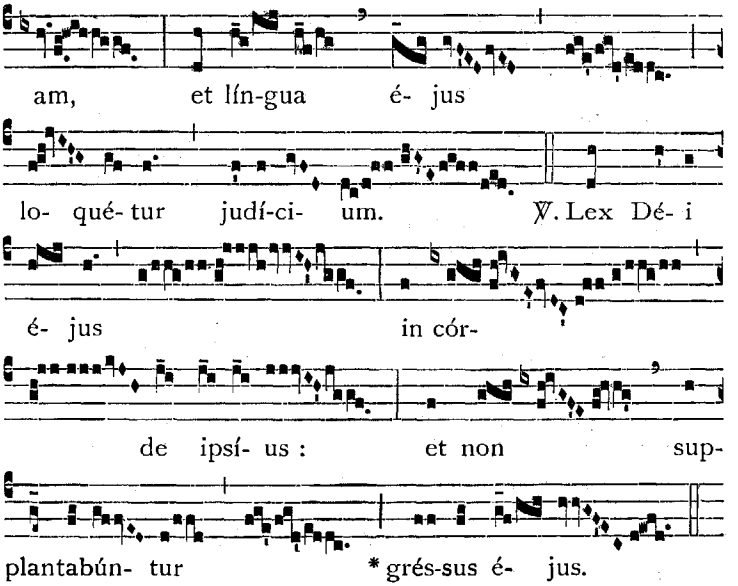
*The holy Doctor has truly followed the same course that St Paul said he himself had completed. II Timothy 4, 1-8.*

CAríssime : Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus : praédica verbum, insta opportúne, importúne : árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístae, ministérium tuum imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiónis meae instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiae, quam reddet mihi Dóminus in illa die, justus judex : non solum autem mihi, sed et iis, qui díligunt advéntum ejus.

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. ℣. The law of his God is in his heart: and his steps shall not be supplanted. *Ps. 36, 30-31.*




Allelúia, allelúia. ℣. Amávit éum. 1101.

*After Septuagesima, instead of the* Allelúia *and its* ℣., *the Tract* Beátus vir. *p.* 1100, *is said.*

*In Paschal Time, the Gradual is omitted, and* Allelúia, allelúia. ℣. Amávit. *p.* 1101. Allelúia. ℣. Justus germinábit. *p.* 1102, *are sung.*

## ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The salt of the earth and the light of the world.*
*The fulfilment of the Law. Matth. 5, 13-19.*

IN illo témpore : Dixit Jesus discípulis suis : Vos estis sal terrae. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest cívitas abscóndi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus, qui in domo sunt. Sic lúceat lux vestra coram homínibus ut vídeant ópera vestra bona, et glorificent Patrem vestrum, qui in caelis est.

AT that time, Jesus said to his disciples, You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy

Nolíte putáre, quóniam veni sólvere legem, aut prophétas : non veni sólvere, sed adimplére. Amen quippe dico vobis, donec tránseat caelum et terra, jota unum, aut unus apex non praeteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno caelórum : qui autem fécerit, et docúerit, hic magnus vocábitur in regno caelórum.

Credo.

the law or the prophets : I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven : but he that shall do and teach, he shall be called great in the kingdom of heaven.

*Offertory.* Justus ut palma. *p.* 340. *Comm.* Fidélis sérvus. *p.* 1366.
*Secret nº 10, p.* 968. *Postcommunion nº 9, p.* 972.

# III. A CONFESSOR NOT A BISHOP;

## that is, a Priest, Monk or Layman.

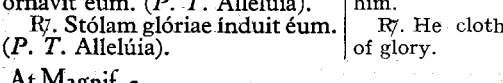
### AT FIRST VESPERS.

*As at II Vespers,* 1663, *except :*

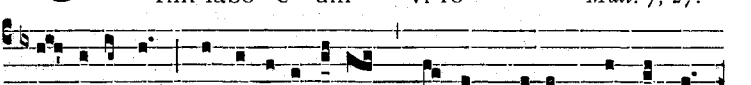
℣. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia).
℟. Stólam glóriae índuit éum. (*P. T.* Allelúia).

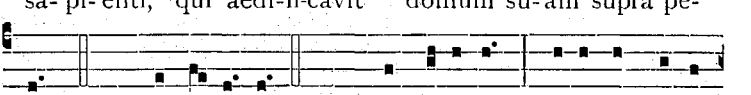
℣. The Lord loved him and adorned him.
℟. He clothed him with a robe of glory.

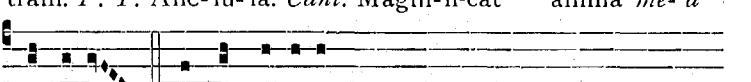
At Magnif. Ant. I D




I will liken him to a wise man, that built his house upon a rock. *Matt. 7, 27.*
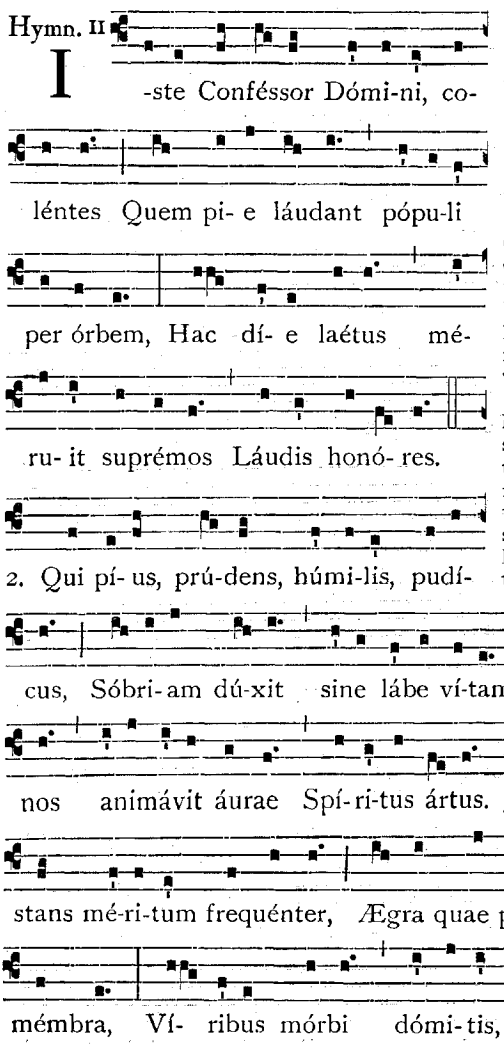



*For Doctors, Antiphon at* Magníficat *at I and at II Vespers as Common of Doctors, p.* 131.

## AT SECOND VESPERS.

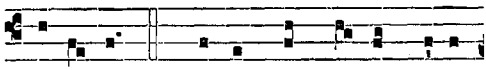
*Antiphons, Psalms and Chapter as on the feast of St. Joachim, p.* 1367.




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.

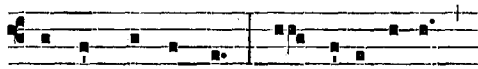
3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame repair; his kind protection each disease restrains, restores their losses, and relieves their pains.



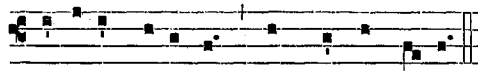
tu- úntur. 4. Nóster hinc íl- li chórus



obsequéntem Cónci-nit láudem ce-



lebrésque pálmas, Ut pí- is é-jus



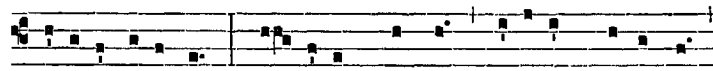
pré-cibus juvémur Omne per aévum.

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.

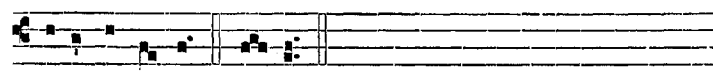
5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone.



5. Sit sá-lus íl- li, décus, atque vírtus, Qui, super caé- li



só-li- o corúscans, Tó- ti- us múndi sé-ri- em gubérnat



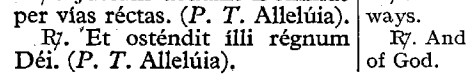
Trínus et ú-nus. Amen.

**Other melodies,** *p.* 1370, 1566, 1651.

℣. Jústum dedúxit Dóminus per vías réctas. (*P. T.* Allelúia).
℟. Et osténditílli régnum Déi. (*P. T.* Allelúia).

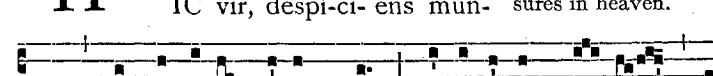
℣. The Lord led the just by right ways.
℟. And showed him the kingdom of God.

At Magnif.
Ant. VIII G

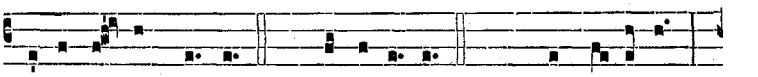


H IC vir, despí-ci- ens mún-

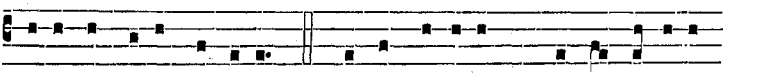
This man, despising the world and earthly things, by word and deed has laid up treasures in heaven.



dum * et terréna, tri- úmphans, di-ví-ti- as caé- lo cón-



di-dit ó- re, má-nu. *P. T.* Alle-lú- ia. *Cant.* Magní- fi-cat *



ánima *mé- a* Dóminum. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*For the commemoration of another Office having the same Antiphon, the Antiphon* Euge sérve bóne. *p.* 134. ℣. Justum. *or* Os justi. *are said.*

## *PRAYERS.*

**I.**

DEus, qui nos beáti *N.* Confessóris tui ánnua solemnitáte laetíficas : † concéde propítius; ut, cujus natalítia cólimus, * étiam actiónes 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.**

ADésto, Dómine, supplicatiónibus nostris, quas in beáti *N.* Confessóris tui solemnitáte deférimus : † ut, qui nostrae justítiae fidúciam non habémus, * ejus qui tibi plácuit précibus 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.**

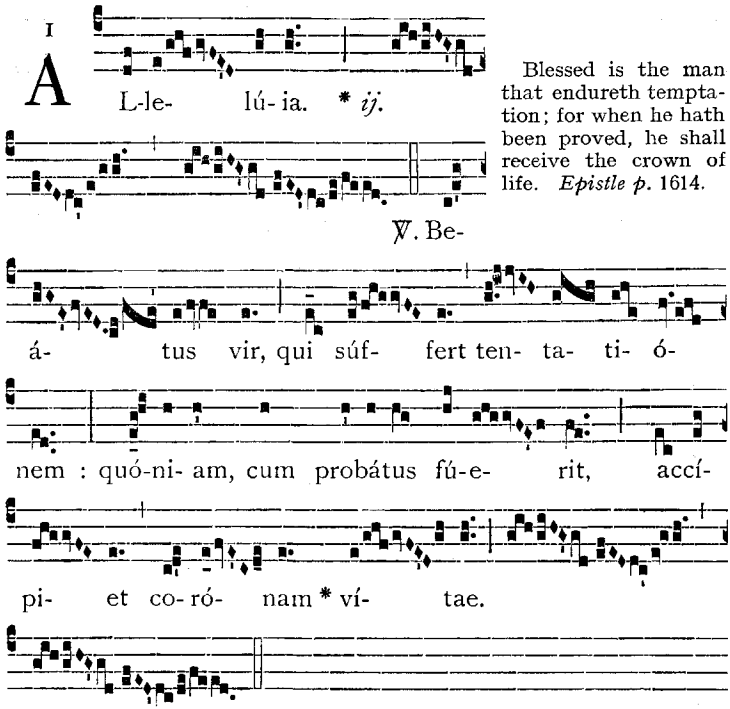
INtercéssio nos, quaésumus, Dómine, beáti *N.* Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

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.

*Introit.* Os justi. *p.* 1437.
*Collect.* Deus, qui nos. *as above.*
*Epistle.* Beátus vir. *p.* 1364.
*Gradual.* Justus ut pálma. *p.* 1394.




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* Beátus vir. *p.* 1100.

*In Paschal Time, the Gradual is omitted, and* Allelúia, allelúia. ℣. Beátus vir. *as above, is sung; then:* Allelúia. ℣. Amávit. *p.* 1101.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*Stand ready for the Masters's return. Luke 12, 35-40.*

IN illo témpore : Dixit Jesus discípulis suis : Sint lumbi vestri praecíncti, et lucérnae ardéntes in mánibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis : ut, cum vénerit et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes : amen dico vobis, quod praecínget se, et fáciet illos

AT 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

discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos, estóte paráti : quia, qua hora non putátis, Fílius hóminis véniet.

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.

*Offertory.* Véritas méa. *p.* 992.

*Secret nº 11, p.* 969.

*Communion.* Beátus sérvus. *p.* 1562.

*Postcommunion nº 10, p.* 972.

## SECOND MASS: «JUSTUS UT PALMA...».

### For a Confessor not a Bishop.

*Introit.* Jústus ut pálma. *p.* 1098.

*Collect.* Adésto, Dómine. *p.* 1665.

*Epistle as on the feast of S. James, p.* 1297, *from* * *to* **, *and ending* in Christo Jesu Dómino nostro.

¶ *For St. Francis of Paula, April 2, St. Eusebius, August 14, and of St. Peter of Alcantara, October 20:*

### Lectio Epistolae beati Pauli Apostoli ad Philippenses.

*The Saints are ready to sacrifice all for Christ. Philippians. 3, 7-12.*

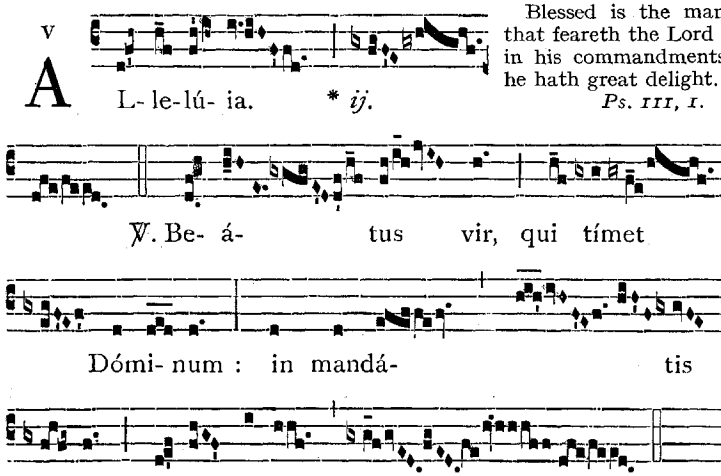
FRatres : Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei : propter quem ómnia detriméntum feci et árbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam, quae ex fide est Christi Jesu : quae ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illíus : configurátus morti ejus : si quo modo occúrram ad resurrectió-

BRethren, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings : being made conformable to his death, if by any means I may attain to the resurrection which is from the dead; not as

nem, quae est ex mórtuis : non quod jam accéperim, aut jam perféctus sim : sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

*Gradual.* Os jústi. *p.* 1660.




Blessed is the man that feareth the Lord : in his commandments he hath great delight. *Ps. III, 1.*

*After Septuagesima, instead of the* Allelúia *and its* ℣., *the Tract* Beátus vir. *p.* 1100, *is said.*

*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Beátus vir *as above, is sung, then :* Allelúia. ℣. Justus germinábit. *p.* 1102.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*True riches are in heaven. Luke 12, 32-34.*

IN illo témpore : Dixit Jesus discípulis suis : Nolíte timére, pusíllus grex, quia complácuit Patri vestro dare vobis regnum. Véndite quae possidétis, et date eleemósynam. Fácite vobis sácculos qui non veteráscunt, thesáurum non deficiéntem in caelis : quo fur non approprópiat, neque tínea corrúmpit. Ubi enim thesáurus 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.

*Offertory.* In virtúte túa. *p.* 1395.

*Secret nº 12, p.* 969.

*Communion.* Amen díco vóbis. *p.* 1252.

*Postcommunion nº 11 (a), p.* 972.

# 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.

*Introit.* Os jústi. *p.* 1437.

*Collect.* Intercéssio nos. *p.* 1665.

*Epistle.* Diléctus Deo. *p.* 1099.

*Gradual.* Dómine, praevenísti. *p.* 1099.

Allelúia, allelúia. ℣. Justus ut pálma. *p.* 991.

*After Septuagesima, instead of the* Allelúia *and its* ℣., *the Tract* Beátus vir. *p.* 1100, *is said.*

*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Justus ut pálma. *p.* 991, *is sung; then:* Allelúia. ℣. Justus germinábit. *p.* 1102.

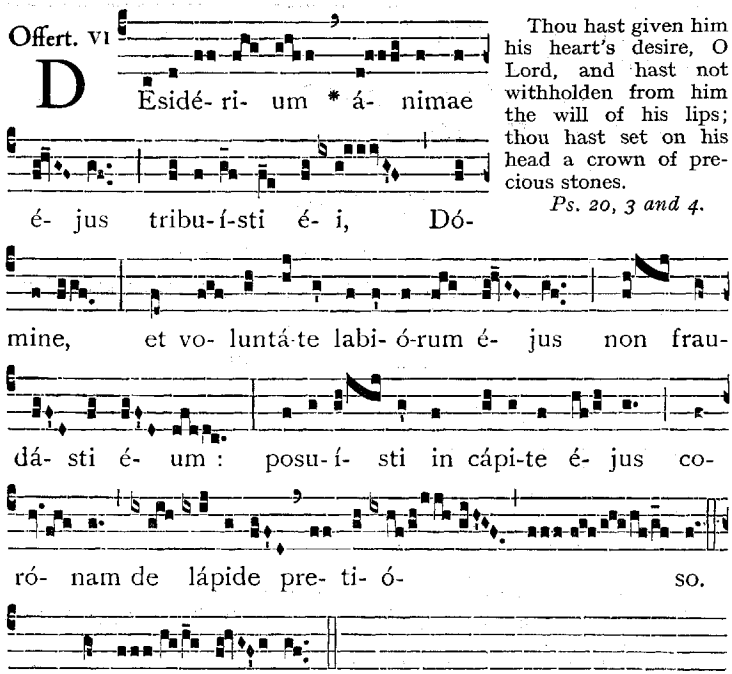
### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*The reward of leaving all to follow Christ. Matth. 19, 27-29.*

IN illo témpore : Dixit Petrus ad Jesum : Ecce nos relíquimus ómnia, et secúti sumus te : quid ergo erit nobis? Jesus autem dixit illis : Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suae, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

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.

Offert. VI




Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips; thou hast set on his head a crown of precious stones.

*Ps. 20, 3 and 4.*

*Secret nº 13, p.* 969.

*Communion.* Fidélis sérvus. *p.* 1366.

*Postcommunion nº 12, p.* 972.

# COMMON OF VIRGINS.

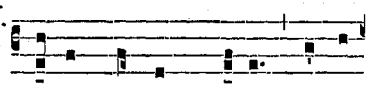
## AT FIRST VESPERS.

*As at II Vespers, except:*

℣. Spécie túa et pulchritúdine túa. (*P. T.* Allelúia.)
℟. Inténde, próspere procéde, et régna. (*P. T.* Allelúia.)

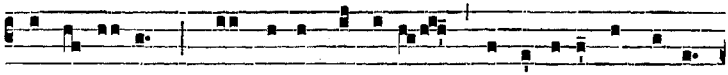
℣. With thy comeliness and thy beauty.
℟. Set out, proceed prosperously, and reign.

At Magnif. Ant. VIII G

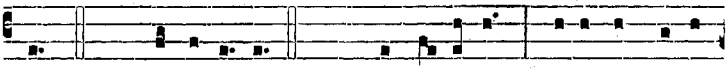


VEni, spónsa Chrísti, * ácci-

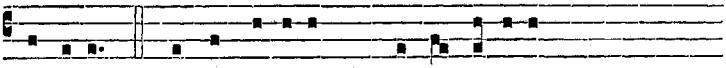
Come, O spouse of Christ, recieve the crown, which the Lord hath prepared for thee for ever.



pe co-ró-nam, quam tí-bi Dóminus praepa-rávit in aetér-



num. *P. T.* Alle-lú- ia. *Cant.* Magní- fi-cat * ánima *mé- a*



Dóminum. 2. Et exsultávit... *or* Et exsultávit...

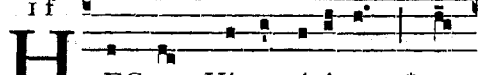
*Cant.* Magníficat. VIII G. *p.* 217 *or* 223. — *Prayer. p.* 1676.

¶ *For two or more Virgins, Verse, Antiphon at Magnificat and Prayer, as indicated below, p.* 1676, *are said.*

## AT SECOND VESPERS.

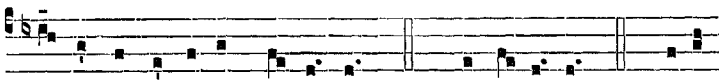
The first two Antiphons are taken from the parable of the wise and foolish virgins, p. 1579. The Liturgy praises the wisdom or prudence — and the vigilance — of a Virgin, whose chastity is fruitful in God's sight. — He sets in her his throne — for nothing is so fair and attractive to him as innocence.

1 Ant. 1 f
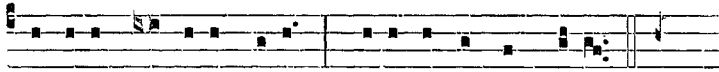


HÆC est Vírgo sápi- ens, * et

This is a wise virgin, and one of the number of the prudent.



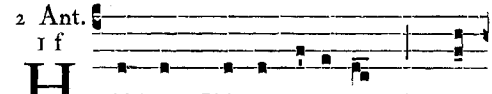
ú-na de núme-ro pru-déntum. *P. T.* Alle-lú- ia. *Ps.* Díxit



Dóminus **Dómino mé**-o : * Séde a *déxtris* **mé**- is.

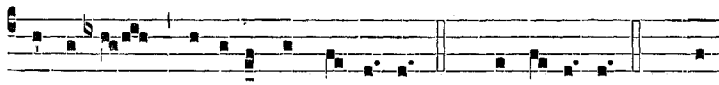
*Ps.* **Díxit Dóminus.** I. f. *p.* 147.

2 Ant.
I f



This is a wise Virgin whom the Lord found watching.

HÆC est Vírgo sápi- ens, * quam



Dómi-nus vi-gi-lántem invé-nit. *P. T.* Alle-lú- ia. *Ps.* Lau-



dá-te, **pú**-e-ri, **Dóminum** : * laudá-te *nómen* **Dómi**-ni.

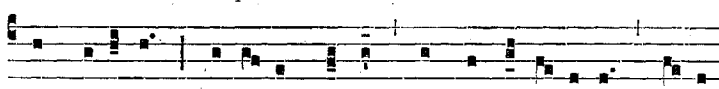
*Ps.* **Laudáte, púeri.** I f. *p.* 166.

3 Ant.
III a 2



This is she that knew not a sinful bed; she shall have fruit in the visitation of holy souls.

HÆC est * quae nescí-vit tórum



in de-lícto : habé-bit frúctum in respecti- óne a-ni-



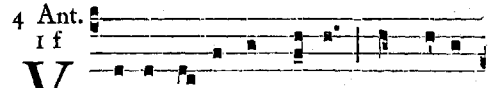
má-rum sanctá-rum. *P. T.* Alle-lú- ia. *Ps.* Laetá-tus sum in



his quae **dícta sunt mí**-hi : * In dómum *Dómi-ni* **í**-bimus.

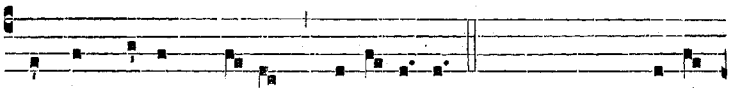
*Ps.* **Laetátus sum.** III a 2. *p.* 187.

4 Ant. I f

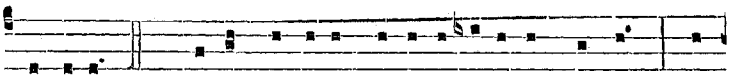


Come, my chosen one, and I will set in thee my throne.

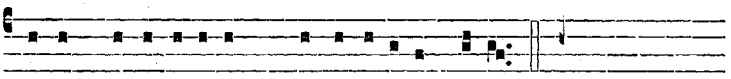
V Eni, e-lécta mé- a, * et pónam



in te thrónum mé- um, † alle-lú- ia. *After Sept.* † dí-cit



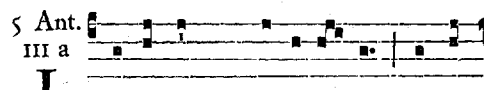
Dóminus. *Ps.* Ni-si Dóminus aedi- fi-**cá**ve-rit **dó**mum, * in



vánum labo-ravérunt qui aedí-*fi-cant* **é**- am.

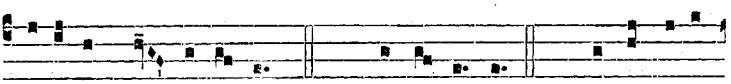
*Ps.* Nisi Dóminus. I f. *p.* 193.

5 Ant. III a

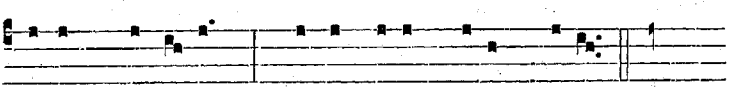


She is beautiful among the daughters of Jerusalem.

I -sta est * spe-ci- ó- sa inter



fí-li- as Je- rú-sa-lem. *P. T.* Alle- lú- ia. *Ps.* Láuda, Jerú-



sa-lem, **Dómi**-num : * láuda Dé- um tú-*um*, **Sí**- on.

*Ps.* Láuda, Jerúsalem. III a. *p.* 208.

**Chapter.** *2. Cor. 10, 17-18.*

FRatres : Qui gloriátur, in Dómino gloriétur. † Non enim qui seípsum comméndat, ille *pro*bátus est : * sed quem Deus comméndat.

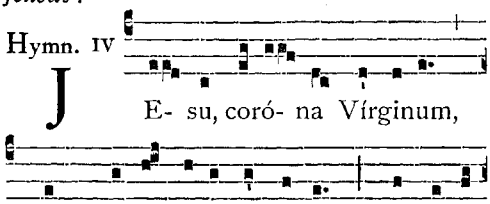
BRethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

*Hymn.* Jésu, coróna Vírginum. *p.* 1583.

## In Paschal Time.

*The hymn is sung to the melody of* Trístes érant Apóstoli. *p.* 1143, *or as follows :*

Hymn. IV

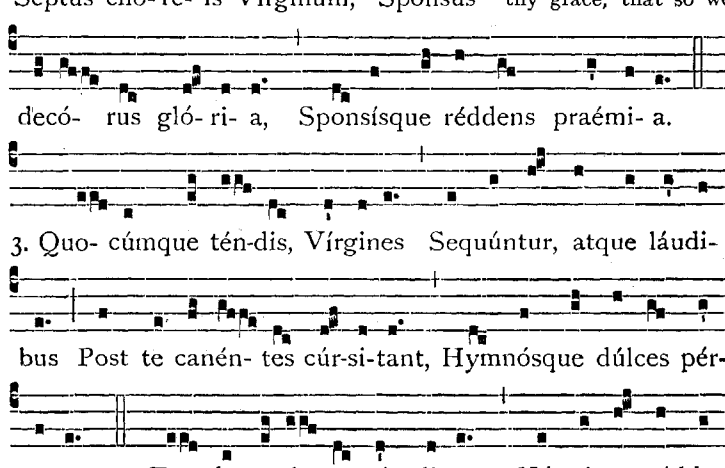


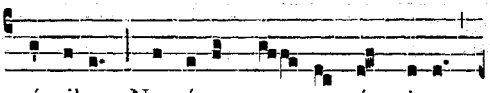

1. Jesu, the virgins' crown, do thou accept us as in prayer we bow; born of that Virgin, whom alone the Mother and the Maid we own.

2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

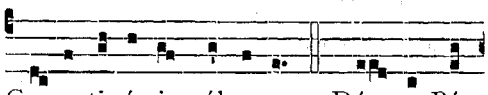
3. They, wheresoe'er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we





sénsibus, Nescí-re pror- sus ómni- a



Corrupti- ó-nis vúlne-ra. 5. Dé- o Pá-

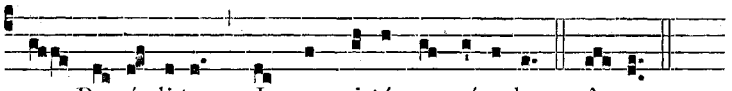
may endure from taint of all corruption pure.

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).*



tri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is Surréxit,



ac Pa-rá-cli-to, In sempi-térna saécu-la. Amen.

*From the Ascension to Pentecost, the following doxology is said :* Jésu tíbi sit glória, Qui víctor in caélum rédis, Cum Pátre et álmo Spíritu, In sempitérna saécula. Amen.

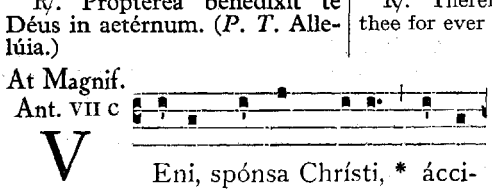
℣. Diffúsa est grátia in lábiis túis. (*P. T.* Allelúia.)

℟. Proptérea benedíxit te Déus in aetérnum. (*P. T.* Allelúia.)

℣. Grace is poured abroad in thy lips.

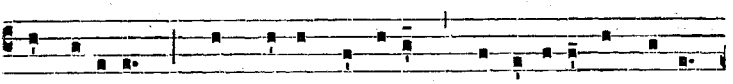
℟. Therefore God has blessed thee for ever and ever.

At Magnif. Ant. VII c



Eni, spónsa Christi, * ácci-

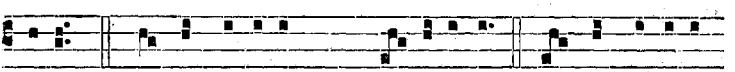
Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.



pe corónam, quam tí-bi Dóminus praepa-rávit in aetér-



num. *P. T.* Alle-lú- ia. *Cant.* Magní- fi-cat * ánima mé- a Dó-



minum. 2. Et exsultávit... *or* Magní-fi-cat. Et exsultávit...

*Cant.* **Magnificat.** VII c. *p.* 217 *or* 222.

¶ *If a Commemoration is to be made from another Office which has the same Antiphon, Ant.* Símile est. *p.* 136. ℣. Diffúsa est. *or* Adjuvábit, *is said.*

## *PRAYERS.*

### For a Virgin Martyr.

**I.**

DEus, qui inter cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius; ut, qui beátae *N.* (Vírginis et) Mártyris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. 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.**

INdulgéntiam nobis, quaésumus, Dómine, beáta *N.* Virgo et Martyr implóret : † quae tibi grata semper éxstitit et mérito castitátis, * et tuae professióne virtútis. Per Dóminum nostrum Jesum Christum.

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 *N.* implores for us thy loving-kindness. Through Jesus Christ our Lord.

### For a Virgin not a Martyr.

EXáudi nos, Deus salutáris noster : † ut, sicut de beátae *N.* (Vírginis tuae) festivitáte gaudémus; * ita piae devotiónis erudiámur affféctu. Per Dóminum nostrum Jesum Christum.

GRaciously 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.

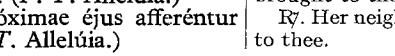
## For two or more Virgin Martyrs.

*At I and II Vespers, the ℣., Ant. at Magnificat, and Prayer, are said as follows :*

℣. Adducéntur Régi vírgines post éam. (*P. T.* Allelúia.)
℟. Próximae éjus afferéntur tíbi. (*P. T.* Allelúia.)
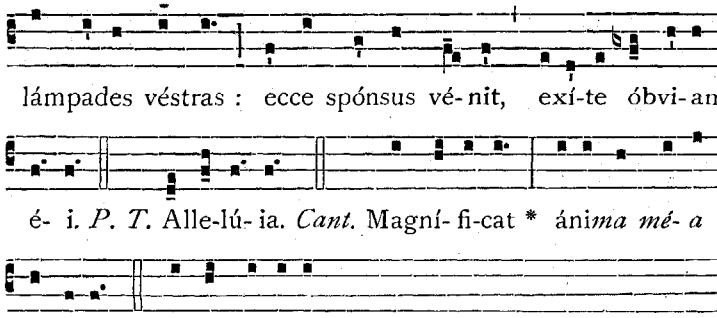
℣. After her shall virgins be brought to the King.
℟. Her neighbours shall be brought to thee.

Ant. IV A



PRudéntes Vírgines, aptá-te

Prudent Virgins, trim your lamps; behold, the Bridegroom comes, go out to meet him.




Dóminum. 2. Et exsultávit... *Cant.* Magníficat. IV A. *p.* 215 *or* 221.

## *PRAYER.*

DA nobis, quaésumus, Dómine Deus noster, sanctárum (Vírginum et) Mártyrum tuárum *N.* et *N.* palmas incessábili devotióne venerári : † ut, quas digna mente non póssumus celebráre, * humílibus saltem frequentémus obséquiis. Per Dóminum nostrum.

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 ours 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 cétera. *p.* 1676.

### Lectio libri Sapientiae.

*Hymn of thanksgiving after the Martyr's victory. Ecclus. 51, 1-8 and 12.*

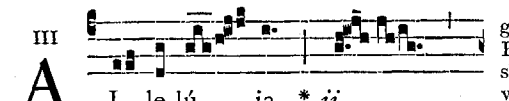
CONfitébor tibi, Dómine Rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo : quóniam adjútor et protéctor factus es mihi, et liberásti corpus meum a perditióne, a láqueo linguae iníquae, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiae nóminis tui a rugiéntibus, praeparátis ad escam, de mánibus quaeréntium ánimam meam, et de portis

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

tribulatiónum, quae circumdedérunt me : a pressúra flammae, quae circúmdedit me, et in médio ignis non sum aestuáta : de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa : laudábit usque ad mortem ánima mea Dóminum : quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

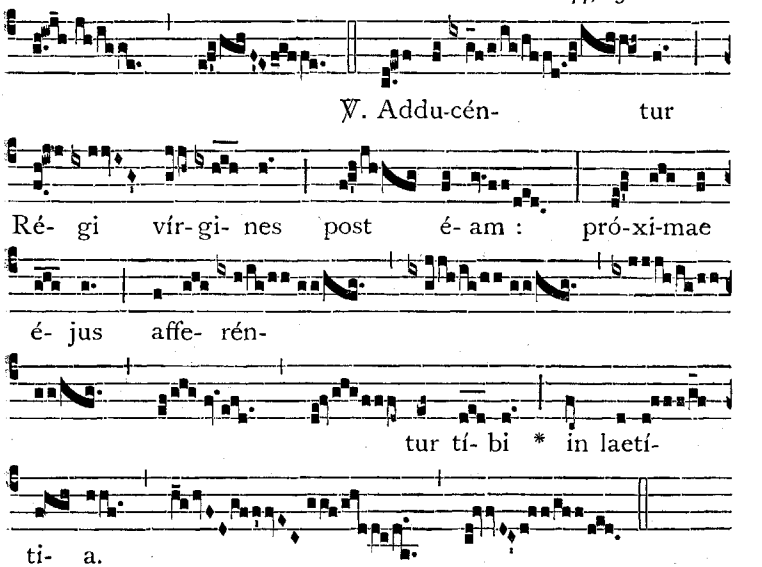
sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death : because thou, O Lord our God, deliverest them that wait for thee, and savest them out of the hands of the nations.

*Gradual.* Dilexísti. *p.* 1301.

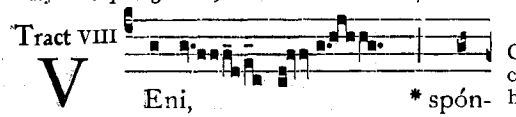



After her shall virgins be brought to the King, her neighbours shall be brought to thee with gladness.

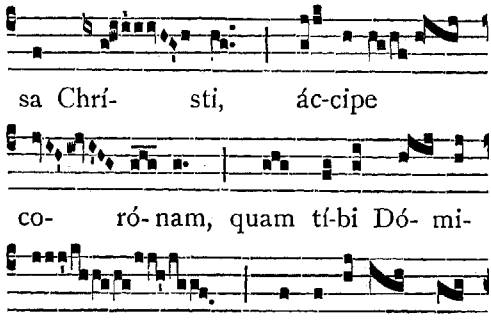
*Ps. 44, 15 and 16.*



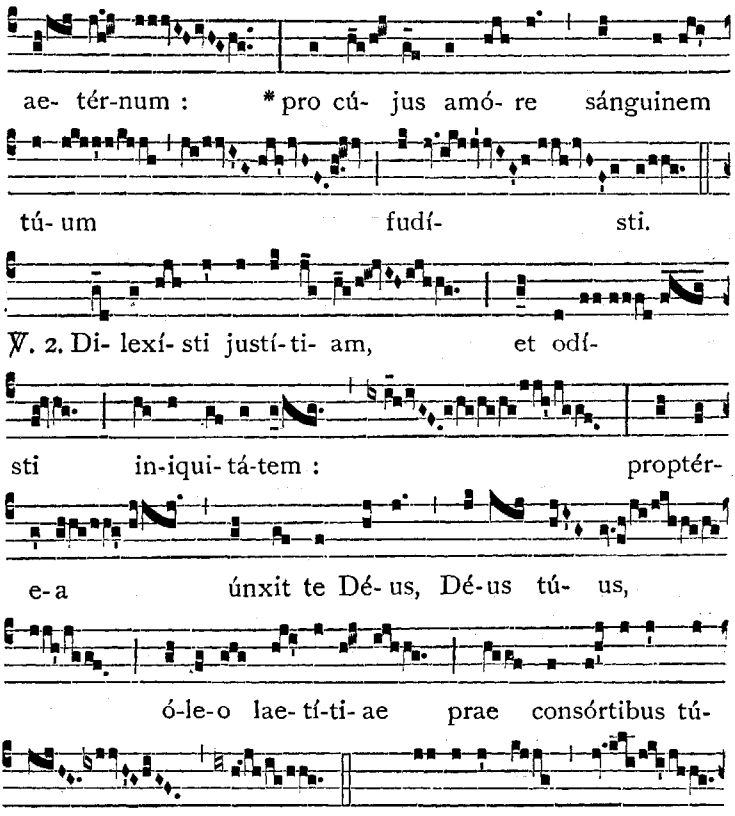

*After Septuagesima, the* Allelúia *and its* ℣. *is omitted, and there is said.*
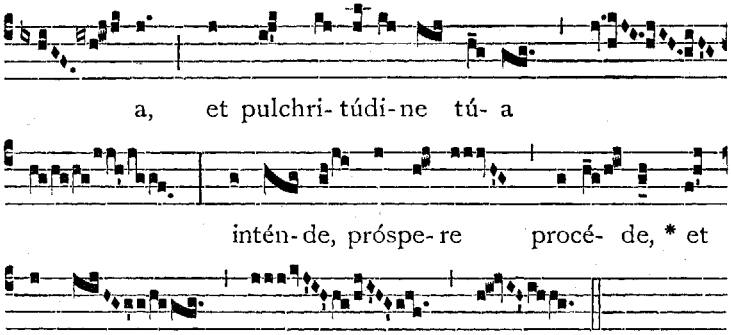



Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee



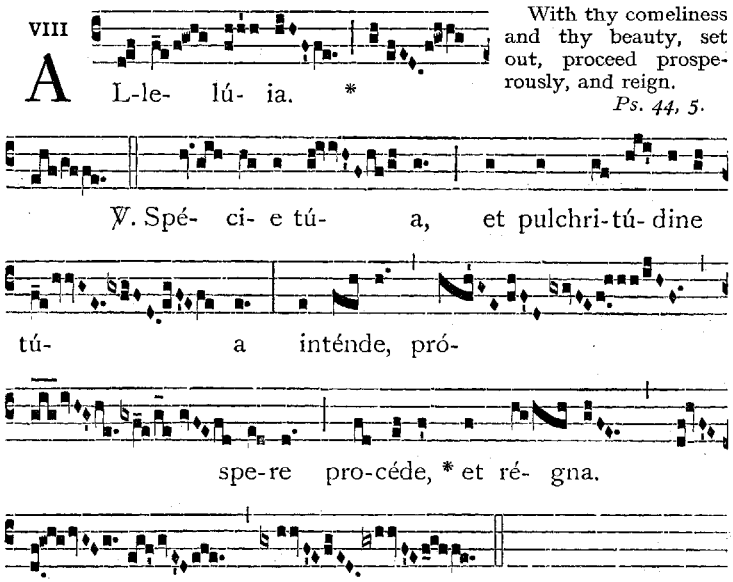

for ever : for the love of whom thou didst shed thy blood. ℣. 2. Thou hast loved justice, and hated iniquity : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. 3. With thy comeliness and thy beauty set out, proceed prosperously, and reign.






*In Paschal Time the Gradual is omitted.* Allelúia, allelúia. ℣. Adducéntur. *p.* 1678 *is sung; then:*

VIII




*Gospel.* Símile erit regnum caelórum decem. *p.* 1579.

*Offertory.* Afferéntur Régi. *p.* 1580.

*Secret nº 14, p.* 969.

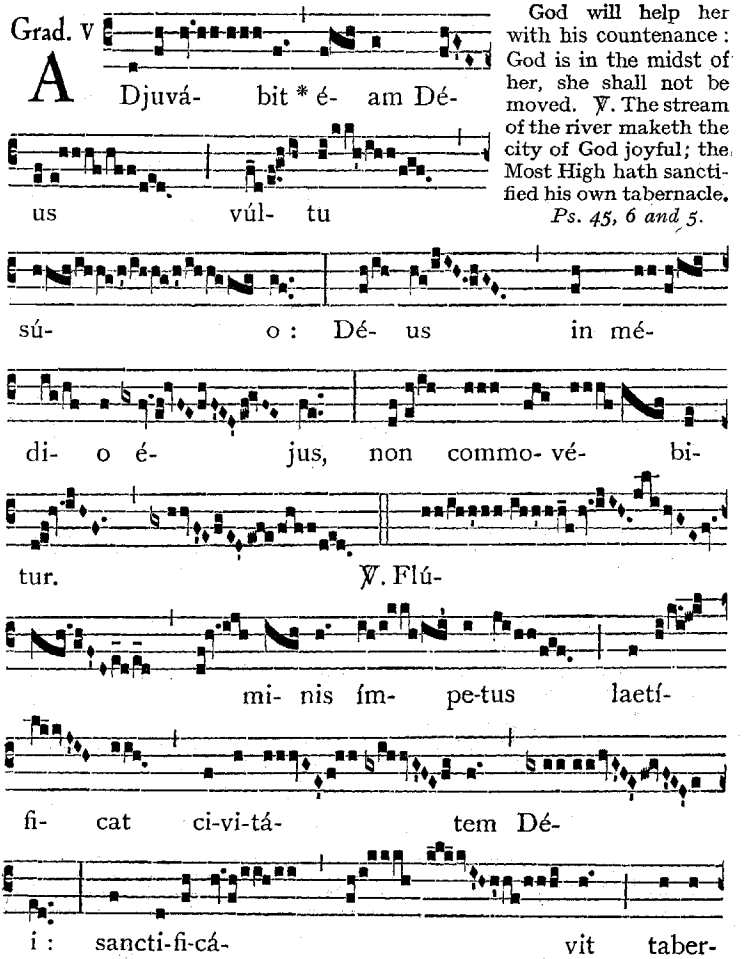
*Communion.* Confundántur. *p.* 1580.

*Postcommunion nº 13, p.* 972.
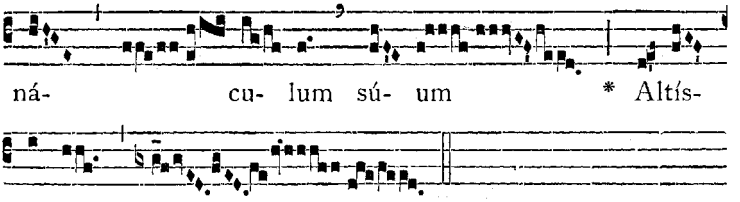
## SECOND MASS : « ME EXSPECTAVERUNT... »

### For a Virgin Martyr.
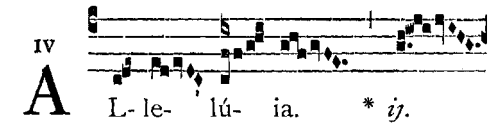
*Introit.* Me exspectavérunt. *p.* 1289.
*Collect.* Indulgéntiam. *p.* 1676.
*Epistle.* Dómine Deus. *p.* 1577.
Gradual, proper of Saint Agatha, February 5.



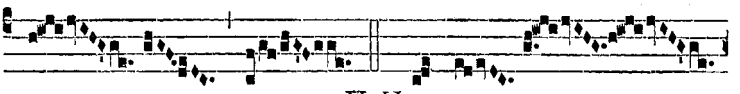

God will help her with his countenance : God is in the midst of her, she shall not be moved. ℣. The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle. *Ps. 45, 6 and 5.*

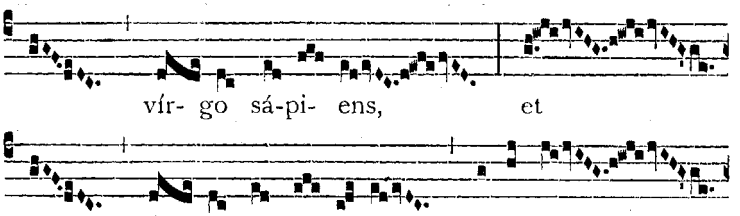



IV




This is a wise virgin, and one of the number of the prudent.

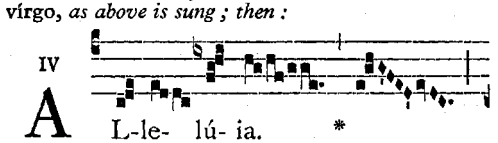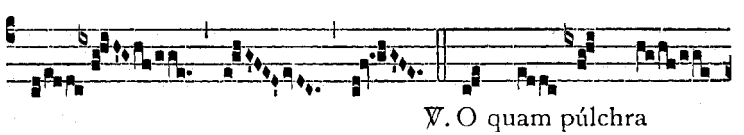



*After Septuagesima, instead of the* Allelúia *and its Verse, the Tract* Véni, spónsa Christi. *p.* 1678, *is said.*

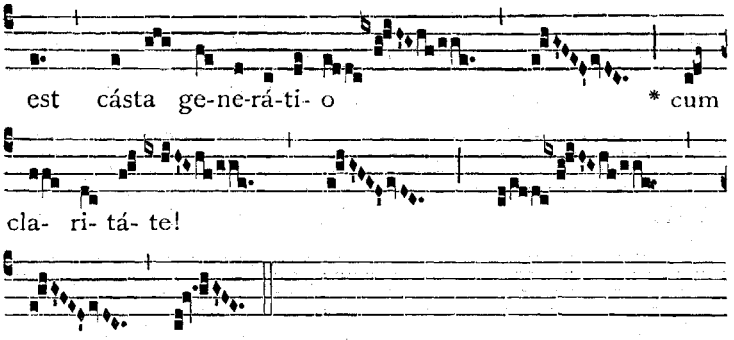
*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Haec est vírgo, *as above is sung; then:*

IV




O how beautiful is the chaste generation with glory!






*Gospel.* Símile est regnum caelórum thesáuro. *p.* 1302.
*Offertory.* Diffúsa est. *p.* 1055.
*Secret nº 2 (b), p.* 967.
*Communion.* Féci judícium. *p.* 1292.
*Postcommunion nº 14 (a), p.* 972.

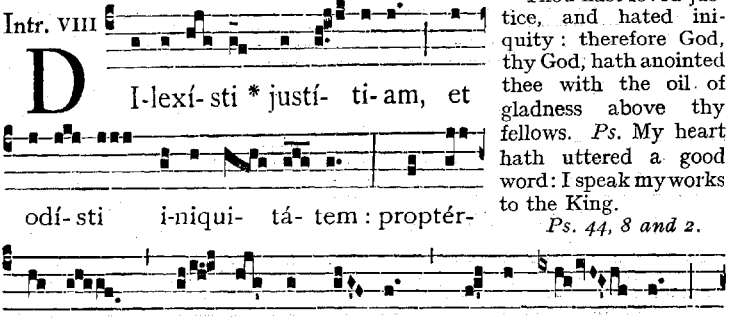
## For two or more Virgin Martyrs.

*One of the Masses above is said, except for what follows:*
*Collect.* Da nobis, quaésumus. *p.* 1677.
*Epistle.* De virgínibus. *p.* 1686.
*Secret nº 15, p.* 969 *and Postcommunion nº 6, p.* 971.

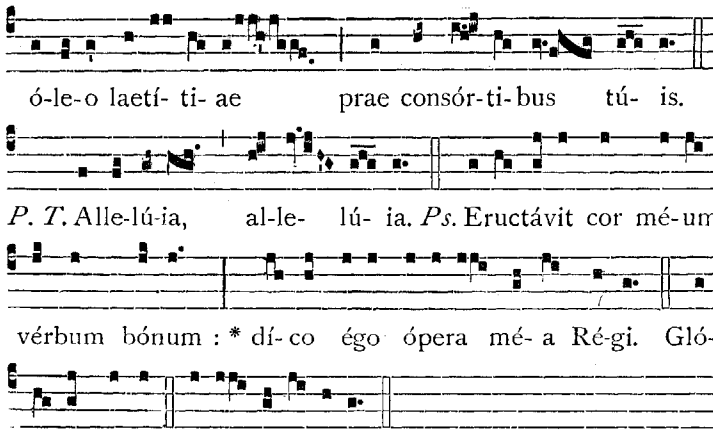
## FIRST MASS : « DILEXISTI... »

### 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.*




Glória Patri. 8th tone. *p.* 30.

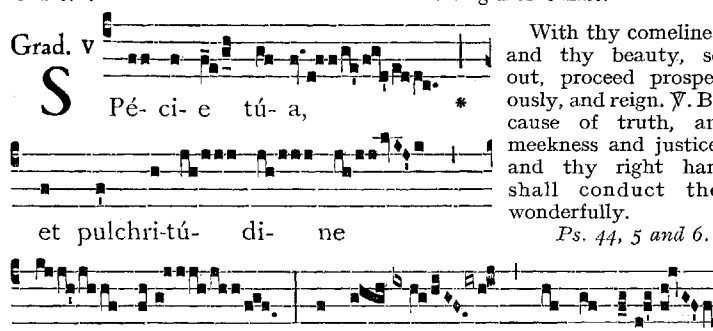
*Collect.* Exáudi nos. *p.* 1676.

## Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The Virgins have Christ alone for their Bridegroom. II Cor. 10, 17 to 11, 2.*

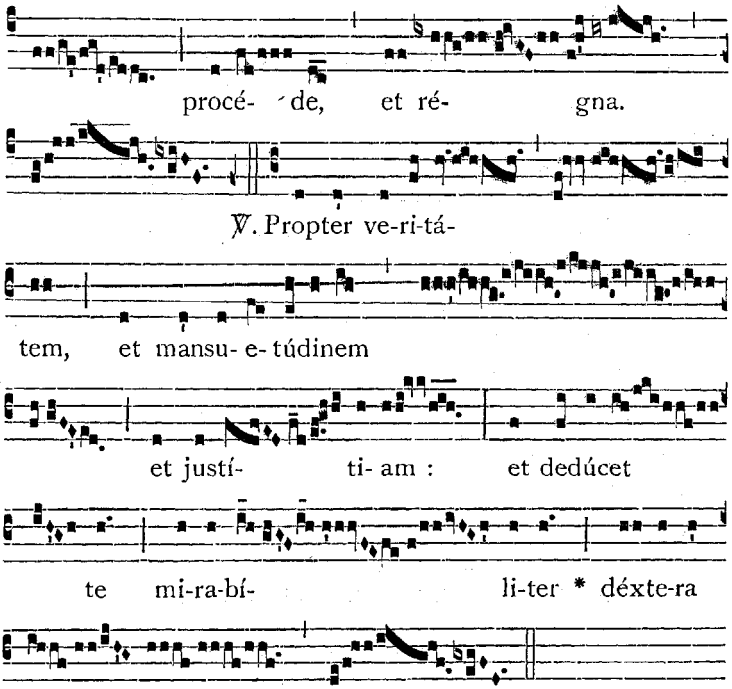
FRatres : Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est : sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiae meae, sed et supportáte me : aémulor enim vos Dei aemulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

BRethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.




With thy comeliness and thy beauty, set out, proceed prosperously, and reign. ℣. Because of truth, and meekness and justice : and thy right hand shall conduct thee wonderfully.

*Ps. 44, 5 and 6.*




Allelúia, allelúia. ℣. Adducéntur Régi. *p.* 1678.

*After Septuagesima the* Allelúia *and its ℣., are omitted, and there is said the Tract* Audi, fília. *p.* 1114.

*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Adducéntur. *p.* 1678, *is sung ; then :* Allelúia. ℣. Spécie tua. *p.* 1680.

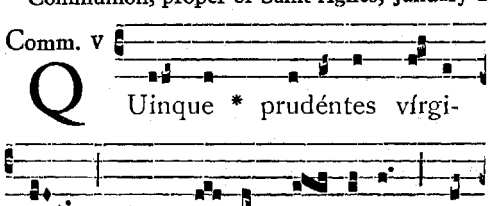
*Gospel.* Símile erit regnum caelórum. *p.* 1579.

*Offertory.* Fíliae régum. *p.* 1303.

*Secret nº 16, p.* 969.
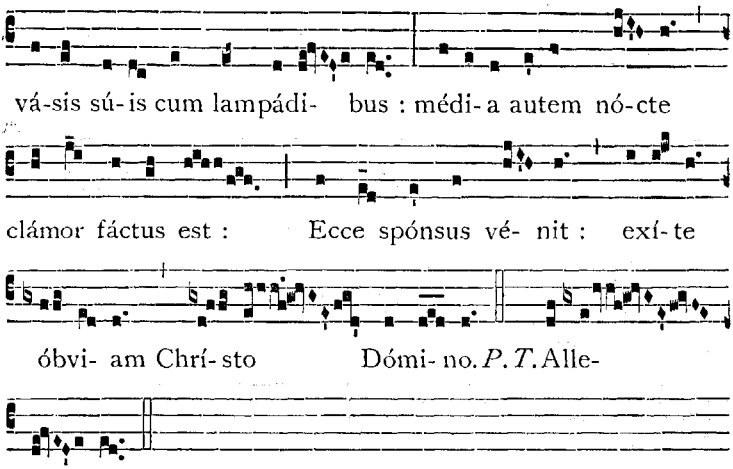
Communion, proper of Saint Agnes, January 21.

Comm. v




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.




*Postcommunion nº 15, p.* 973.

## SECOND MASS : « VULTUM TUUM... »

### For a Virgin not a Martyr.

*Introit.* Vúltum túum. *p.* 1112.

*Collect.* Exáudi nos. *p.* 1676.

### Lectio Epistolae beati Pauli Apostoli ad Corinthios.

*The excellence of the state of virginity. I Cor. 7, 25-34.*

FRatres : De virgínibus praecéptum Dómini non hábeo : consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri ? noli quaérere solutiónem. Solútus es ab uxóre ? noli quaérere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit : tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco.

BRethren, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you.

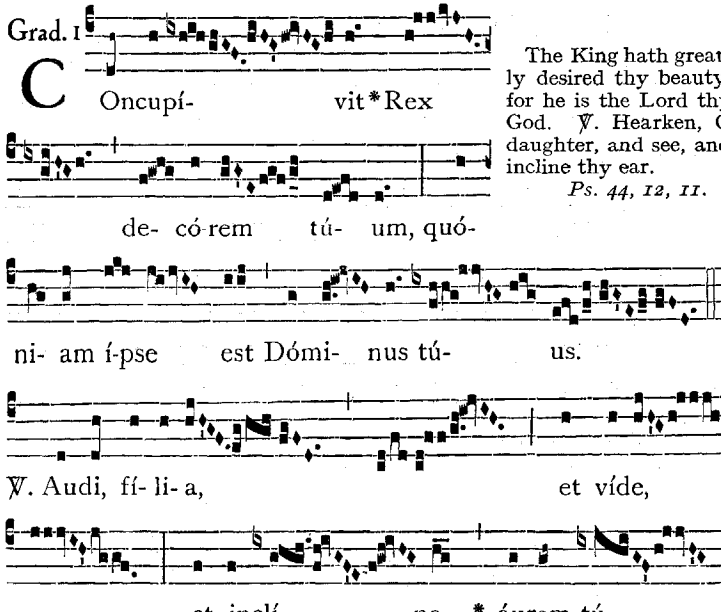
Hoc ítaque dico, fratres : Tempus breve est : réliquum est, ut et qui habent uxóres, tamquam non habéntes sint : et qui flent, tamquam non flentes : et qui gaudent, tamquam non gaudéntes : et qui emunt, tamquam non possidéntes : et qui utúntur hoc mundo, tamquam non utántur : praéterit enim figúra hujus mundi.

Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollícitus est, quae Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóre est, sollícitus est, quae sunt mundi, quómodo pláceat uxóri, et divísus est. Et múlier innúpta, et virgo cógitat quae Dómini sunt, ut sit sancta córpore et spíritu : in Christo Jesu Dómino nostro.

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.

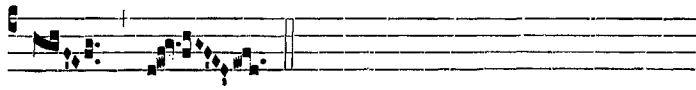
But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife : and he is divided : and the unmarried woman and the 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.




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.*



am.

Allelúia, allelúia. ℣. Haec est vírgo. *p.* 1682.

*After Septuagesima, instead of the* Allelúia *and its Verse, the Tract* Audi, fília. *p.* 1114, *is said.*

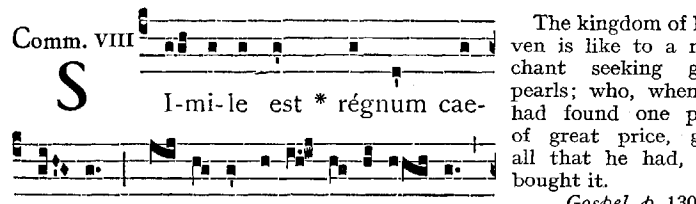
*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Haec est vírgo. *p.* 1682, *is sung; then :* Allelúia. ℣. O quam púlchra. *p.* 1682.

*Gospel.* Símile est regnum caelórum thesáuro. *p.* 1302, *or Gospel* Símile erit regnum caelórum decem virgínibus. *p.* 1579.

*Offertory.* Afferéntur Régi. *p.* 1580.

*Secret nº 16, p.* 969.

Comm. VIII



S I-mi-le est * régnum cae- ló- rum hó-mi-ni nego- ti- ató- ri, quaerénti bónas marga-rí-tas : invén- ta úna pre-ti- ó- sa marga-rí-ta, dédit ómni- a sú- a, et com- pa-rá- vit é- am. *P. T.* Alle- lú- ia.

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.

*Postcommunion nº 15, p.* 973.

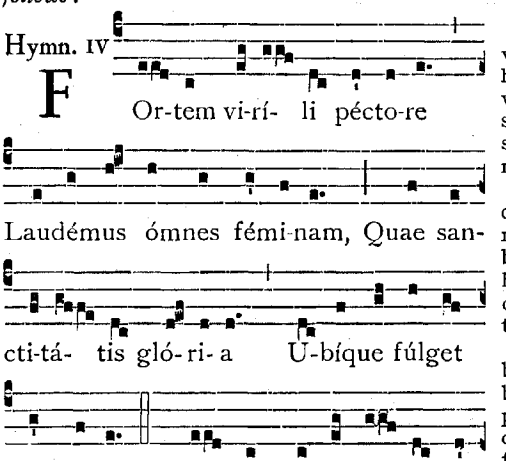
# COMMON

# 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.

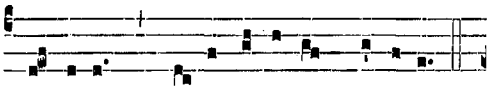
*The Hymn is sung to the melody of* Trístes érant Apóstoli. *p.* 1143, *or as follows :*




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.



nú-tri- ens, Caé-li po-tí-tur gáudi- is.



4. Rex Chríste, vír- tus fórti- um, Qui

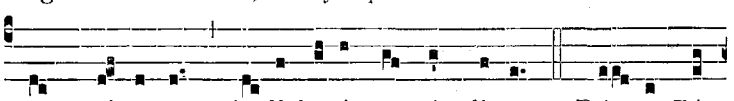


mágna só-lus éffi-cis, Hú-jus precá-

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.

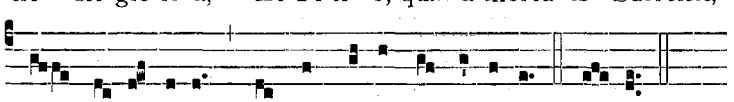
*(Trans. Caswall).*



tu, quaé-sumus, Audi benígnus súppli-ces. 5. Dé- o Pá-



tri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is Surréxit,



ac Pa-rá-cli-to, In sempi-térna saécu-la. Amen.

*From the Ascension to Pentecost, the following doxology is said :* Jésu tíbi sit glória, Qui víctor in caélum rédis, Cum Pátre et álmo Spíritu, In sempitérna saécula. Amen.

*Versicles, p.* 1308.

## *PRAYERS.*

*For a Martyr :* Deus, qui inter cétera. *p.* 1676, *omitting* (Vírginis et).

*For a Saint not a Martyr :* Exáudi nos. *p.* 1676, *omitting* (Vírginis tuae).

¶ *If a Commemoration is to be made from another Office which has the same Antiphon, the Ant.* Dáte éi. *p.* 137. ℣. Diffúsa est *or* Adjuvábit. *is said.*

### For two or more Holy Women Martyrs.

℣. Glória *and Ant.* Istárum est enim. *p.* 137.
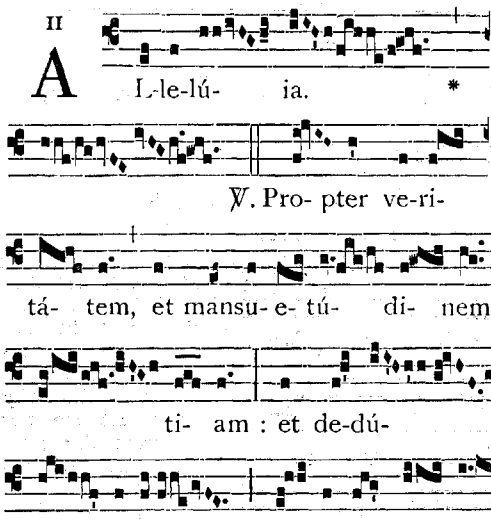
*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Da nobis, quaésumus. *p.* 1677, *omitting* (Vírginum et).

## MASS : «ME EXSPECTAVERUNT...»

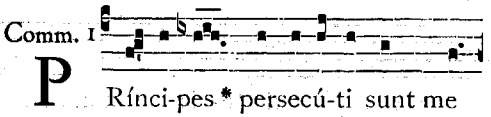
### For a Holy Woman Martyr.

*Introit.* Me exspectavérunt. *p.* 1289.
*Collect.* Deus, qui inter cétera. *p.* 1676.
*For two or more Holy Women. Collect.* Da nobis. *p.* 1677.
*Epistle.* Confitébor tibi, Dómine Rex. *p.* 1677.
*Gradual.* Dilexísti justítiam. *p.* 1301.
Allelúia, allelúia. ℣. 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. ℣. Spécie túa. *p.* 1680, *is sung; then :*

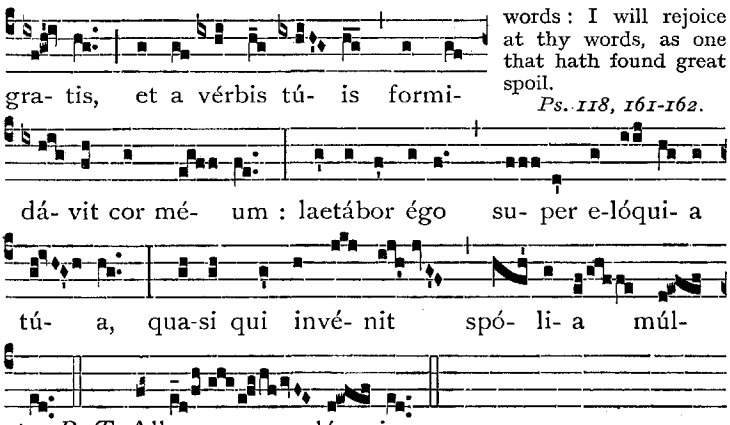



Because of truth, and meekness, and justice : and thy right hand shall conduct thee wonderfully. *Ps. 44, 5.*

*Gospel.* Símile est regnum caelórum thesáuro. *p.* 1302.
*Offertory.* Diffúsa est. *p.* 1055.
*Secret nº 14, p.* 969.
*For two or more Holy Women Martyrs. Secret nº 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




words : I will rejoice at thy words, as one that hath found great spoil. *Ps. 118, 161-162.*

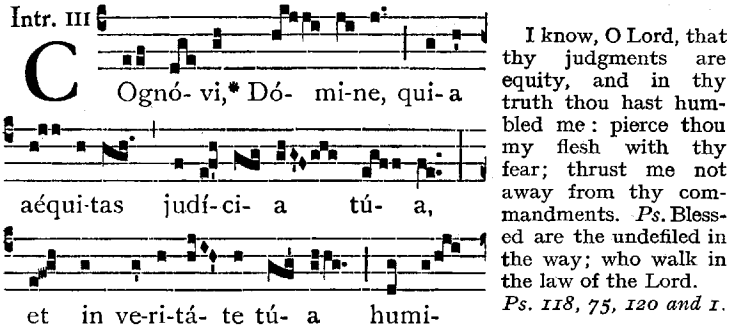
*Postcommunion nº 13, p.* 972.

*For two or more Holy Women Martyrs. Postcommunion nº 6, p.* 971.

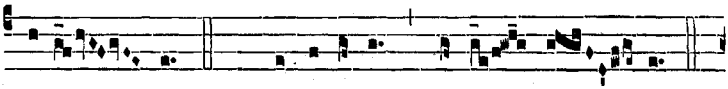
## MASS : « COGNOVI... »

### For a Holy Woman not a Martyr.

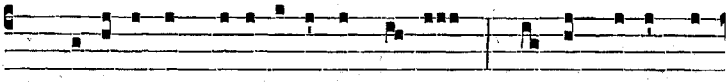
Introit originally of Saint Sabina, August 29.



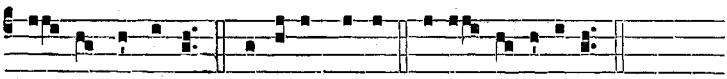

I know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me : pierce thou my flesh with thy fear; thrust me not away from thy commandments. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord. *Ps. 118, 75, 120 and 1.*



repél- las. *P. T.* Alle-lú-ia, alle- lú- ia.



*Ps.* Be- á-ti immacu-lá-ti in ví- a : * qui ámbu-lant in



lé- ge Dómi-ni. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 3rd tone. *p.* 29.

*Collect.* Exáudi nos. *p.* 1676. — *Epistle.* Mulíerem fortem. *p.* 1300.

*Gradual.* Diffúsa est. *p.* 1113.

Allelúia, allelúia. ℣. 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* ℣., * pro cujus amóre... fudísti. *are omitted.*

*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Spécie túa. *p.* 1680, *is sung ; then :* Allelúia. ℣. Propter veritátem. *p.* 1691.

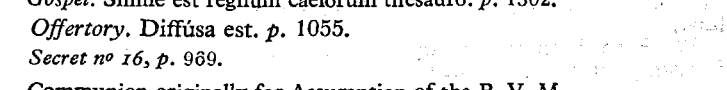
*Gospel.* Símile est regnum caelórum thesáuro. *p.* 1302.

*Offertory.* Diffúsa est. *p.* 1055.

*Secret nº 16, p.* 969.

Communion originally for Assumption of the B. V. M.

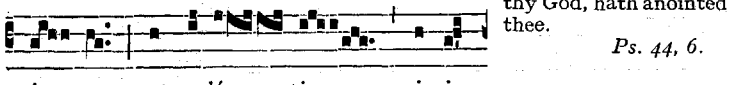
Comm. IV



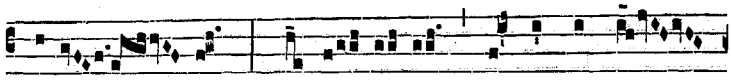
D I-lexí- sti * justí-

Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee.

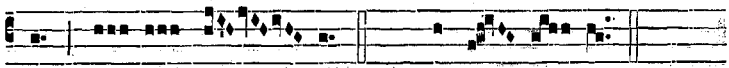
*Ps. 44, 6.*



ti- am, et odí- sti in-i-



qui-tá- tem : proptér- e- a únxit te Dé-



us, Dé- us tú- us. *P. T.* Alle- lú- ia.

*Postcommunion nº 15, p.* 973.

# COMMON

## OF THE

# DEDICATION OF A CHURCH.

The Office and Mass were composed in 608 for the consecration of St Mary of the Martyrs, in Rome, formerly the Pantheon: Pope Boniface IV had brought there many relics from the catacombs, and dedicated it to Our Lady and All Martyrs.

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.*

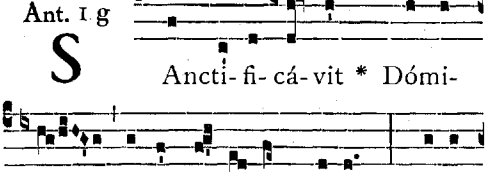
℣. Haec est dómus Dómini fírmiter aedificáta. (*P. T.* Allelúia.)

℟. Bene fundáta est supra fírmam pétram. (*P. T.* Allelúia.)

℣. This is the house of the Lord, firmly built.

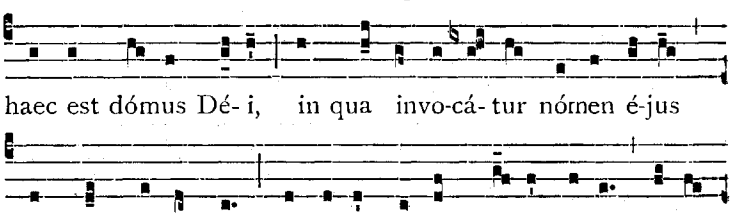
℟. Set surely on the solid rock.

At Magnif. Ant. 1 g



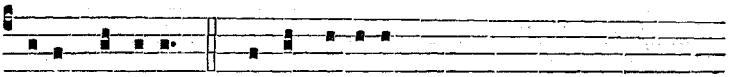

The Lord has hallowed his dwelling; for this is the house of God; there they call on his Name, of which it is written: And my Name shall be there, saith the Lord.

*II Chron. 7, 16.*





Dóminus. *P. T.* Alle- lú- ia. *Cant.* Magní- fi-cat * ánima



*mé- a* Dóminum. 2. Et exsultávit...

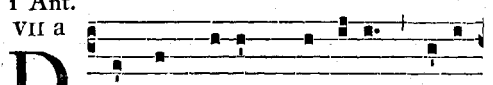
*Cant.* Magníficat. I g. *p.* 212 *or* 218.

*Prayer.* Deus, qui nobis. *p.* 1701.

*On Sunday, Commemoration of the Sunday.*

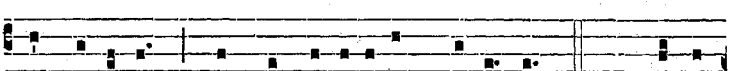
## AT SECOND VESPERS.

1 Ant.
VII a

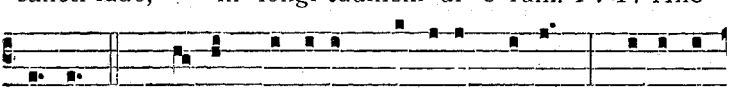


Holiness becometh thy house, O Lord, unto length of days. *Ps. 92, 5.*

Omum tú-am, Dómine, * décet



sancti-túdo, in longi-túdinem di- é- rum. *P. T.* Alle-

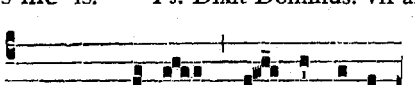


lú- ia. *Ps.* Dí-xit Dóminus Dómino mé- o : * Séde a



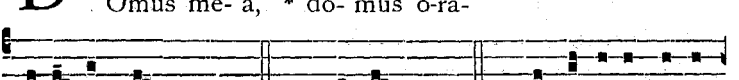
déxtris mé- is. *Ps.* Dixit Dóminus. VII a. *p.* 151.

2 Ant.
I D 2
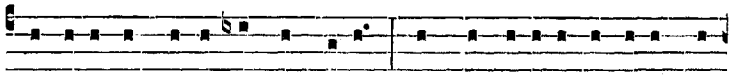


My house shall be called the house of prayer. *Isaias 56, 7.*

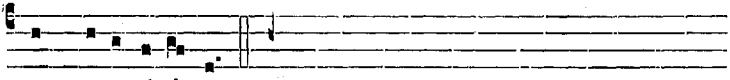
Omus mé- a, * dó- mus o-ra-



ti- ó-nis vo-cábi-tur. *P. T.* Alle-lú- ia. *Ps.* Confi-tébor tí-bi,



Dómine, in tó-to córde mé-o : * in consí-li-o justórum et



congre*ga-ti-* ó-ne. *Ps.* Confitébor. I D 2. *p.* 152.

3 Ant. I f

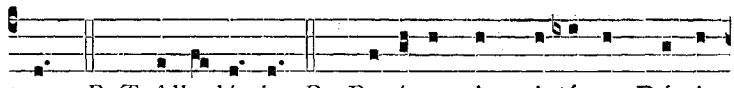


HÆC est dómus Dómi-ni * fír-

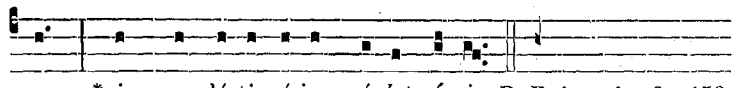
This is the house of God, firmly built; it is set surely on the solid rock.



mi-ter aedi-fi-cá-ta : bene fundáta est supra fírmam pé-



tram. *P. T.* Alle-lú- ia. *Ps.* Be-á-tus vir qui tímet Dómi-



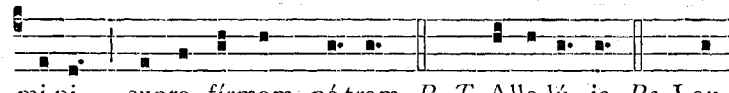
num : * in mandá-tis é-jus vó-*let* nímis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant. VIII c

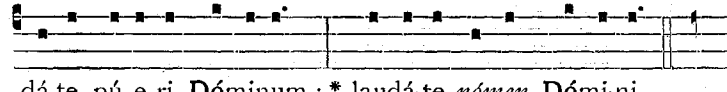


BEne fundá-ta est * dómus Dó-

The house of the Lord is set surely on the solid rock.



mi-ni supra fírmam pé-tram. *P. T.* Alle-lú- ia. *Ps.* Lau-



dá-te, pú-e-ri, Dóminum : * laudá-te *nómen* Dómi-ni.

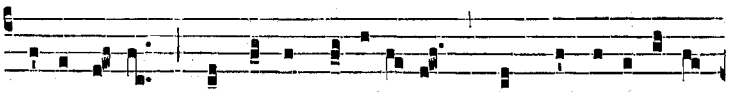
*Ps.* Laudáte, púeri. VIII c. *p.* 170.

5 Ant. I g

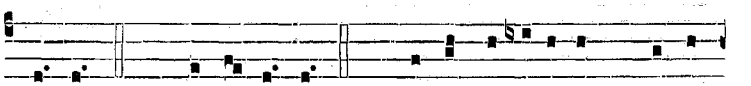


LA-pides pre-ti- ó-si * ómnes

All thy walls shall be precious stones, and the towers of Jerusalem shall be built with jewels.



mú-ri tú- i, et túrres Je-rúsa-lem gémmis aedi- fi-ca-



búntur. *P. T.* Alle- lú- ia. *Ps.* Láuda, Je-rúsa-lem, Dómi-



num : * láuda Dé-um *tú-um*, Sí-on.

*Ps.* Láuda, Jerúsalem. 1 g. *p.* 207.

**Chapter.** *Epistle.*

VIdi civitátem sanctam, Jerúsalem **novam**, † descendéntem de cae*lo a* **Deo**, * parátam sicut sponsam ornátam viro **suo**.

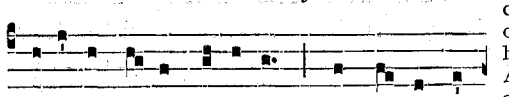
I Saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

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. 1

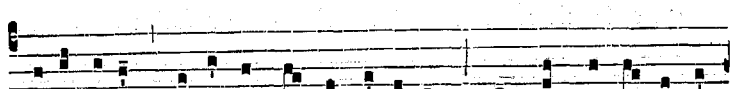


CÆléstis urbs Je-rú-sa-lem,

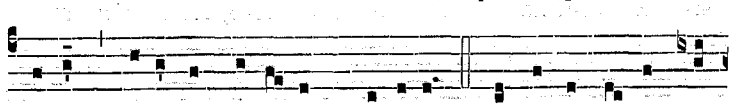


Be-á-ta pá-cis ví-si- o, Quae cél-sa de
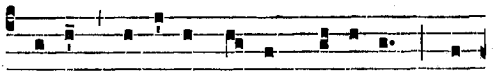
1. Blessed City, heavenly Salem, vision dear of peace and love, who, of living stones upbuilded, art the joy of heaven above, and with Angel cohorts circled, as a bride to earth dost move!



vivéntibus Sáxis ad ástra tólle-ris, Sponsaéque rí- tu cín-



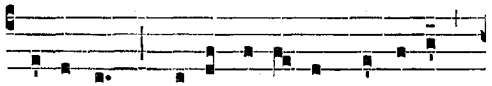
ge-ris, Mílle Ange-ló-rum míl-libus. 2. O sórte núpta pró-



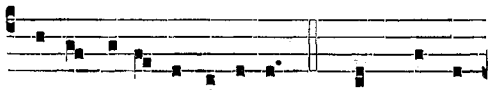
spe-ra, Do-tá-ta Pá-tris gló-ri- a, Re-



spérsa Spónsi grá-ti- a, Regína formo-



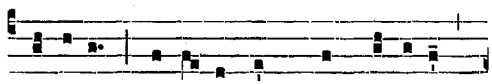
síssima, Chrísto jugá- ta Prínci-pi,



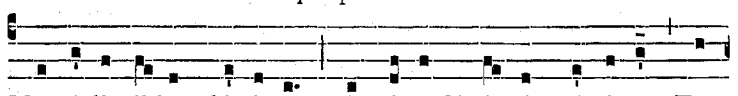
Caé-li corúsca cí-vi-tas. 3. Hic marga-



rí- tis émi-cant, Pa-téntque cúnctis



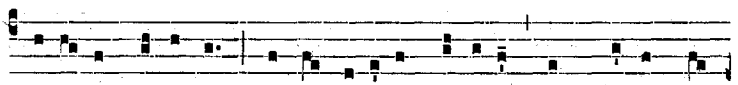
ósti- a : Virtú-te námque praévi- a



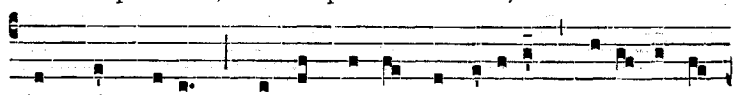
Mortá-lis il-luc dú-ci-tur, Amó-re Chrí- sti pérci-tus Tor-



ménta quísquis sústi-net. 4. Scálpri sa-lúbris íctibus, Et tun-



si- ó-ne plú-rima, Fábri po-lí-ta málle-o, Hanc sáxa mó-

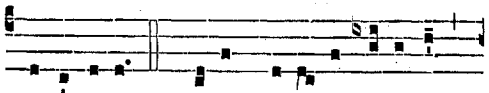


lem cónstru-unt, Aptísque júncta néxibus Locántur in

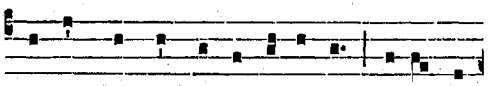
2. From celestial realms descending, bridal glory round her shed, to his presence, decked with jewels, by her Lord shall she be led: all her streets, and all her bulwarks, of pure gold are fashioned.

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. 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.

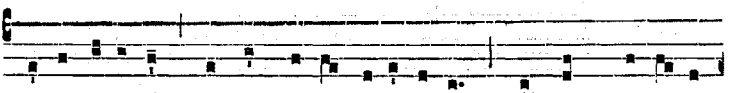


fastí-gi-o. 5. Décus Parénti débi-tum

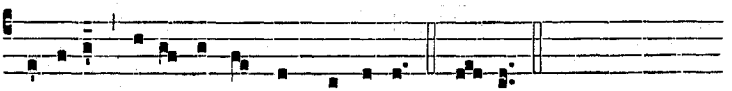


5. Laud and honour to the Father; laud and honour to the Son; laud and honour to the Spirit; ever Three and ever One: consubstantial, co-eternal, while unending ages run.
*(Trans. Neale)*

Sit usquequáque Altíssimo, Natóque



Pátris úni-co, Et íncly-to Parácli-to, Cui laus, pot-éstas,

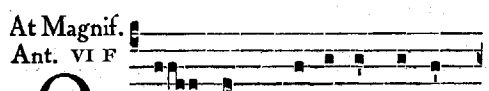


gló-ri-a Ætérna sit per saécu-la. Amen.

℣. Dómum túam, Dómine, décet sanctitúdo. (*P. T.* Allelúia.)
℟. In longitúdinem diérum. (*P. T.* Allelúia.)

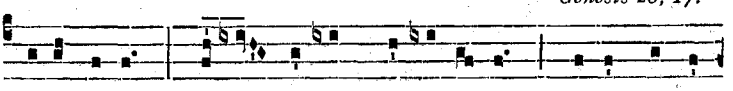
℣. Holiness becomes thy house, O Lord.
℟. For unending days.
*Ps. 92, 5.*

At Magnif. Ant. VI F

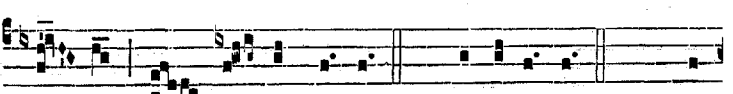


O quam me-tu-éndus est * lócus íste! ve-re non est hic á-li-ud, ni-si dómus

O how terrible is this place! Truly this is no other but the house of God, and the gate of heaven.
*Genesis 28, 17.*



Dé- i, et pór-ta caé-li. *P. T.* Alle-lú-ia. *Cant.* Ma-



gní-fi-cat * ánima *mé-a* Dóminum. 2. Et exsultávit...

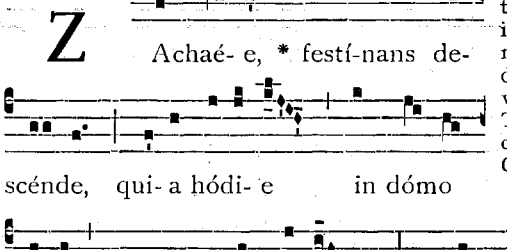
*Cant.* Magníficat. VI F. *p.* 216 *or* 219.

*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 invisibíliter, *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 :*




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.

℣. Haec est dómus Dómini firmiter aedificáta. (*P. T.* Allelúia.)

℣. This is the house of God, firmly built

℟. Bene fundáta est supra firmam pétram. (*P. T.* Allelúia.)

℟. Set surely on the solid rock.

*If this ℣. and ℟. have already been said :*

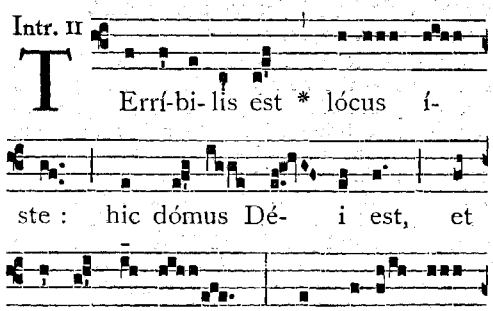
℣. Dómus méa. (*P. T.* Allelúia.)

℟. Dómus oratiónis vocábitur. (*P. T.* Allelúia.)
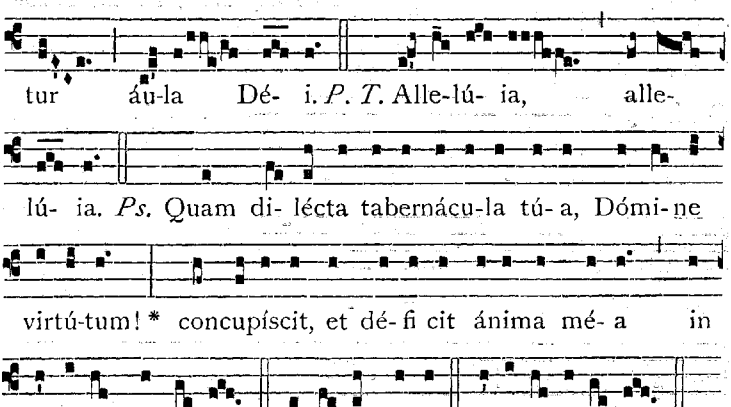
℣. My house.

℟. 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 fainteth for the courts of the Lord. *Genesis 28, 17 ; Ps. 83, 2-3.*




Glória Pátri. 2nd tone. *p.* 28.

### Collect.

DEus, qui nobis per síngulos annos hujus sancti templi tui consecratiónis réparas diem, et sacris semper mystériis repraeséntas incólumes : † exáudi preces pópuli tui, et praesta; ut, quisquis hoc templum benefícia

O God, who year by year renewest the consecration-festival of this thy holy temple, again and again summoning us, whom thou dost ever surely guard and preserve, to celebrate herein thy holy mysteries; vouchsafe graciously to hear the prayer

petitúrus ingréditur, * cuncta se impetrásse laetétur. Per Dóminum.

of thy people, and grant that whosoever shall enter into this temple to put up his petitions to thee, may rejoice in obtaining his every desire. Through Jesus Christ.

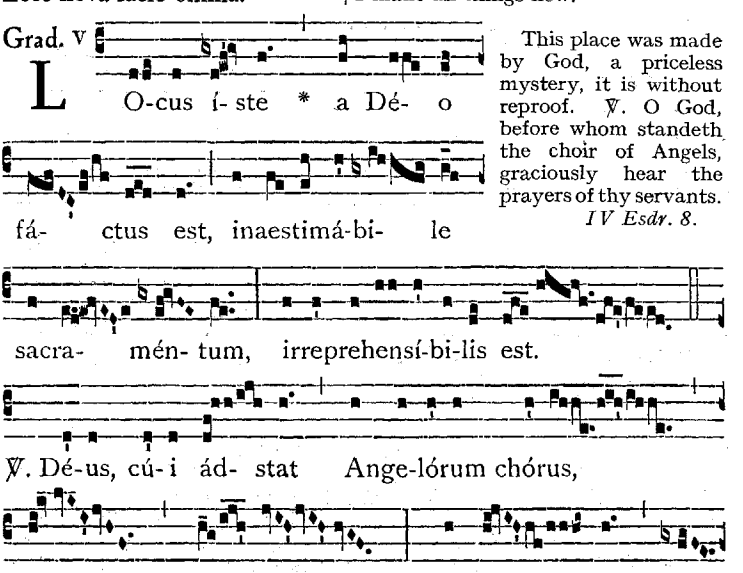
*On Sunday, the Collect of the Sunday is added.*

### Lectio libri Apocalypsis beati Joannis Apostoli.

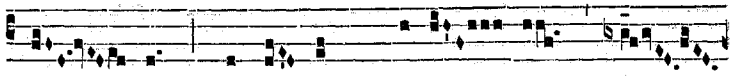
*The new Jerusalem. Apoc. 21, 2-5.*

IN diébus illis : Vidi sanctam civitátem Jerúsalem novam descendéntem de caelo a Deo, parátam sicut sponsam ornátam viro suo. Et audívi vocem magnam de throno dicéntem : Ecce tabernáculum Dei cum homínibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus : et abstérget Deus omnem lácrimam ab óculis eórum : et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno : Ecce nova fácio ómnia.

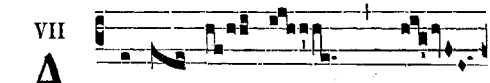
IN those days, I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them : and they shall be his people, and God himself with them shall be their God : and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new.




This place was made by God, a priceless mystery, it is without reproof. ℣. O God, before whom standeth the choir of Angels, graciously hear the prayers of thy servants. *IV Esdr. 8.*

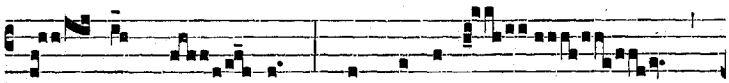



VII



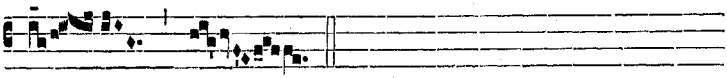

I will worship towards thy holy temple; and I will give glory to thy name. *Ps. 137, 2.*







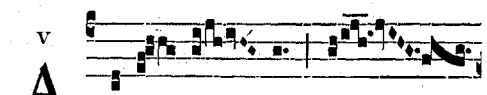


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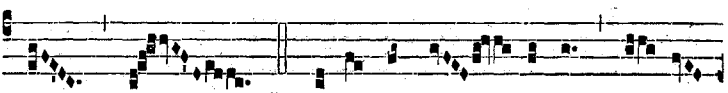
*After Septuagesima, instead of the* Allelúia *and its Verse, the Tract* Qui confídunt, *of the IV Sunday of Lent, p.* 492, *is said.*

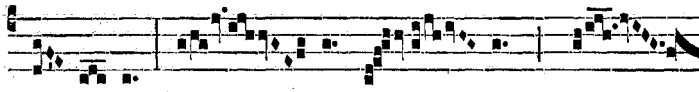
*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Adorábo. *as above, is sung ; then :*

V

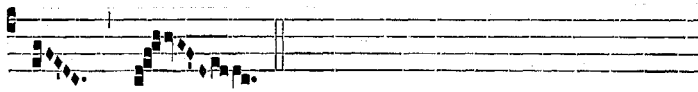



The house of the Lord is well founded upon a firm rock.





Dó- mi- ni su- pra fír- mam * pé-



tram.

### ✠ Sequentia sancti Evangelii secundum Lucam.

*Zachaeus. Luke 19, 1-10.*

IN illo témpore : Ingréssus Jesus perambulábat Jéricho. Et ecce vir nómine Zachaéus : et hic princeps erat publicanórum, et ipse dives : et quaerébat vidére Jesum, quis esset : et non póterat prae turba, quia statúra pusíllus erat. Et praecúrrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspíciens Jesus vidit illum, et dixit ad eum : Zachaée, festínans descénde; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertísset. Stans autem Zachaéus, dixit ad Dóminum : Ecce dimídium bonórum meórum, Dómine, do paupéribus : et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum : Quia hódie salus dómui huic facta est : eo quod et ipse fílius sit Abrahae. Venit enim Fílius hóminis quaérere, et salvum fácere, quod perierat.

Credo.

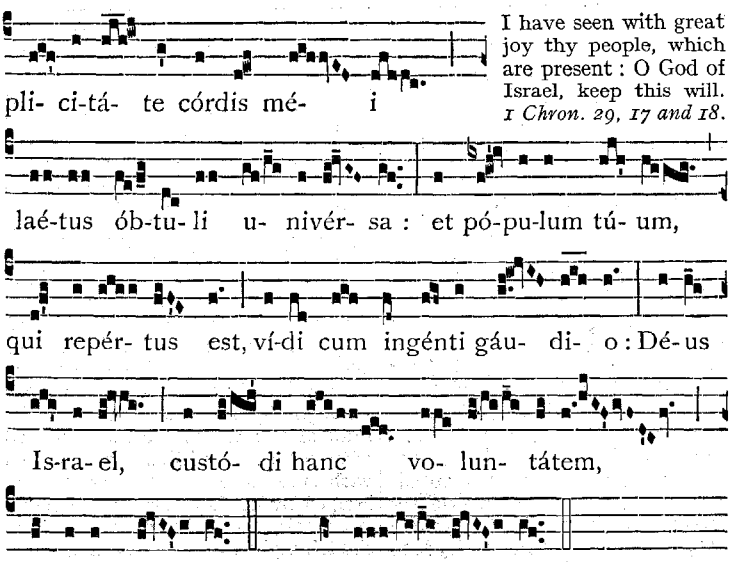
AT that time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus who he was, and he could not for the crowd, because he was of low stature. And running before, he climbed up into a sycamore-tree that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him, Zachæus, 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. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zachæus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. Jesus said to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Offert. VI



DOmine 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. *1 Chron. 29, 17 and 18.*

## Secret.

¶ *The words in brackets are said only in the church of which the Dedication is being observed.*

ANnue, quaésumus, Dómine, précibus nostris : (ut, quicúmque intra templi hujus, cujus anniversárium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi atque perfécta córporis et ánimae devotióne placeámus;) ut, dum haec vota praesséntia réddimus, ad aetérna praémia, te adjuvánte, pervenire mereámur. Per Dóminum.

BOW down thine ear, we beseech thee, O Lord, to our prayer, and (grant that all we who within the walls of this temple keep the anniversary day of its consecration, may, by full and perfect devotion, be acceptable to thee in soul and body; and) bestow upon us, who now lay our votive gifts before thee, the help of thy grace, so that we may merit to enter into joy eternal. Through Jesus.

*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.

VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere,
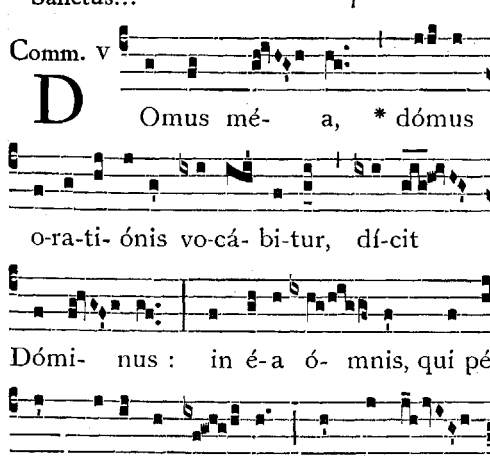
IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee,

Dómine sancte, Pater omnípotens, aetérne Deus, qui hanc oratiónis domum quam aedificávimus, bonórum ómnium largítor inhábitas; et Ecclésiam, quam ipse fundásti, incessábili operatióne sanctíficas. Haec est enim vere domus oratiónis, visibílibus aedifíciis adumbráta : templum habitatiónis glóriae tuae, sedes incommutábilis veritátis, sanctuárium aetérnae caritátis. Haec est arca quae nos a mundi eréptos dilúvio, in portum salútis indúcit. Haec est dilécta et única sponsa, quam acquisívit Christus sánguine suo, quam vivíficat Spíritu suo : cujus in sinu, renáti per grátiam tuam, lacte verbi páscimur, pane vitae roborámur, misericórdiae tuae subsídiis confovémur. Haec fidéliter in terris, sponso adjuvánte, mílitat; et perénniter in caelis, ipso coronánte, triúmphat. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

Sanctus...

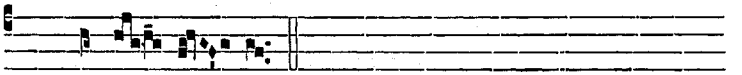
O Lord, the Holy One, Father almighty, everlasting God. Thou, the giver of all good things, dost dwell in the house of prayer that we have built; and by a continual operation dost hallow the Church that thou thyself hast founded. For this is truly the house of prayer, figured by those we see; temple 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 Throne 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 : every one that asks therein, receives; and he who seeks, finds; and he who seeks, finds; and to him who knocks, it shall be opened.

*Matth. 21, 13 and 7, 8.*



*P. T.* Alle- lú- ia.

**Postcommunion.**

DEus, qui de vivis et eléctis lapídibus aetérnum majestáti tuae praéparas habitáculum : auxiliáre pópulo tuo supplicánti; ut, quod Ecclésiae tuae corporálibus próficit spátiis, spirituálibus amplificétur augméntis. Per Dóminum.

O 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 invisibíliter ómnia cóntines, et tamen pro salúte géneris humáni signa tuae poténtiae visibíliter osténdis : † templum hoc poténtia tuae inhabitatiónis illústra, et concéde; ut omnes, qui huc deprecatúri convéniunt, * ex quacúmque tribulatióne ad te clamáverint, consolatiónis tuae benefícia consequántur. Per Dóminum.

O 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 sacrandórum tibi auctor es múnerum, effúnde super hanc oratiónis domum benedictiónem tuam : ut ab ómnibus, in ea invocántibus nomen tuum, defensiónis tuae auxílium sentiátur. Per Dóminum,

O 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.**

QUaésumus, omnípotens Deus : ut in hoc loco, quem nómini tuo indígni dedicávimus, cunctis peténtibus aures tuae pietátis accómmodes. Per Dóminum 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.

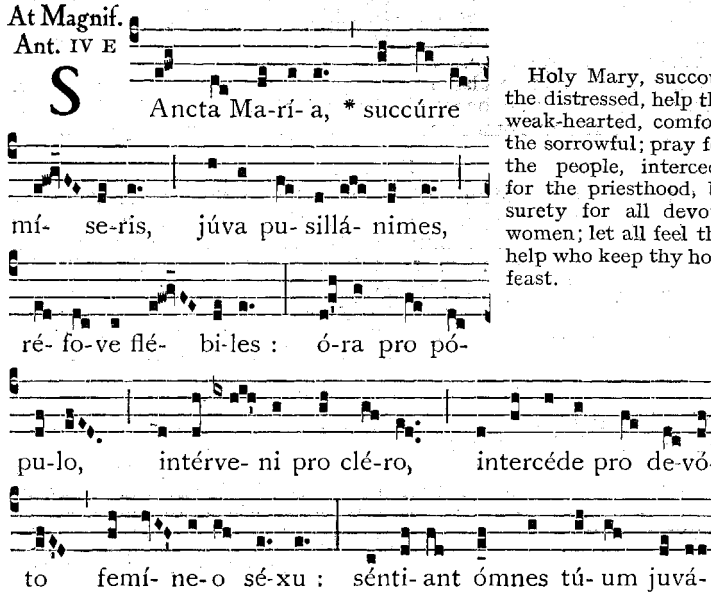
## AT FIRST VESPERS.

*Antiphons, Psalms, Chapter and Hymn of II Vespers, p.* 1710.

℣. Dignáre me laudáre te, Virgo sacráta. (*P. T.* Allelúia.)
℟. Da míhi virtútem contra hóstes túos. (*P. T.* Allelúia.)

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

At Magnif.
Ant. IV E



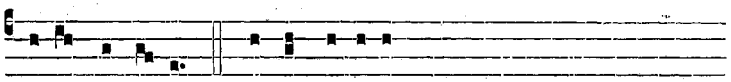

Holy Mary, succour the distressed, help the weak-hearted, comfort the sorrowful; pray for the people, intercede for the priesthood, be surety for all devout women; let all feel thy help who keep thy holy feast.



men, * qui-cúmque cé-lebrant † tú- am sánctam fe-sti-vi-



tá- tem. *P. T.* Alle- lú- ia. *Cant.* Magní- fi-cat * ánima



*mé- a* Dómi-num. 2. Et exsultávit...

*Cant.* Magníficat. IV E. *p.* 215 *or* 221.

*Prayer.* Concéde, *p.* 1718.

Feast of Our Lady of Mount Carmel. *(July 16)*



† tú-am sol-émnem commemo-ra-ti- ó-nem.
† thy solemn commemoration.

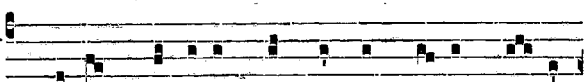
Feast of the Holy Name of Mary. *(Septemb. 12)*



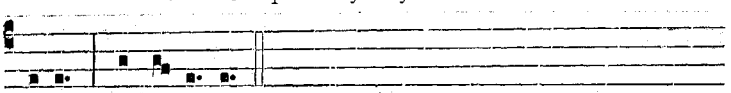
† tú- i sáncti Nómi-nis commemo-ra-ti- ó-nem.
† the commemoration of thy Holy Name,

*In some dioceses.*

Feast of Our Lady, Help of Christians *(May 24)*

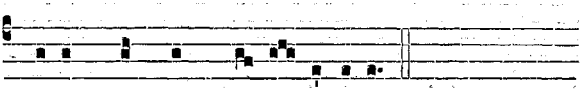


* qui-cúmque tú-um sánctum impló-rant au-xí-
* all who implore thy holy aid.



li- um. Alle-lú- ia.

Patronage of the B. V. M.



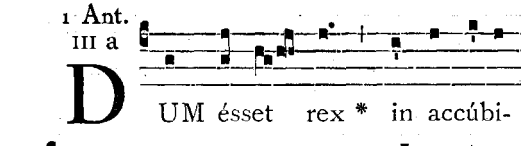
† tú-um sánctum Patro- cí-ni- um.
† thy holy Patronage.

**Compline** *of Sunday. Hymn nº 2, p.* 247.

## 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. III a

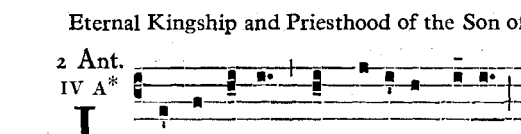



While the king was at his repose, my spikenard sent forth the odour thereof [1]. *Cant. I, II.*

*Ps.* Díxit Dóminus. III a. *p.* 148.

Eternal Kingship and Priesthood of the Son of God, Mary's Son.

2 Ant. IV A*




His left hand is under my head, and his right hand shall embrace me [2]. *Cant. 2, 6.*

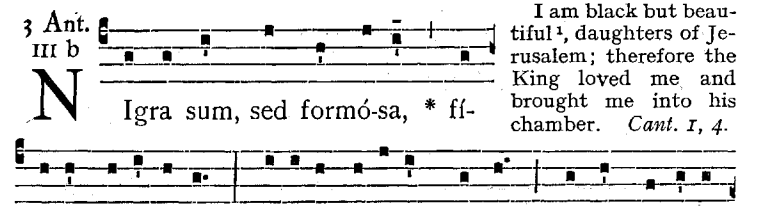
*Ps.* Laudáte, púeri. IV A*. *p.* 168.

[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.

3 Ant. III b

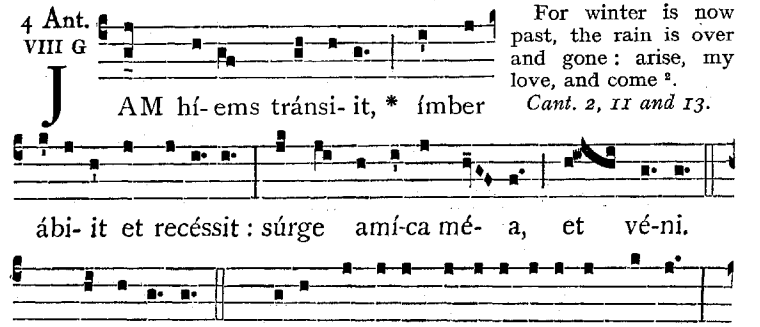



I am black but beautiful[1], daughters of Jerusalem; therefore the King loved me and brought me into his chamber. *Cant. 1, 4.*

*Ps.* Laetátus sum. III b. *p.* 187.

**Praise of Jerusalem, figure of Our Lady.**

4 Ant. VIII G




For winter is now past, the rain is over and gone: arise, my love, and come[2]. *Cant. 2, 11 and 13.*

[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.

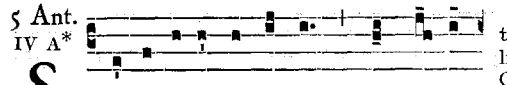


in vánum laboravérunt qui aedí-*fi-cant* é-am.

*Ps.* Nisi Dóminus. VIII G. *p.* 195.

Our Lady was the City that God jealously preserved: the Beloved to whom he assures innumerable children.

℣ Ant. IV A*

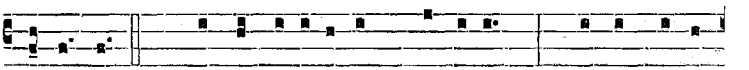


Fair and sweet wast thou made in thy delights, holy Mother of God.

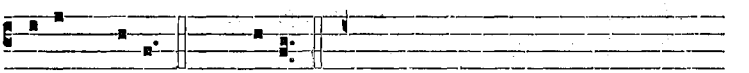
S Pe-ci- ósa fácta es * et su- á-



vis in de-lí-ci- is tú- is, sáncta Dé- i Génitrix. *P. T.* Al-



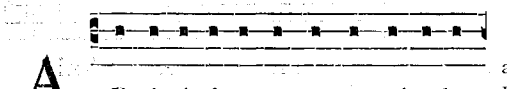
le-lú- ia. *Ps.* Láuda, Jerú*sa-lem*, Dóminum : * láuda Dé- *um*



*tú-um*, Sí- on. *or :* Sí- on. *Ps.* Láuda, Jerúsalem. IV A*. *p.* 210.

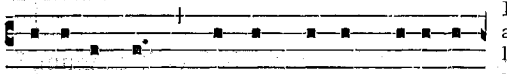
As to the Holy City, so to Our Lady, God has granted unexampled favours.

**Chapter.** *Ecclus. 24, 14.*



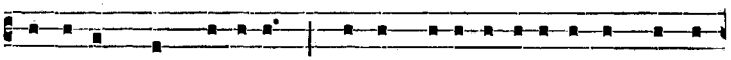
From the beginning and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him [1].

A B in-í-ti- o et ante saécu-la

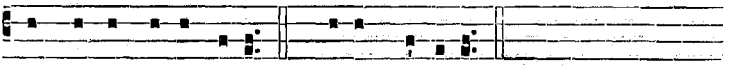


cre- á-ta sum, † et usque ad futú-rum

[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 Mediatress of all graces. (Hugueny).



saécu-lum non dé-sinam, * et in habi-ta-ti-óne sáncta có-



ram ípso mi-nistrávi. ℟. Dé-o grá-ti-as.

*Hymn.* Ave máris stélla. *p.* 1360.

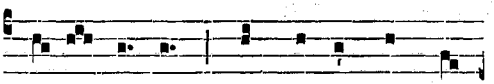
## Chant II.

**Original melody of hymn (IX-X cent. ?).**

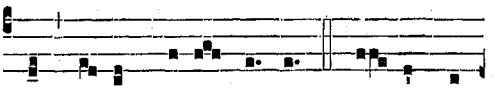
Hymn. IV



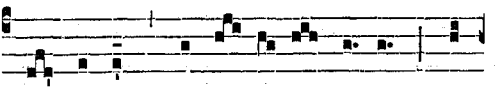
A - ve, má-ris stélla, Dé- i



Má-ter álma, Atque semper Vír-



go, Fé- lix caéli pór-ta. 2. Sú-mens íl-



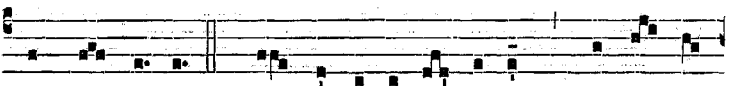
lud Ave Gabri- é- lis ó-re, Fún-



da nos in pá-ce, Mú-tans Hévae nómen. 3. Sól-ve víncla



ré- is, Pró-fer lúmen caé-cis, Má-la nóstra pél-le, Bó-na



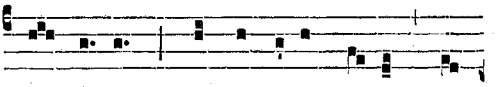
cúncta pósce. 4. **Mónstra te ésse mátrem,** Súmat per

1. Hail, thou Star of ocean, Of the Lord most high, Ever Virgin Mother, Portal of the sky.

2. Oh! by Gabriel's Ave, Utter'd long ago, Eva's name reversing, Stablish peace below.

3. Break the captive's fetters; Light on blindness pour; All our ills expelling, Every bliss implore.

4. Show thyself a Mother; Offer him our sighs, Who for us in-



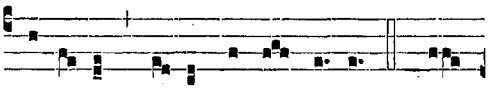
te pré-ces, Qui pro nóbis ná-tus, Tú-



lit ésse tú- us. 5. Vír-go singu- lá-



ris, Inter ómnes mí- tis, Nos cúlpis



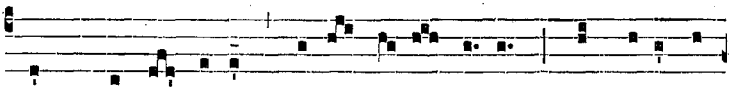
so-lú-tos, Mí- tes fac et cástos. 6. Ví-

carnate Did not thee despise.

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.



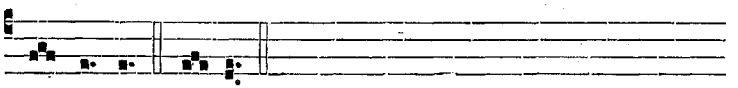
tam praésta pú-ram, I-ter pá-ra tú-tum, Ut vidéntes



Jé-sum Semper collae-témur. 7. Sit laus Dé- o Pátri,



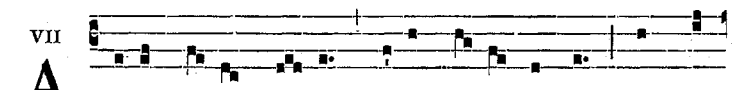
Súmmo Chrí-sto dé-cus, Spi-rí-tu- i Sáncto, Trí-bus hó-



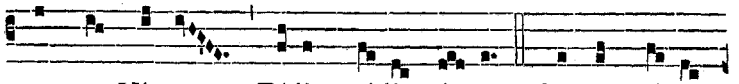
nor ú-nus. Amen.

**Chant III.**

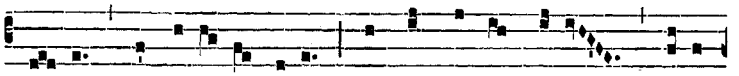
VII



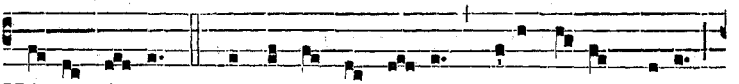
A -ve, má-ris stél- la, Dé- i Má-ter álma, Atque



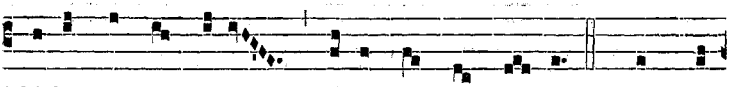
semper Vírgo, Fé-lix caé-li pór-ta. 2. Súmens íl-lud



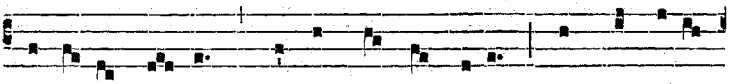
A-ve Gabri-é-lis óre, Fúnda nos in páce, Mútans



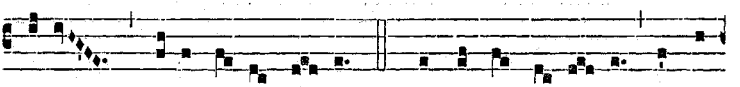
Hévae nó-men. 3. Sólve víncla ré- is, Prófer lúmen caécis,



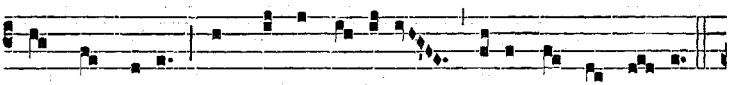
Má-la nóstra pélle, Bóna cúncta pó-sce. 4. **Mónstra**



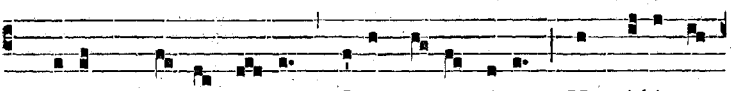
**te ésse má-trem,** Súmat per te préces, Qui pro nóbis



nátus, Tú-lit ésse tú- us. 5. Vírgo singu-lá- ris, Inter



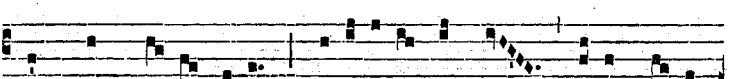
ómnes mí-tis, Nos cúlpis so-lútos, Mí-tes fac et cá-stos.



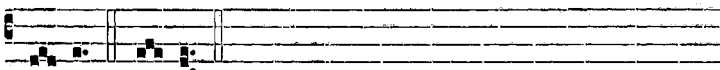
6. Ví-tam praésta pú- ram, Iter pá-ra tútum, Ut vidéntes



Jésum Semper collae-té-mur. 7. Sit laus Dé- o Pá-tri,



Súmmo Chrísto décus, Spi-rí-tu- i Sáncto, Tríbus hó-nor

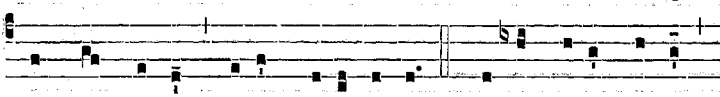


ú-nus. Amen.

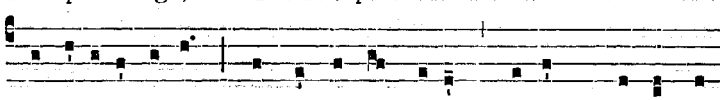
## Chant IV.



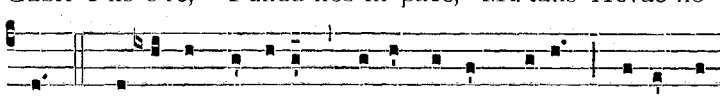
I A -ve, má-ris stélla, Dé- i Má-ter álma, Atque



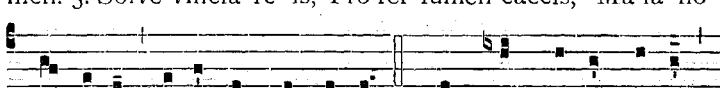
semper Vírgo, Fé-lix caéli pórta. 2. Súmens íllud Ave



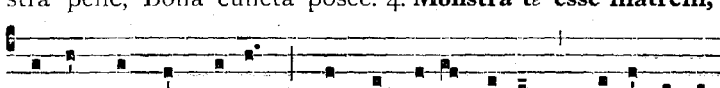
Gabri-é-lis ó-re, Fúnda nos in páce, Mú-tans Hévae nó-



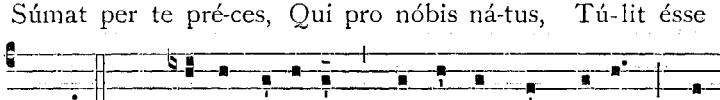
men. 3. Sólve víncla ré- is, Pró-fer lúmen caécis, Má-la nó-



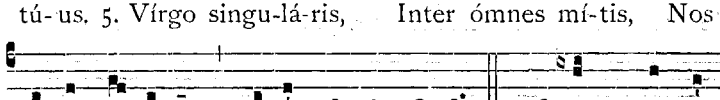
stra pélle, Bóna cúncta pósce. 4. **Mónstra te ésse mátrem,**



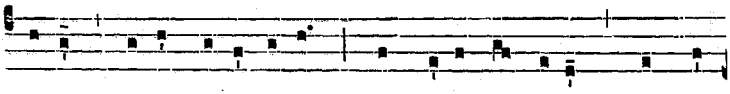
Súmat per te pré-ces, Qui pro nóbis ná-tus, Tú-lit ésse



tú-us. 5. Vírgo singu-lá-ris, Inter ómnes mí-tis, Nos



cúlpis so-lú-tos, Mí-tes fac et cástos. 6. Ví-tam praésta



pú-ram, I-ter pá-ra tú-tum, Ut vidéntes Jésum, Semper



collaetémur. ℣. Sit laus Dé- o Pátri, Súmmo Chrísto dé-



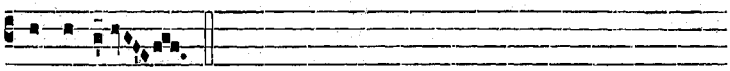
cus, Spi-rí-tu- i Sáncto, Tríbus hónor únus. Amen.

*Out of Paschal Time.*



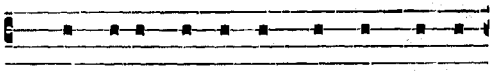
℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

℣. Di-gnáre me laudá- re te, Vírgo
℟. Da míhi vir-tú-tem contra hóstes



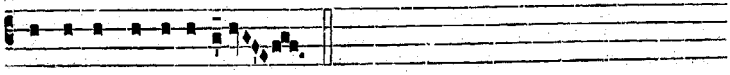
sacrá-ta.
tú- os.

*In Paschal Time.*



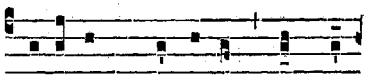
℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

℣. Di-gnáre me laudá- re te, Vírgo
℟. Da míhi vir-tú-tem contra hóstes



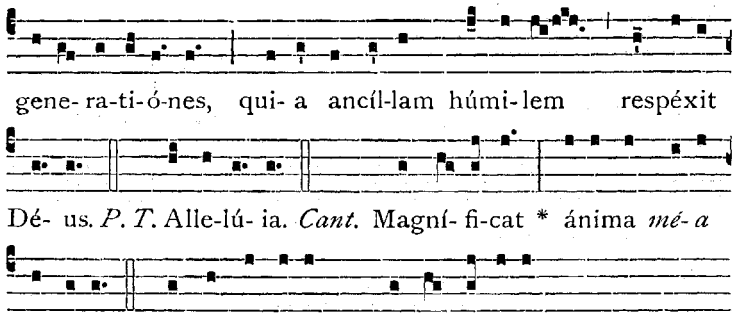
sacrá-ta, allelú-ia.
tú- os, allelú-ia.

At Magnif Ant. VIII G



B E-á-tam me dí-cent*ómnes

All generations shall call me blessed, for God has looked upon his lowly handmaiden. *Magnificat.*




Dóminum. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

**Prayer.**

COncéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére : † et, gloriósa beátae Maríae semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum.

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. Through Jesus...

Benedicámus Dómino IV. *p.* 140.

## AT MASS.

*Introit.* Sálve, sáncta párens. *p.* 1404.

*Collect.* Concéde nos. *as above.*

**Lectio libri Sapientiae.**

*The place of Our Lady in the Church. Ecclus. 24, 14-16.*

AB inítio, et ante saécula creáta sum, et usque ad futúrum saéculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illíus, et in plenitúdine sanctórum deténtio mea.

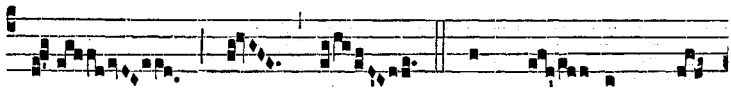
FRom the beginning and before the world was I created, and unto the world, to come I shall not cease to be; and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

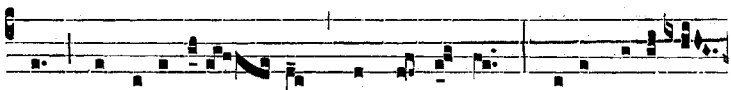
*Gradual.* Benedícta. *p.* 1405.

IV




After child-birth thou didst remain a pure virgin : O Mother of God, intercede for us.










**In Advent,** *instead of the preceding,* Allelúia, allelúia. ℣. Ave María. *p.* 1116, *is said :*

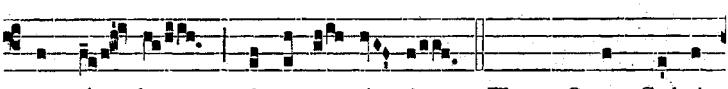
**After Septuagesima,** *the* Allelúia *and its Verse are omitted, and there is said :*

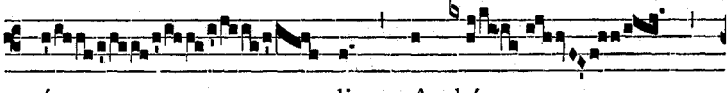
Tract II

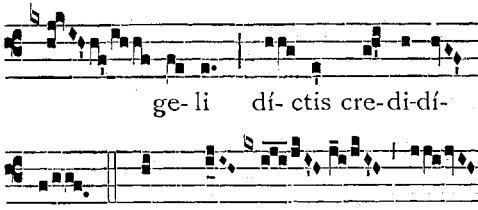



O Virgin Mary, rejoice; for it is thou alone who hast destroyed all heresies. ℣. 2. The words of Gabriel the Archangel thou didst believe.



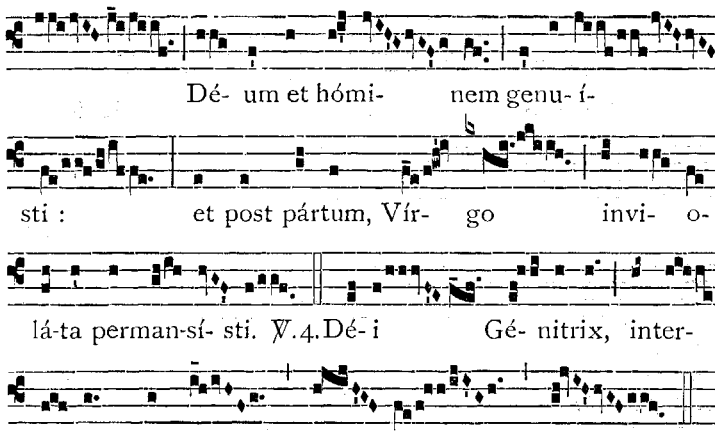






℣. 3. Him who is both God and Man thou didst conceive: and after child-birth a pure virgin didst remain. ℣. 4. O Mother of God, intercede for us.

sti. ℣. 3. Dum Vír- go




**In Paschal Time,** *the Gradual is omitted.* Allelúia, allelúia. ℣. Vírga Jésse. *p.* 1116, *is sung; then :* Allelúia. ℣. Ave María. *p.* 1116.

## ✠ Sequentia sancti Evangelii secundum Lucam.

*True blessedness. Luke 11, 27-28.*

IN illo témpore : Loquénte Jesu ad turbas, extóllens vocem quaedam múlier de turba, dixit illi : Beátus venter, qui te portávit, et úbera, quae suxísti. At ille dixit : Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud. Credo.

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, María. *p.* 297.

*Secret.* Tua, Dómine. *p.* 691.

*Preface of the B. V. M.* Et te in Festivitáte. *p.* 13.

*Communion.* Beáta víscera. *p.* 1409.
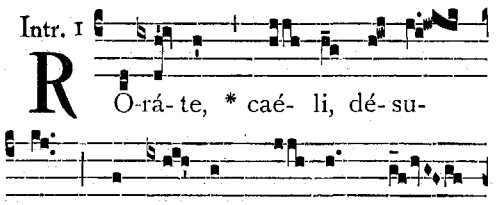
*Postcommunion.* Sumptis, Dómine. *p.* 692.

# MASSES OF THE B. VIRGIN

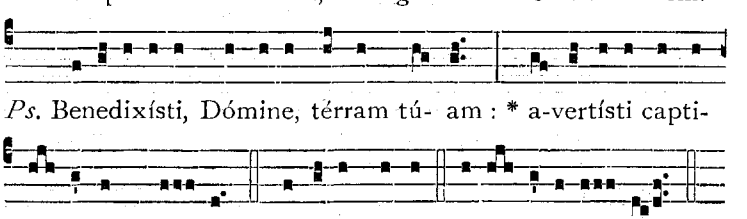
## for the various Seasons of the Year.

### I. IN ADVENT.

Intr. I




Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. *Ps.* Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. *Is., 45, 8; Ps. 84, 2.*

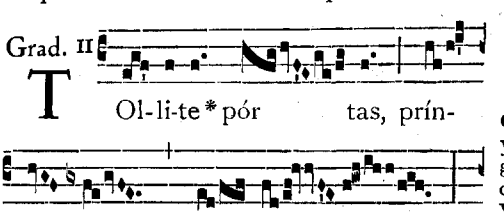



Glória Patri. 1st tone. *p.* 28.

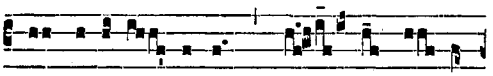
*Collect.* Deus, qui de beátae. *p.* 262.

*Epistle.* Locútus est Dóminus. *p.* 1113.

Grad. II

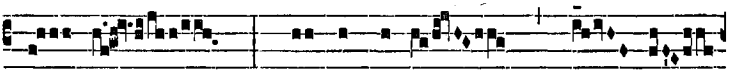



Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. ℣. Who shall ascend into the mountain of



et e-levá- mi-ni, pór- tae ae- ter-

the Lord, or who shall stand in his holy place? The innocent in hands and clean of heart. *Ps. 23, 7 and 3-4.*



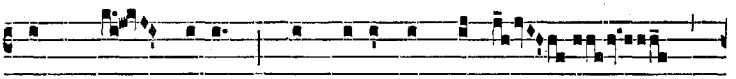
ná- les : et intro- í- bit



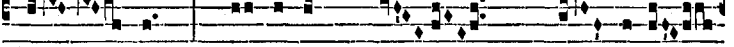
Rex gló- ri-ae.



℣. Quis ascéndet in móntem Dó- mi- ni?



aut quis stábit in lóco sáncto é-



jus? Inno-cens má- nibus



et múndo * cór-de.

Allelúia, allelúia. ℣. Ave, María. *p.* 1116.

*Gospel.* Missus est. *p.* 1117.

*Offertory.* Ave, María. *p.* 297.

*Secret.* In méntibus nostris. *p.* 265.

*Preface of the B. V. M.* Et te in Veneratióne. *p.* 13.

*Communion.* Ecce vírgo. *p.* 298.

*Postcommunion.* Grátiam tuam. *p.* 267.

## II. FROM CHRISTMAS TO THE PURIFICATION.

*Introit.* Vúltum túum. *p.* 1112.

*Collect.* Deus, qui salútis. *p.* 408.

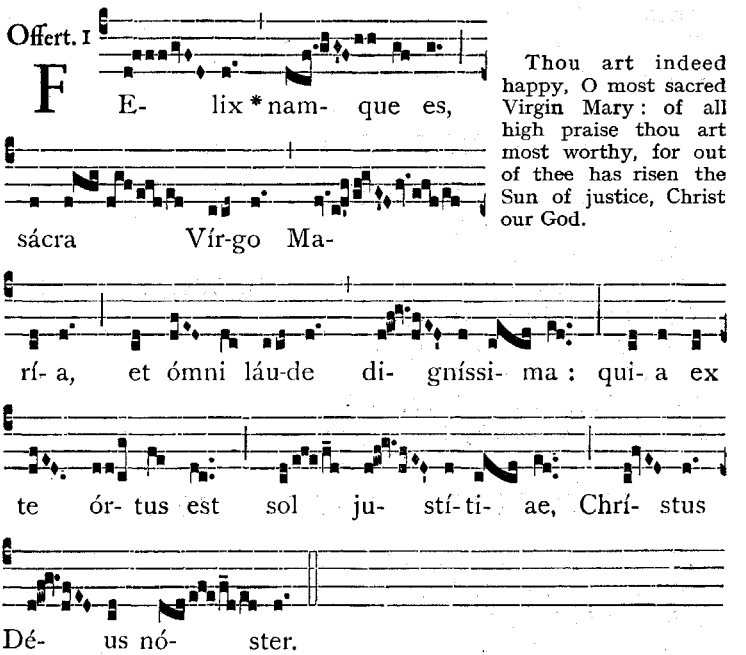
*Epistle.* Appáruit benígnitas. *p.* 316.

*Gradual.* Speciósus fórma. *p.* 354.

Allelúia, allelúia. ℣. Post pártum. *p.* 1719.

*After Septuagesima, the* Allelúia *and its Verse are omitted, and the Tract* Gáude María. *p.* 1719, *is said.*

*Gospel.* Pastóres loquebántur. *p.* 317.




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.

*Secret.* Tua, Dómine, propitiatióne. *p.* 412.

*Communion.* Beáta víscera. *p.* 1409.

*Postcommunion.* Haec nos commúnio. *p.* 413.

## III. FROM THE PURIFICATION TO EASTER.

*Introit.* Sálve, sáncta párens. *p.* 1404.
*Collect.* Concéde nos. *p.* 1718.
*Epistle.* Ab initio. *p.* 1718.
*Gradual.* Benedícta. *p.* 998.
Allelúia, allelúia. ℣. Vírga Jésse. *p.* 1116.
*After Septuagesima, the* Allelúia *and its Verse are omitted, and the Tract* Gáude, María. *p.* 1719, *is said.*
*Gospel.* Loquénte Jesu. *p.* 1720.
*Offertory.* Félix namque es. *p.* 1723.
*Secret.* Tua, Dómine. *p.* 691.
*Communion.* Beáta víscera. *p.* 1409.
*Postcommunion.* Sumptis, Dómine. *p.* 692.

## IV. IN PASCHAL TIME.

*Introit.* Sálve, sáncta párens. *p.* 1404.
*Collect.* Concéde nos. *p.* 1718.
*Epistle.* Ab initio. *p.* 1718.
Allelúia, allel. ℣. Vírga Jésse. *p.* 1116. Allelúia. ℣. Ave, María. *p.* 1116.
*Gospel.* Stabant juxta crucem. *p.* 1426.
*Offertory.* Beáta es. *p.* 1408.
*Secret.* Tua, Dómine. *p.* 691.
*Communion.* Beáta víscera. *p.* 1409.
*Postcommunion.* Sumptis, Dómine. *p.* 692.

## V. FROM PENTECOST TO ADVENT.
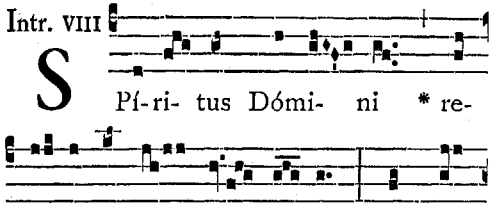
*Introit.* Sálve, sáncta párens. *p.* 1404.
*Collect.* Concéde nos. *p.* 1718.
*Epistle.* Ab initio. *p.* 1718.
*Gradual.* Benedícta. *p.* 998.
Allelúia, allelúia. ℣. Post pártum. *p.* 1719.
*Gospel.* Loquénte Jesu. *p.* 1720.
*Offertory.* Ave, María. *p.* 1116.
*Secret.* Tua, Dómine. *p.* 691.
*Communion.* Beáta víscera. *p.* 1409.
*Postcommunion.* Sumptis, Dómine. *p.* 692.

# VOTIVE MASSES.

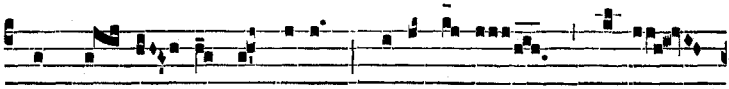
## *MASS OF THE HOLY GHOST.*

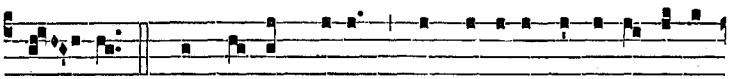
### I. During the Year.

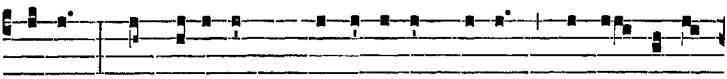
Intr. VIII

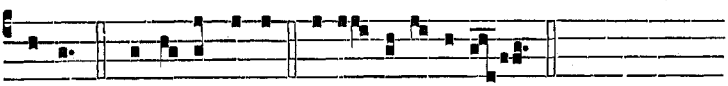



The Spirit of the Lord hath filled the whole earth : and that which containeth all things hath knowledge of the voice. *Ps.* Let God arise, and his enemies be scattered : and let them that hate him fly before his face. *Wisdom 1, 7 and Ps. 67.*




Glória Pátri. 8th tone. *p.* 30.

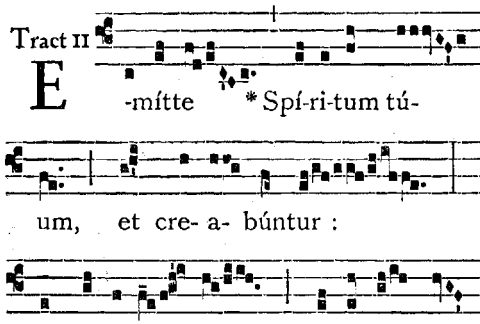
*Collect.* Deus, qui corda fidélium. *p.* 759.

*Epistle of Whit Tuesday, p.* 775.

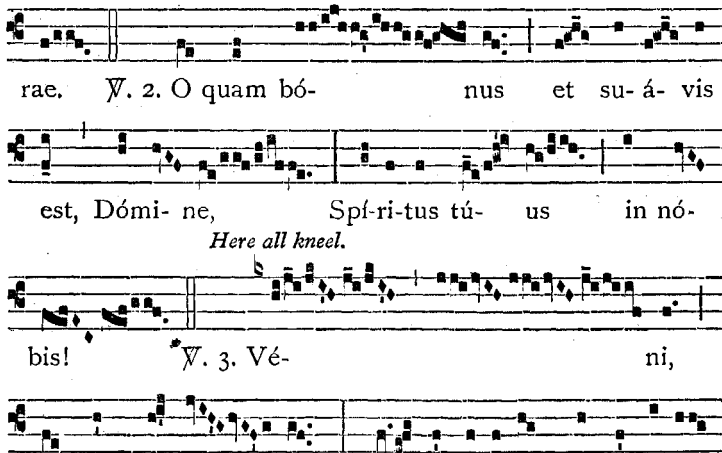
*Gradual.* Beáta gens. *p.* 924.

Allelúia, allelúia. ℣. Véni, Sáncte Spíritus. *p.* 760.

*After Septuagesima, instead of the* Allelúia *and its Verse, there is said :*



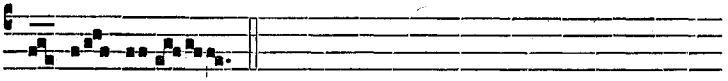

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. *Ps. 103, 30.* ℣. 2. O how good and sweet, O Lord, is thy Spirit within us. ℣. 3. Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.




*Here all kneel.*

*Gospel.* Si quis díligit me. *p.* 763.

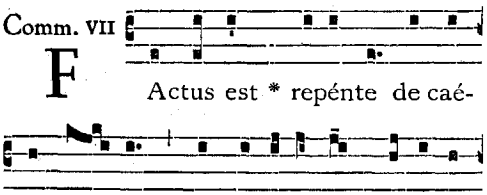
*Offertory*. Confírma hoc, Déus. *p.* 763, *with the following ending :*



mú- ne- ra.
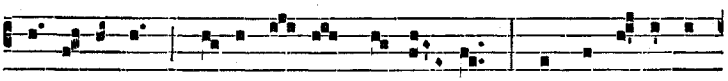
*Secret.* Múnera. *p.* 764 *and Preface that follows.*

Comm. VII

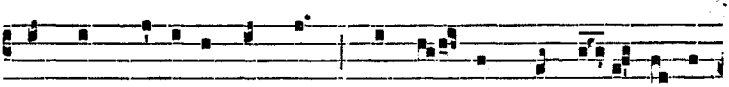


F Actus est * repénte de caé- lo só- nus adve-ni-éntis spí-ri-tus

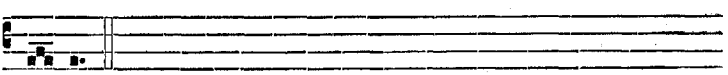
There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting; and they were all filled with the Holy Ghost, speaking the wonderful works of God. *Epistle, p.* 759.



ve-heméntis, u-bi é- rant se-dén- tes : et replé- ti sunt



ómnes Spí-ri-tu Sáncto, loquén- tes magná- li- a



Dé- i.

*Postcommunion.* Sancti Spíritus. *p.* 765.

## II. In Paschal Time.

*Introit.* Spíritus Dómini. *p.* 758.

*Collect.* Deus, qui corda fidélium. *p.* 759.

*Epistle of Whit Tuesday, p.* 776.

Allelúia, allelúia. ℣. Emítte Spíritum túum. *p.* 760. *Then :* Allelúia. ℣. Véni, Sáncte Spíritus. *p.* 760.

*Gospel.* Si quis díligit me. *p.* 763.

*Offertory*. Confírma hoc, Déus. *p.* 763.

*Secret.* Múnera. *p.* 764 *and Preface that follows.*
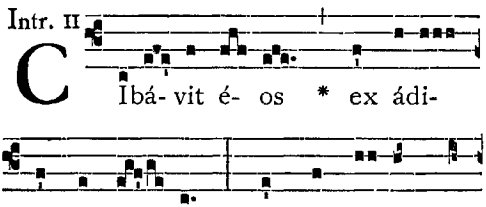
*Communion.* Fáctus est repénte. *p.* 764.

*Postcommunion.* Sancti Spíritus. *p.* 765.

# *MASS OF THE BLESSED SACRAMENT.*

## I. During the Year.

Intr. II

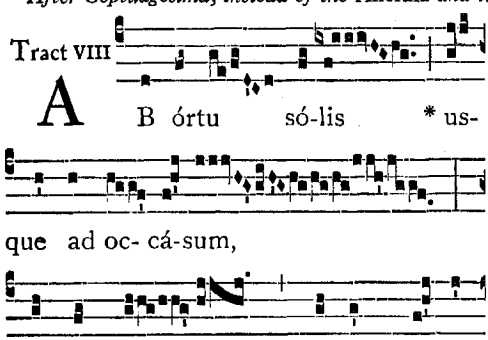



He fed them with the fat of wheat, and filled them with honey out of the rock. *Ps.* Rejoice to God our helper; sing aloud to the God of Jacob. *Ps. 80, 17 and 2.*

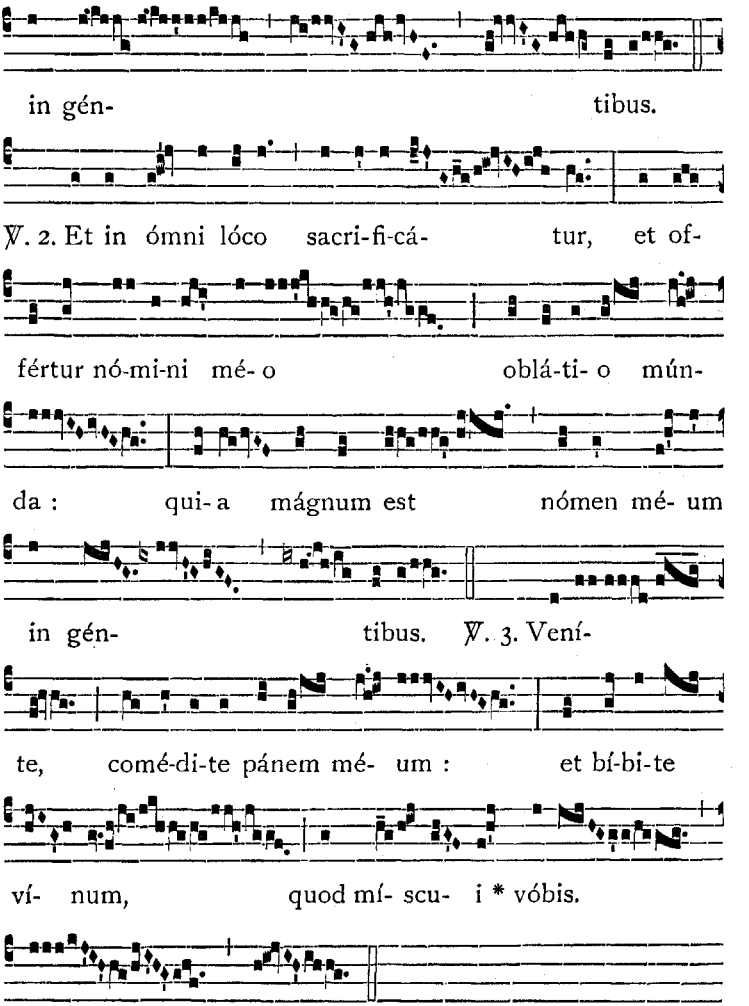
*Collect, Epistle, Gradual,* Allelúia. *as on the feast, p.* 792 *and following.*

*After Septuagesima, instead of the* Allelúia *and its Verse, there is said:*

Tract VIII




From the rising of the sun even to the going down, my name is great among the gentiles. ℣. 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 1, 11.* ℣. 3. Come, eat my bread : and drink the wine, which I have mingled for you. *Proverbs 9, 5.*




*Gospel.* Dixit Jesus turbis. *p.* 800.

*Offertory.* Sacerdótes. *p.* 800. Allelúia *is omitted at the end.*

*Secret.* Ecclésiae. *p.* 801.

*Preface of Christmas, p.* 314. *In some dioceses, Preface of the Blessed Sacrament, p.* 801, *or in other dioceses, Preface as below :*

## Preface.

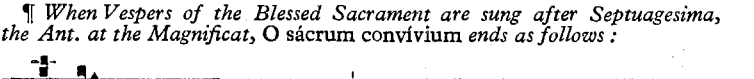
VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum. Qui remótis carnálium victimárum umbris, Corpus et Sánguinem suum nobis in sacrifícium commendávit, ut in omni loco offerátur nómini tuo, quae tibi sola complácuit, oblátio munda. In hoc ígitur inscrutábilis sapiéntiae et imménsae caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirabíliter operári, ipse ófferens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invítat convívium, in quo ipse cibus noster súmitur, recólitur memória passiónis ejus, mens implétur grátia, et futúrae glóriae nobis pignus datur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes : Sanctus.

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.* Quotiescúmque. *p.* 802, *omitting* Allelúia *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 convívium *ends as follows :*



† pignus dá- tur.

## II. In Paschal Time.

*Introit.* Cibávit éos. *p.* 792. *Collect and Epistle that follow.*

Allelúia, allelúia. ℣. Cognovérunt. *p.* 689.

Allelúia. ℣. Cáro méa. *p.* 794.

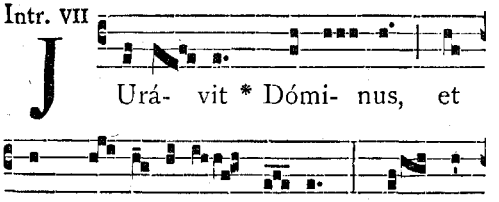
*Gospel, Offertory and Secret, p.* 800.

*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




The Lord hath sworn and he will not repent : Thou art a priest for ever according to the order of Melchisedech. *Ps.* The Lord said to my Lord : Sit thou at my right hand. *Ps. 109, 4 and 1.*

Glória Pátri. 7th tone. *p.* 30.

## Collect.

DEus, qui, ad majestátis tuae glóriam et géneris humáni salútem, Unigénitum tuum summum atque aetérnum constituísti Sacerdótem : † praesta; ut, quos minístros et mysteriórum suórum dispensatóres elégit, * in accépto ministério adimpléndo fidéles inveniántur. Per eúmdem Dóminum.
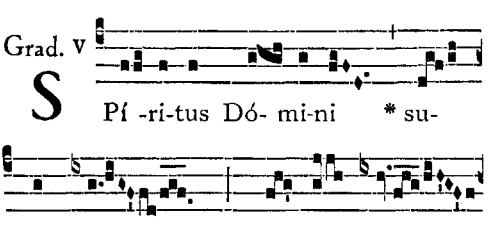
O God who for the glory of thy Majesty and the salvation of mankind hast ordained thine Only Begotten Son as our Eternal High Priest, grant that those whom he has chosen to be the ministers and stewards of his mysteries may be found faithful to the calling which they have received. Through the same our Lord.

## Lectio Epistolae B. Pauli Apostoli ad Hebraeos.

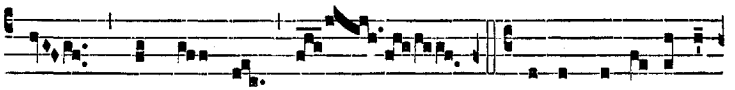
*Jesus Christ, our High Priest. Hebrews, 5, 1-11.*

FRatres : Omnis póntifex, ex homínibus assúmptus, pro homínibus constitúitur in iis, quae sunt ad Deum, ut ófferat dona, et sacrifícia pro peccátis : qui condolére possit iis, qui ignórant, et errant : quóniam et ipse circúmdatus est infirmitáte : et proptérea debet, quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret, sed qui locútus est ad eum : Fílius meus es tu; ego hódie génui te. Quemádmodum et in álio loco dicit : Tu es sacérdos in aetérnum secúndum órdinem Melchísedech. Qui in diébus carnis suae preces supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrymis ófferens, exaudítus est pro sua reveréntia. Et quidem, cum esset Fílius Dei, dídicit ex iis, quae passus est, obediéntiam : et consummátus, factus est, ómnibus obtemperántibus sibi, causa salútis aetérnae, appellátus a Deo póntifex juxta órdinem Melchísedech. De quo nobis grandis sermo, et ininterpretábilis ad dicéndum.

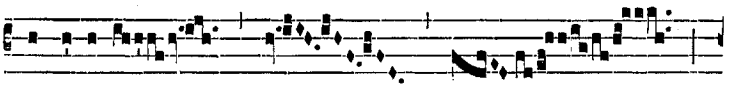
BRethren, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins : who can have compassion also on them that are ignorant and that err : because he himself also is compassed with infirmity. And therefore he ought, 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. ℣. To preach the gospel to the poor he hath sent me, to heal the contrite of heart. *Luke 4, 18.*



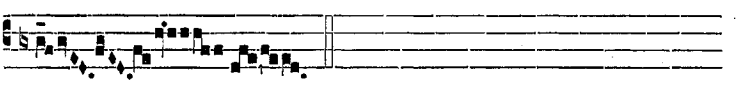
únxit me. ℣. Evange-li-zá-re



paupé-ribus



mí- sit me, saná-re contrí- tos * cór- de.
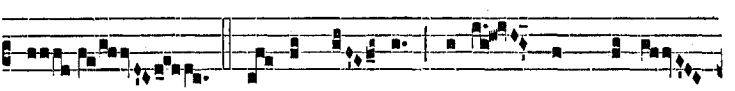


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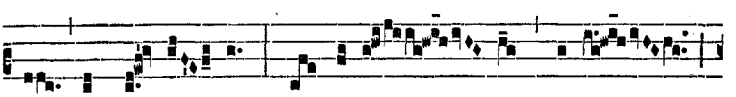


A Lle- lú-ia. * *ij.*

Jesus, for that he continueth for ever, hath an everlasting priesthood. *Hebr. 7, 24.*



℣. Jé- sus au- tem, é-o quod máne-



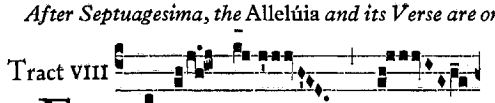
at in ae-tér- num, sempi-tér- num hábet *



sacerdó- ti-um.
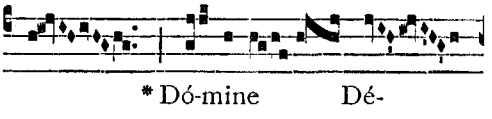
*After Septuagesima, the* Allelúia *and its Verse are omitted, and there is sung :*

Tract VIII



E Xsúr- ge,
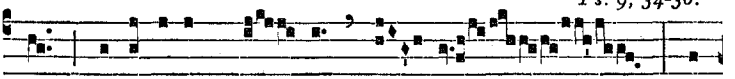
Arise, O Lord God, let thy hand be exalted : forget not the poor. ℣. Behold, for thou considerest labour



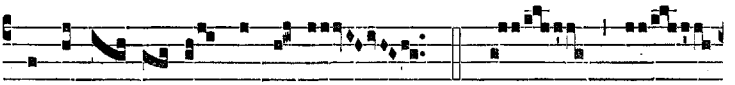
and sorrow. ℣. To thee the poor man is left: thou wilt be a helper to the orphan.

*Ps. 9, 34-36.*

* Dó-mine Dé-



us, exaltétur má- nus tú- a : ne



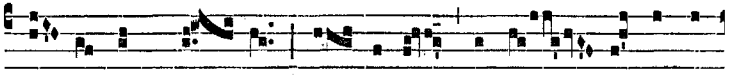
obli-vi- scá- ris páupe-rum. ℣. Ví-



de quóni- am tu la- bó- rem



et do- ló- rem con-sí-de- ras. ℣. Tí- bi de-re-
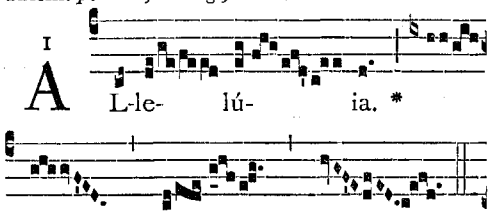


lí-ctus est páu- per : ór-phano tu é- ris * adjú-



tor.

*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Jésus autem. *p.* 1733, *is sung; then :*
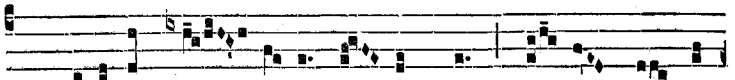


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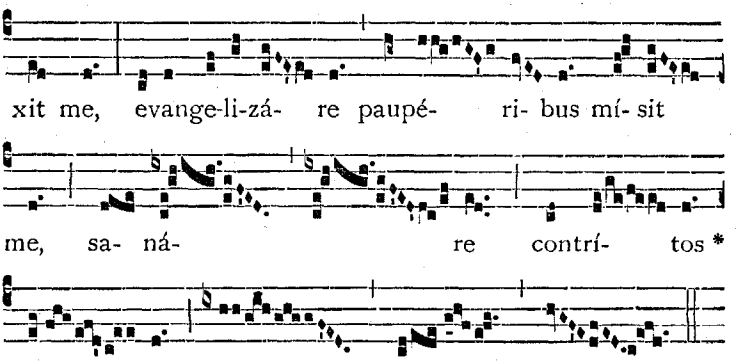
A L-le- lú- ia. *

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.

*Luke 4, 18.*

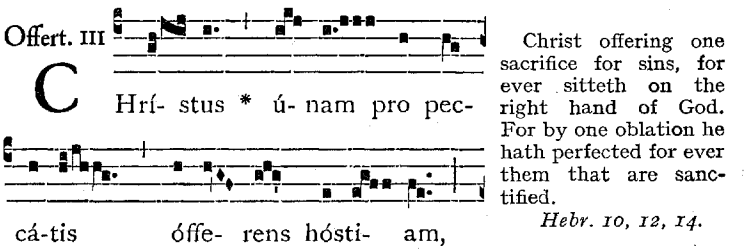


℣. Spí-ri-tus Dó- mi-ni su- per me : pro-pter quod ún-




*Gospel of the feast of the Eucharistic Heart, p.* 1199.

Offert. III




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.*

### Secret.

HÆC 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.

*Preface of the Cross, p.* 502.

*Communion.* Hoc córpus. *p.* 503.

### Postcommunion.

VIvíficet nos, quaésumus, Dómine, divína quam obtúlimus et súmpsimus hóstia : ut, perpétua tibi caritáte conjúncti, 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...

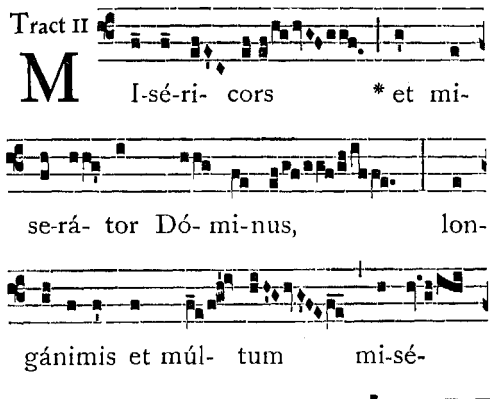
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## *MASS OF THE SACRED HEART.*

### I. During the Year.

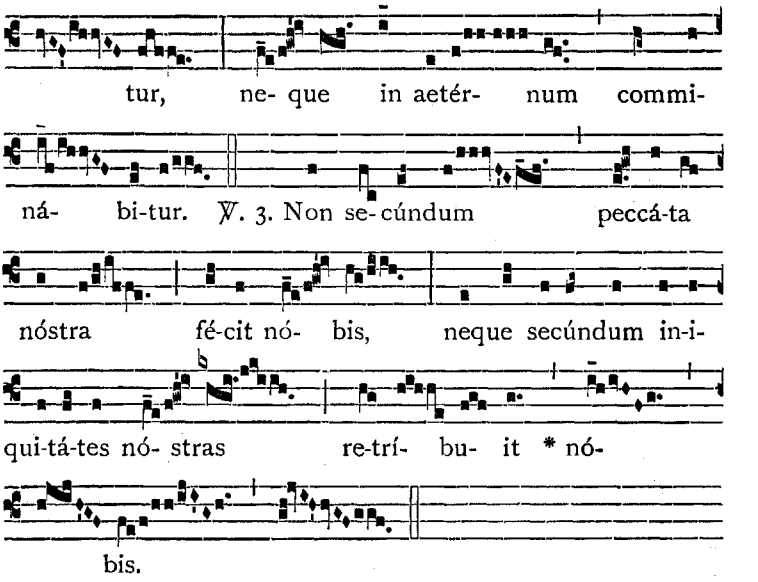
*As on the feast, p.* 831, *except :*

*After Septuagesima, instead of the* Allelúia *and its Verse, there is said :*




The Lord is compassionate and merciful, longsuffering and plenteous in mercy. ℣. 2. He will not always be angry : nor will he threaten for ever. ℣. 3. He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

*Ps. 102, 8-10.*



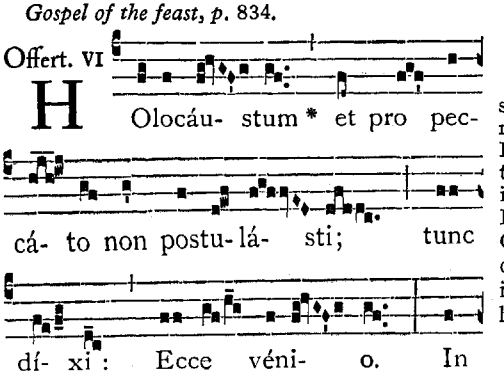

## II. In Paschal Time.

*Introit, Collect and Epistle as on the feast, p.* 831.

Allelúia, allelúia. ℣. Tóllite júgum. *p.* 833. *Then :* Allelúia. ℣. Veníte ad me. *p.* 1532.

*Gospel of the feast, p.* 834.

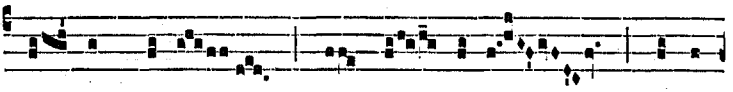
Offert. VI



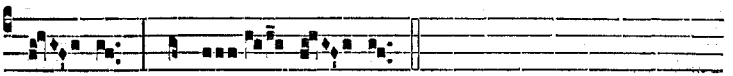

Burnt offering and sin offering thou didst not require : then said I, Behold I come. In the head of the book it is written of me that I should do thy will : O my God, I have desired it, and thy law in the midst of my heart. *Ps. 39, 7-9.*



vo-luntá- tem tú- am : Dé-us mé-us, vó- lu- i et



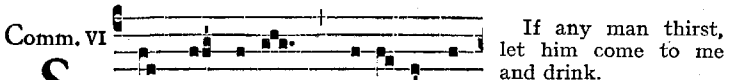
lé- gem tú- am in mé- di- o Córdis



mé- i. Alle- lú- ia.

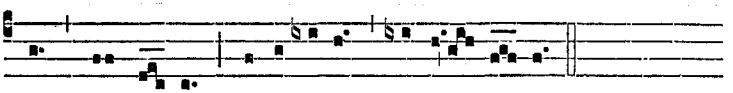
*Secret and Preface of the feast, p.* 835.

Comm. VI



S I quis sí-tit * véni- at ad

If any man thirst, let him come to me and drink. *John 7, 37.*



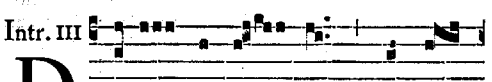
me et bí- bat, alle-lú-ia, alle- lú- ia.

*Postcommunion.* Praébeant nobis. *p.* 836.

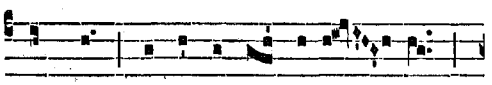
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## *NUPTIAL MASS.*

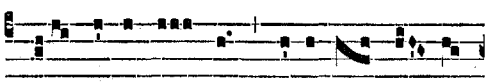
Intr. III



D E-us Isra- el * conjún-

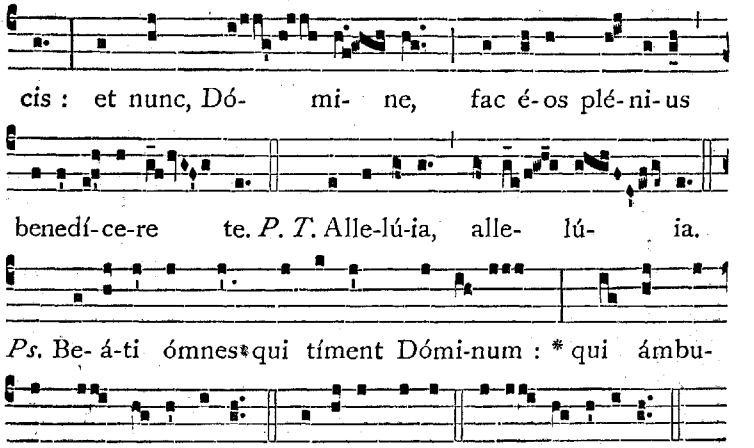


gat vos, et ípse sit vobís- cum,



qui mi-sértus est du-óbus ú- ni-

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.*




Glória Pátri. 3rd tone. *p.* 29.

Glória in excélsis *is not said.*

## Collect.

EXáudi nos, omnípotens et miséricors Deus : ut, quod nostro ministrátur offício, tua benedictióne pótius impleátur. Per Dóminum nostrum.

GRaciously hear us, O Almighty and merciful God, and perfect by thy blessing the service which we perform. Through Jesus Christ our Lord.

## 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 : Mulíeres viris suis súbditae sint, sicut Dómino : quóniam vir caput est mulíeris : sicut Christus caput est Ecclésiae : Ipse, salvátor córporis ejus. Sed sicut Ecclésia subjécta est Christo, ita et mulíeres viris suis in ómnibus.

Viri, dilígite uxóres vestras, sicut et Christus diléxit Ecclésiam, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquae in verbo vitae, ut exhibéret ipse sibi gloriósam

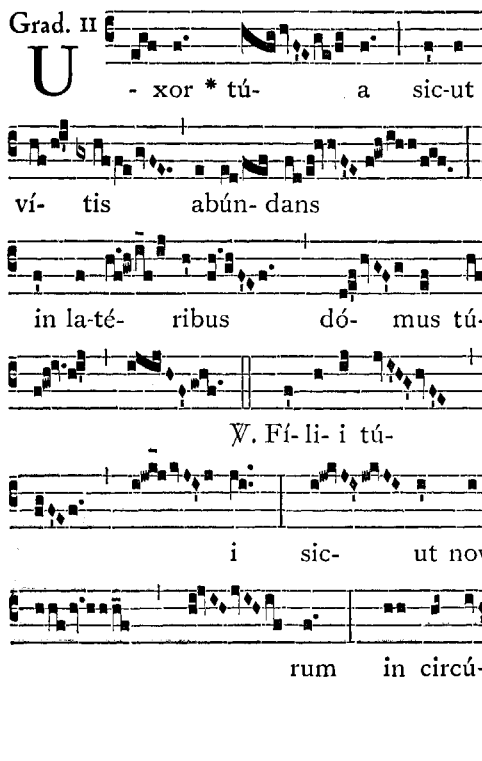
BRethren, let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church: he is the saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things.

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

Ecclésiam, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui suam uxórem díligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit : sed nutrit, et fovet eam, sicut et Christus Ecclésiam : quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhaerébit uxóri suae : et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésia. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum, díligat : uxor autem tímeat virum suum.

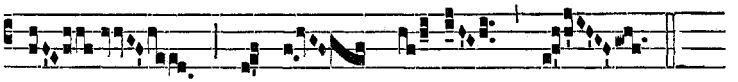
Church, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall stick to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Grad. II

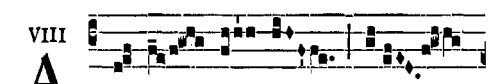



Thy wife shall be as a fruitful vine on the sides of thy house. ℣. Thy children as olive plants round about thy table.

*Ps. 127, 3-4.*

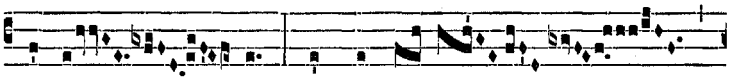


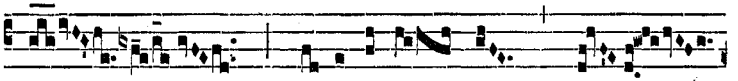

VIII




May the Lord send you help from the sanctuary, and defend you out of Sion. *Ps. 19, 3.*



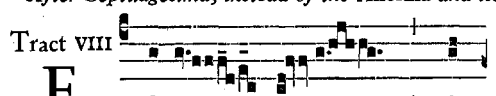



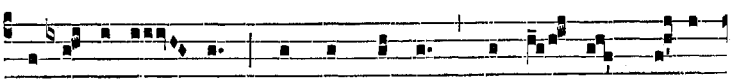


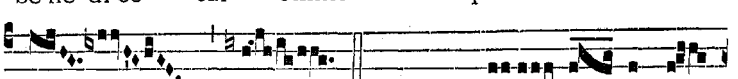

*After Septuagesima, instead of the* Allelúia *and its Verse, there is said :*

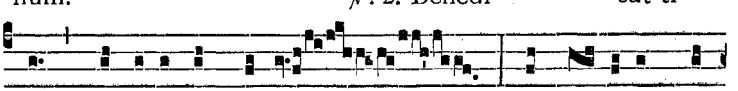
Tract VIII
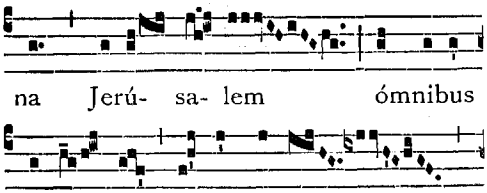



Behold, thus shall the man be blessed that feareth the Lord. ℣. 2. May the Lord bless thee out of Sion;

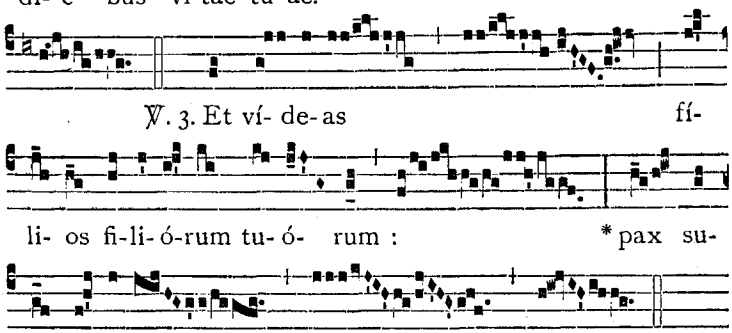


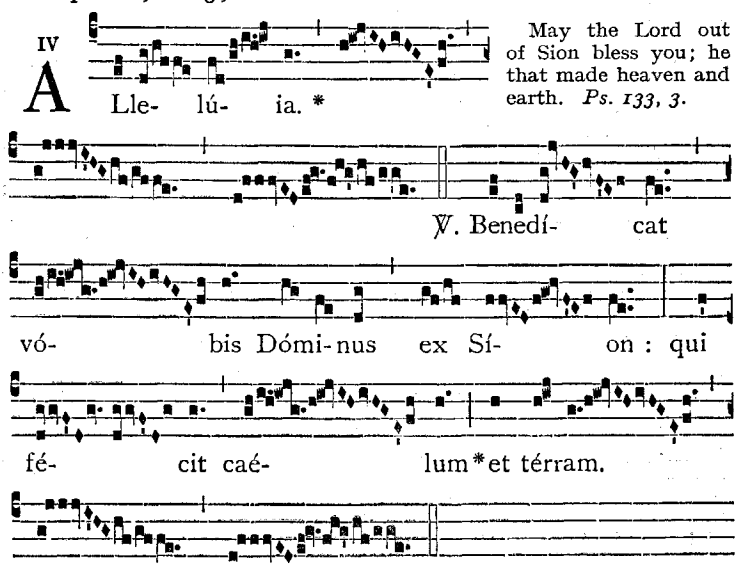






and mayest thou see the good things of Jerusalem all the days of thy life. ℣. 3. And mayest thou see thy children's children: peace upon Israel. *Ps. 127, 4-6.*




*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Míttat vóbis. *p.* 1741, *is sung; then:*




May the Lord out of Sion bless you; he that made heaven and earth. *Ps. 133, 3.*

## ✠ Sequentia sancti Evangelii secundum Joannem.

*The indissolubility of marriage. Matth. 19, 3-6.*

IN illo témpore : Accessérunt ad Jesum pharisaéi tentántes eum, et dicéntes : Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis : Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit : Propter hoc dimíttet homo patrem, et matrem, et adhaerébit uxóri suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

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.

*Credo is not said.*

*Offertory.* In te sperávi. *p.* 905.

### Secret.

SUscipe, quaésumus, Dómine, pro sacra connúbii lege munus oblátum : et, cujus largítor es óperis, esto dispósitor. Per Dóminum nostrum.

RECeive, we beseech thee, O Lord, the gift which has been offered to thee according to the sacred rite of marriage : thou hast made this union to come to pass, be it thine also to prosper it. Through Jesus...

*Common Preface, p.* 14.

### Nuptial Blessing.

*After the* Pater noster, *before saying* Líbera nos, quaésumus, 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.*

Orémus.

PRopitiáre, Dómine, supplicatiónibus nostris, et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benígnus assíste : ut, quod te auctóre júngitur, te auxiliánte servétur. 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.

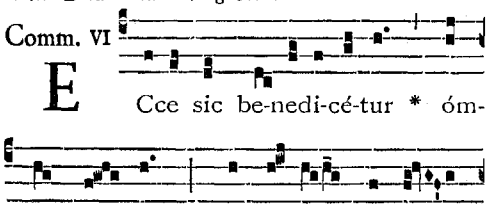
Orémus.

DEus, qui potestáte virtútis tuae de níhilo cuncta fecísti : qui dispósitis universitátis exórdiis, hómini ad imáginem Dei facto, ídeo inseparábile mulíeris adjutórium condidísti, ut femíneo córpori de viríli dares carne principium, docens quod ex uno placuísset instítui, numquam licére disjúngi : Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiae sacraméntum praesignáres in foédere nuptiárum : Deus, per quem múlier júngitur viro, et societas principáliter ordináta, ea benedictióne donátur, quae sola nec per originális peccáti poenam, nec per dilúvii est abláta sententiam : réspice propítius super hanc fámulam tuam, quae maritáli jungénda consórtio, tua se éxpetit protectióne muníri : sit in ea jugum dilectiónis et pacis : fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum : sit amábilis viro suo, ut Rachel : sápiens, ut Rebécca : longaéva et fidélis, ut Sara : nihil in ea ex áctibus suis ille auctor praevaricatiónis usúrpet : nexa fídei, mandatísque permáneat : uni thoro juncta, contáctus illícitos fúgiat : múniat infirmitátem suam róbore disciplínae : sit verecúndia gravis, pudóre venerábilis, doctrínis caeléstibus erudíta : sit fecúnda in sóbole, sit probáta et innocens : et ad beatórum réquiem, atque ad caeléstia regna pervéniat : et vídeant ambo fílios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum.

O 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 woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased thee to make of one substance; O God, who hast consecrated wedlock by a surpassing mystery, since in 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 theirs 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 modelled 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 :* Líbera nos, quaésumus, Dómine, *p.* 19.

*After receiving the Precious Blood, the Priest gives Holy Communion to the Bride and Bridegroom.*




Behold, thus shall every man be blessed that feareth the Lord : and mayest thou see thy children's children : peace upon Israel. *Ps. 127, 4 and 6.*

**Postcommunion.**

QUaésumus, omnípotens Deus : institúta providéntiae tuae pio favóre comitáre; ut, quos legítima societáte connéctis, longaéva pace custódias. Per Dóminum nostrum Jesum Christum Fílium 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* Benedicámus Dómino *(or, if the Mass of the day allows it,* Ite Missa est), *the Celebrant, before he blesses the people, turns to the Bride and Bridegroom, and says :*
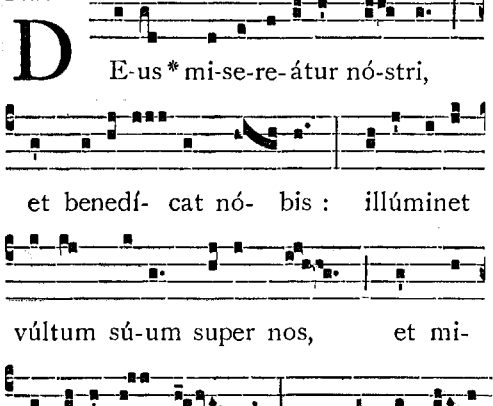
DEus Abraham, Deus Isaac, et Deus Jacob sit vobíscum : et ipse adímpleat benedictiónem suam in vobis : ut videátis fílios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam aetérnam habeátis sine fine : adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. ℟. Amen.

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. ℟. Amen.

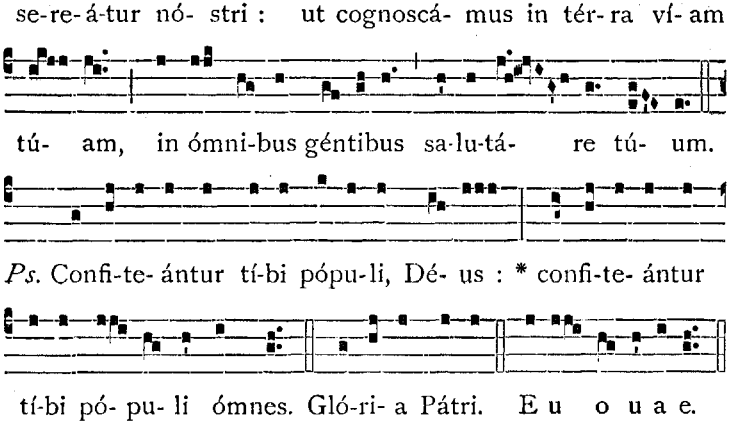
# *MASS FOR THE PROPAGATION OF THE FAITH.*

*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.*

Intr. III




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.*




Glória Pátri. 3rd tone. *p.* 29.

Glória in excélsis *is not said.*

*Collect.* Deus, qui omnes hómines. *p.* 975.

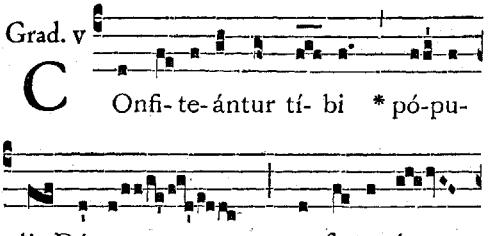
*On Sunday, the Collect of the Sunday is said.*

**Lectio libri Sapientiae.**

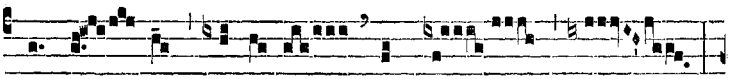
*A prayer that the true faith may spread among all the nations that oppose God. Ecclesiasticus 36, 1-10 and 17-19.*

MIserére nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum : et immítte timórem tuum super gentes, quae non exquisiérunt te, ut cognóscant quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus praeter te, Dómine. Innova signa, et immúta mirabília. Glorífica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflíge inimícum. Festína tempus, et meménto finis, ut enárrent mirabília tua. Da testimónium his, qui ab inítio creatúrae tuae sunt, et súscita praedicatiónes, quas locúti sunt in nómine tuo prophétae prióres. Da mercédem sustinéntibus te, ut prophétae tui fidéles inveniántur : et exáudi oratiónes servórum tuórum, secúndum benedictiónem Aaron de pópulo tuo, et dírige nos in viam justítiae, et sciant omnes, qui hábitant terram, quia tu es Deus conspéctor saeculórum.

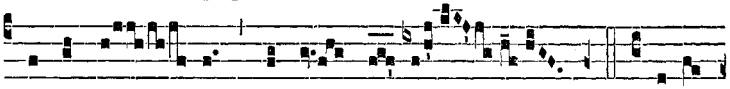
HAve mercy upon us, God of all, and behold us, and shew us the light of thy mercies : and send thy fear upon the nations, that have not sought after thee : that they may know that there is no God beside thee, and that they may show forth thy wonders. Lift up thy hand over the strange nations, that they 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.



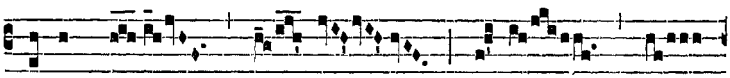

Let the people praise thee, O God, let all people give praise to thee : the earth hath yielded her fruit. ℣. May God, our God, bless us, may God bless us : and all the ends of the earth fear him. *Ps. 66, 6-8.*



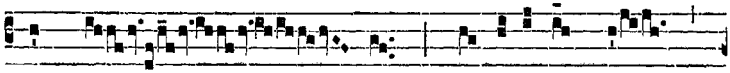
tur tí- bi pópu-li ómnes :



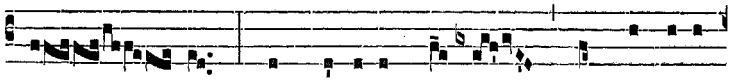
térra dé- dit frúctum sú- um. ℣. Bene-



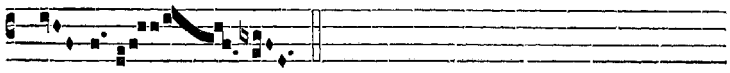
dí-cat nos Dé- us, Dé-



us nó- ster, be-nedí-cat nos



Dé- us : et mé-tu-ant é- um ómnes fínes



* tér-rae.

VII

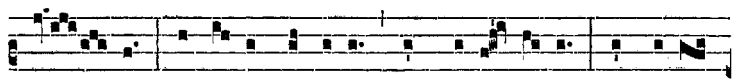


Lle- lú-ia. * *ij.*

O sing joyfully unto God, all the earth, serve ye the Lord with gladness : come into his presence with exceeding joy. *Ps. 99, 1.*
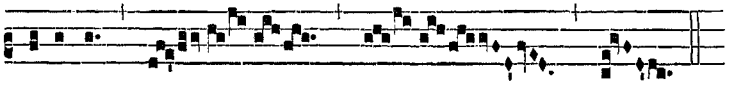


℣. Jubi-lá-te Dé- o, ómnis



tér- ra : serví-te Dómino in laetí- ti- a : intro-í-



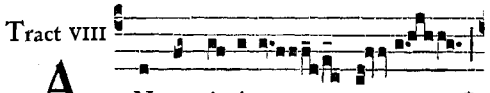
te in conspé- ctu é- jus, * in exsulta-



ti- óne.

*After Septuagesima,* Allelúia *and its ℣. are omitted, and there is said :*

Tract VIII



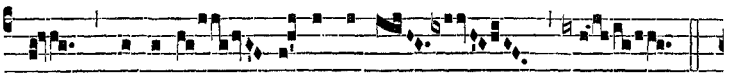
A Nnunti- áte *



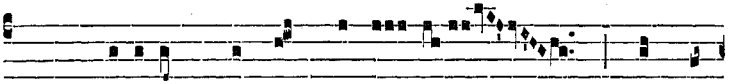
inter géntes gló-ri- am
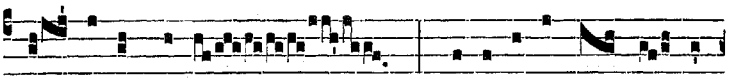


Dómi- ni, in ómni-bus pó- pu-



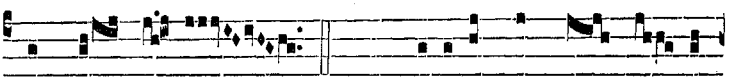
lis mi-rabí- li- a é-jus.



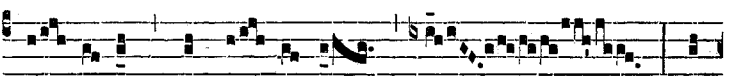
℣. 2. Quóni- am mágnus Dómi- nus, et lau-



dá- bi- lis nimis : terrí-bi- lis est su- per

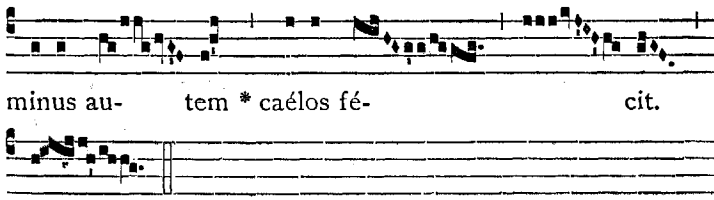


ómnes dé- os. ℣. 3. Quóni- am ómnes dí- i
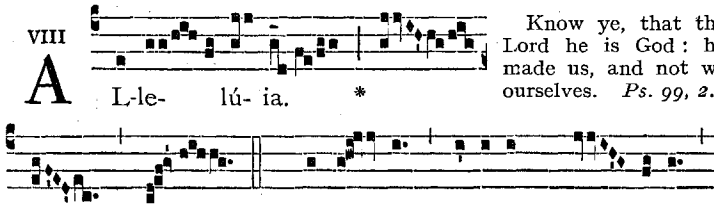


gén- ti- um daemó- ni- a : Dó-

Tell forth the glory of the Lord among the gentiles : his wonders among all peoples. ℣. 2. For great is the Lord, and exceedingly to be praised : he is to be feared above all gods. ℣. 3. For all the gods of the heathen are devils : but the Lord made the heavens. *Ps. 95, 3-5.*




*In Paschal Time:* Allelúia, allelúia. ℣. Jubiláte, *as above, p.* 1748; *then:*

VIII




Know ye, that the Lord he is God: he made us, and not we ourselves. *Ps. 99, 2.*

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

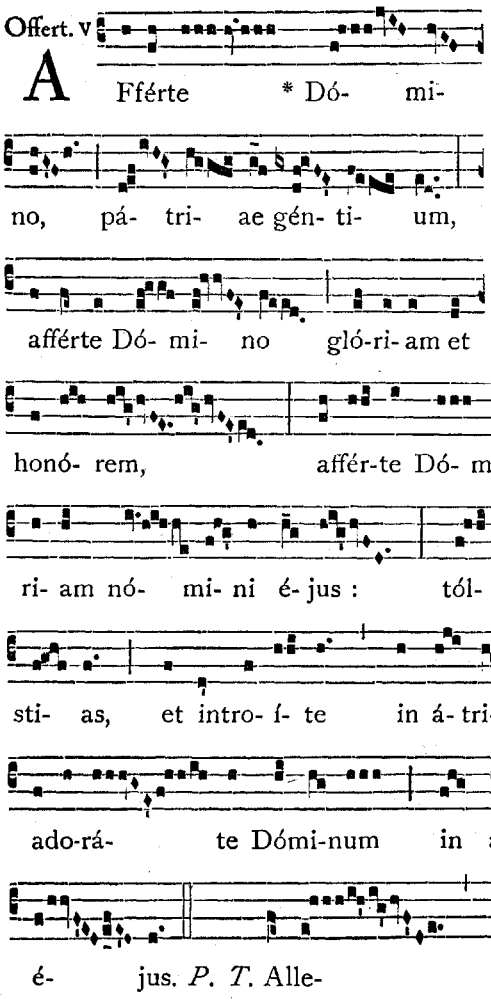
*The unhappiness of the multitudes without the Gospel. Matth. 9, 35-38.*

IN illo témpore: Circuíbat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et praédicans Evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.

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.*

Offert. v



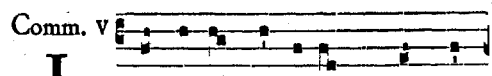

Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honour, bring unto the Lord glory unto his name: bring sacrifices and come into his court, adore ye the Lord in his holy court.

*Ps. 95, 7-9.*

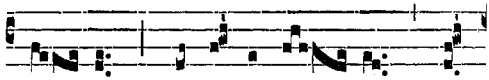
*Secret.* Protéctor noster. *p.* 975.

*On Sunday, the Secret of that Sunday is added; then the Preface of the Blessed Trinity, p.* 12, *is said.*

Comm. v




Praise the Lord, all ye nations: praise him all ye people. Because his mercy is confirmed



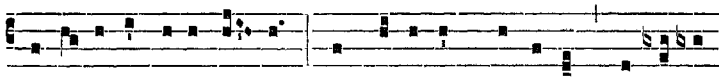
upon us : and the truth of the Lord endureth for ever.

*Ps. 116.*

gén- tes, laudá- te é- um, óm-



nes pó- pu-li : quó-ni- am confirmá-ta est super nos



mi-se-ri-córdi- a é- jus, et vé-ri-tas Dómi-ni má-net in



ae- tér-num. *P. T.* Alle- lú- ia.

*Postcommunion.* Redemptiónis nostrae. *p.* 975.

*On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.*

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## *MASS FOR PEACE.*

*Introit.* Da pácem. *p.* 929.

*In Paschal Time, it ends thus:*



Alle-lú- ia, alle- lú- ia.

*Collect.* Deus, a quo sancta desidéria. *p.* 974.

### Lectio libri Machabaeorum.

*Greetings from the Jews of Jerusalem to those in Egypt. II Machabees, 1, 1-5.*

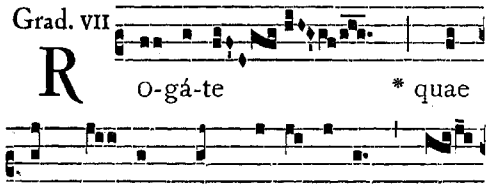
FRátribus, qui sunt per Ægýptum, Judaéis, salútem dicunt fratres, qui sunt in Jerosólymis, Judaéi, et qui in regióne Judaéae, et pacem bonam. Benefáciat vobis Deus et memínerit testaménti sui, quod locútus est ad Abraham, et Isaac, et Jacob,

TO 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
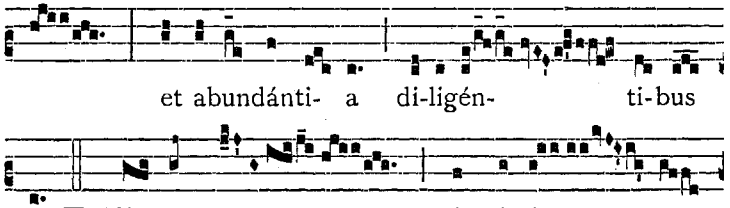
servórum suórum fidélium : et det vobis cor ómnibus ut colátis eum, et faciátis ejus voluntátem, corde magno, et ánimo voléntі. Adapériat cor vestrum in lege sua, et in praecéptis suis, et fáciat pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.
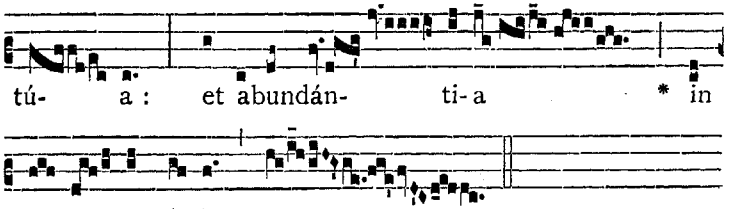
faithful servants : And give you all a heart to worship him, and to do his will with a great heart, and a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled unto you and never forsake you in the evil time, he, the Lord our God.

Grad. VII



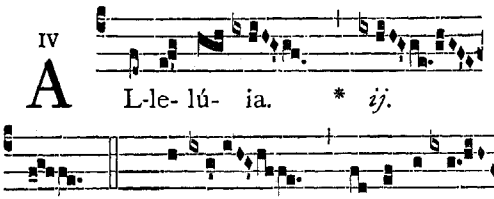

Pray ye for the things that are for the peace of Jerusalem : and abundance for them that love thee. ℣. Let peace be in thy strength : and abundance in thy towers. *Ps. 121, 6-7.*



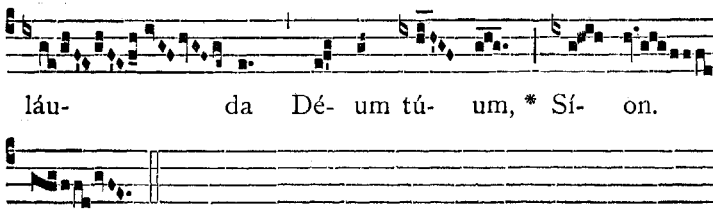




IV

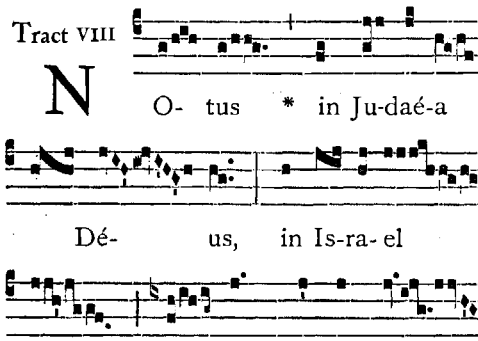



Praise the Lord O Jerusalem : praise thy God O Sion. *Ps. 147, 12.*

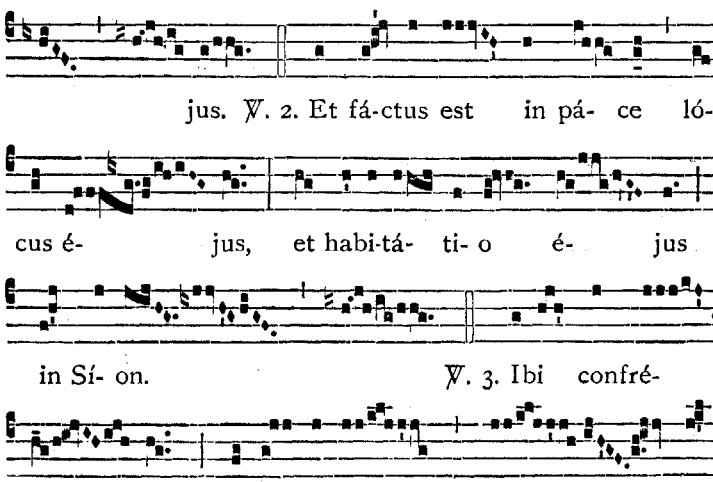


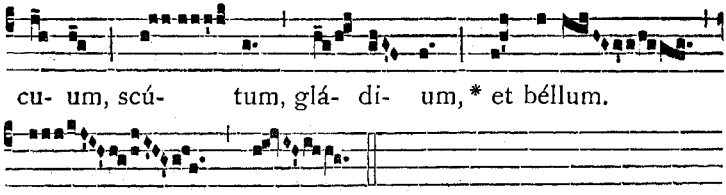

*After Septuagesima, the* Allelúia *and its ℣. are omitted, and there is said :*

Tract VIII

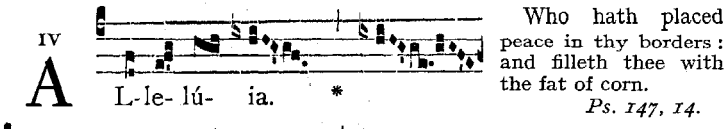



In Judaea God is known, his name is great in Israel. ℣. 2. And his place is in peace, and his abode in Sion. ℣. 3. There hath he broken the powers of bows, the shield, the sword, and the battle. *Ps. 75, 2-4.*






*In Paschal Time, the Gradual is omitted.* Allelúia, allelúia. ℣. Láuda, Jerúsalem. *p.* 1753 *is sung ; then :*

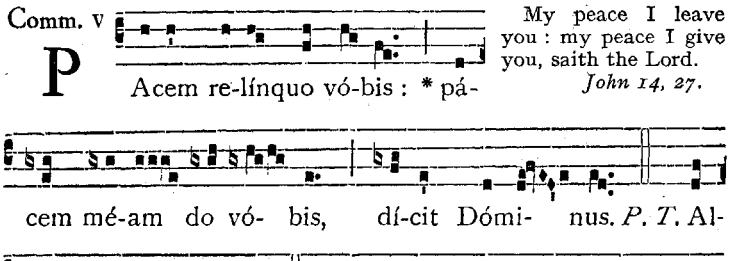



Who hath placed peace in thy borders : and filleth thee with the fat of corn. *Ps. 147, 14.*

*Gospel of Low Sunday, p.* 682, *to first* *.

*Offertory.* Laudáte Dóminum. *p.* 494.

*Secret.* Deus, qui credéntes. *p.* 974.




My peace I leave you : my peace I give you, saith the Lord. *John 14, 27.*

*Postcommunion.* Deus, auctor pacis. *p.* 974.

# 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.

FIdélium, Deus, ómnium cónditor et redémptor : animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur : Qui vivis et regnas.

O God the Creator and Redeemes of all the faithful, to the soulr 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 for which at all times they have hoped. Who livest...

#### Lectio Epistolae beati Pauli Apostoli ad C̃orinthios.

*The resurrection of the dead; a triumphal hymn. 1 Cor. 15, 51-57.*

FRatres : Ecce mystérium vobis dico : Omnes quidem resurgémus, sed non omnes immutábimur. In moménto, in ictu óculi, in novíssima tuba : canet enim tuba, et mórtui resúrgent incorrúpti : et nos immutábimur. Opórtet enim corruptíbile hoc indúere incorruptiónem : 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,

BRethren, Behold I tell you a mystery[1] : 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 spiritual 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.

stímulus tuus? Stímulus autem mortis peccátum est : virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.

is sin : and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

### ✠ Sequentia sancti Evangelii secundum Matthaeum.

*Jesus foretells the future resurrection. John 5, 25-29.*

IN illo témpore : Dixit Jesus turbis Judaeórum : Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei : et qui audíerint, vivent. Sicut enim Pater habet vitam in semetípso, sic dedit et Fílio habére vitam in semetípso : et potestátem dedit ei judícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei : et procédent, qui bona fecérunt, in resurrectiónem vitae : qui vero mala egérunt, in resurrectiónem judícii.

AT that time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him power to do judgment, because he is[1] the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

*The sequence may never be omitted.*

### Secret.

HOstias, quaésumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde : ut, quibus fídei christiánae méritum contulísti, dones et praémium. Per Dóminum nostrum Jesum Christum.

LOok with favour, we beseech thee, O Lord, upon the sacrifice which we offer up to thee in behalf of the souls of thy servants and of thine handmaidens, and deign thereby to be appeased. On those souls thou didst bestow the merit of faith in Christ : deny them not its reward. Through Jesus Christ our Lord.

### Postcommunion.

ANimábus, quaésumus, Dómine, famulórum famularúmque tuárum orátio proficiat supplicántium : ut eas et a peccátis ómnibus éxuas, et tuae redemptiónis fácias esse partícipes : Qui vivis et regnas.

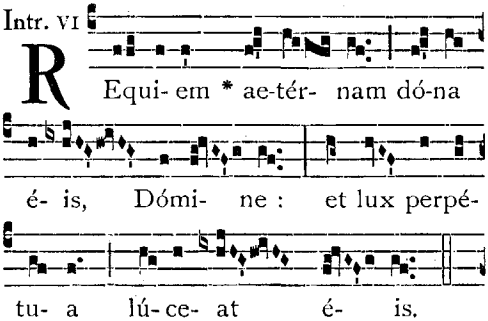
MAY the prayer of thy suppliants, O Lord, avail the souls of thy servants and of thine handmaidens. Moved by it, mayest thou free them from their sins and give them part in the redemption wrought by thee. Who livest and reignest...

*After Mass the Celebrant gives the* Absolution, *as on p.* 1782, *with the Prayer from the Mass,* Fidélium, Deus, ómnium. *p.* 1756.

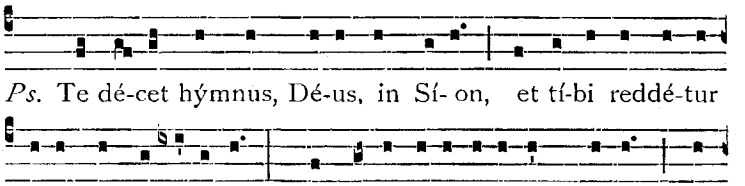
[1] Jesus, who as man has struggled, suffered, overcome, will " do judgment " with merciful understanding as well as justice.

## II. *FUNERAL MASS.*

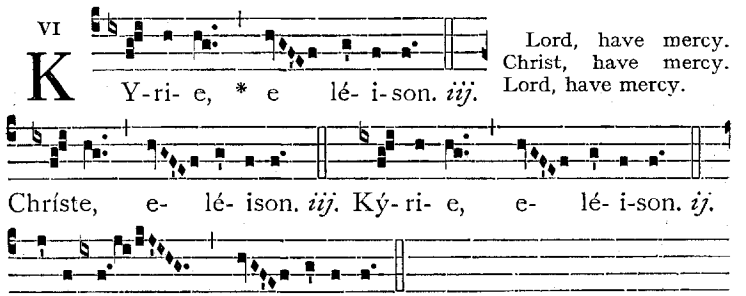
¶ *For the Pope, Bishops, and Priests, whether the Mass is for the day of death, burial, the 3rd, 7th, 30th, or anniversary day, the Epistle and Gospel are from Mass N° I, p.* 1756, *with the appropriate Prayers.*




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.*




Réquiem *is repeated as far as the Psalm.*




Lord, have mercy. Christ, have mercy. Lord, have mercy.

## Collect.

DEus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui *N.* (fámulae tuae *N.*), quam hódie de hoc saéculo migráre jussísti : ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia aetérna possídeat. Per Dóminum 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...

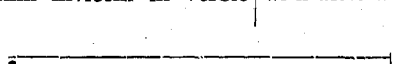
## Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

*Those who have died before Christ's Coming. 1 Thess. 4, 13-18.*

FRatres : Nólumus vos ignoráre de dormiéntibus, ut non contristémini, sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit : ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non praeveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de caelo : et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviam Christo in áëra, et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

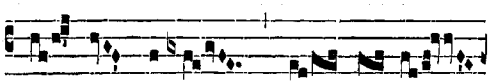
BRethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him. For this we say unto you in the word of the Lord, that 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



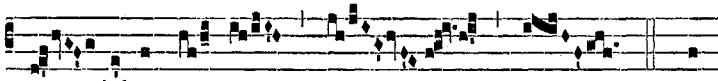
R Equi- em * aetér- nam

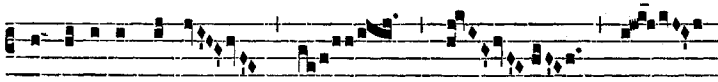
Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. The




just shall be in everlasting remembrance; he shall not fear the evil hearing.
*IV Esdr. 2, 34 and 35; Ps. III, 7.*

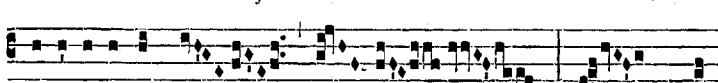




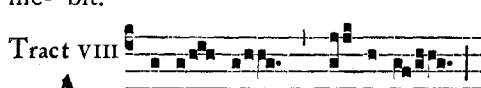




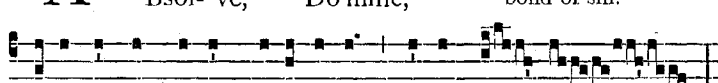


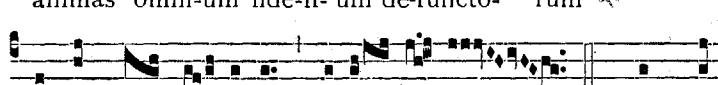


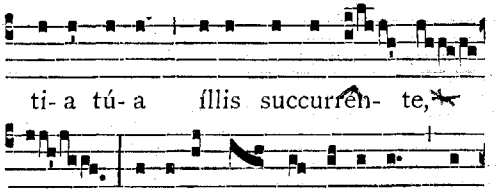
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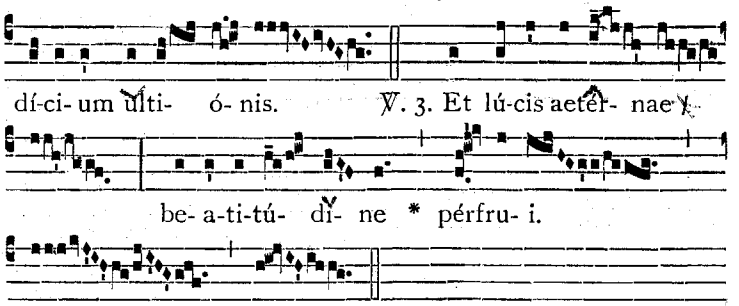



Loose, O Lord, the souls of the faithful departed from every bond of sin.
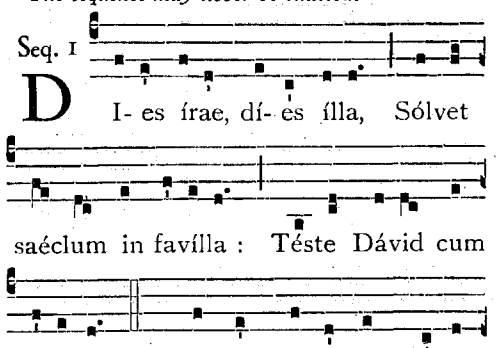





℣. 2. Helped by thy grace, may they be counted worthy to escape from the avenging judgment. ℣. 3. And evermore in joy to look upon that Light which is thyself.




*The sequence may never be omitted.*

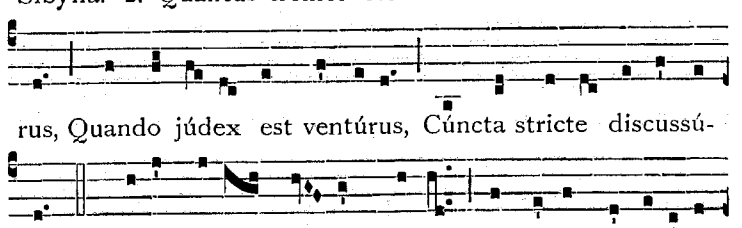
Seq. I

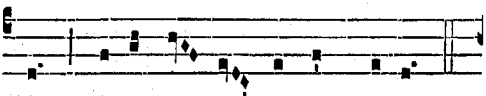



1. Dreaded day, that day of ire, When the world shall melt in fire, Told by Sybil and David's lyre.

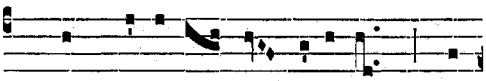
2. Fright men's hearts shall rudely shift, As the Judge through gleaming rift Comes each soul to closely sift.

3. Then, the trumpet's shrill refrain,

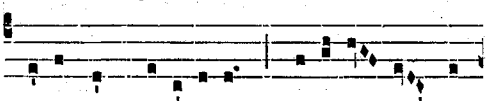




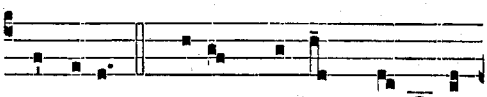
num, Cóget ómnes ante thrónum.



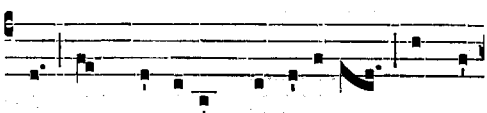
4. Mors stupé-bit, et natú-ra, Cum



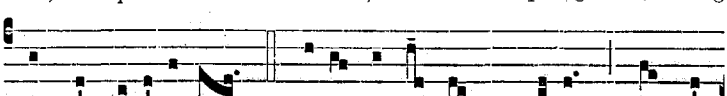
resúrget cre- átúra, Judicán- ti re-



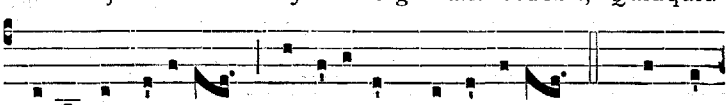
sponsúra. 5. Líber scríptus pro- fe-ré-



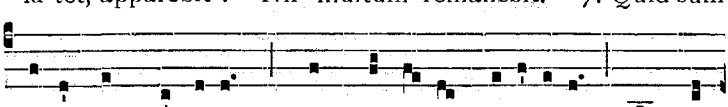
tur, In quo tótum continé-tur, Unde



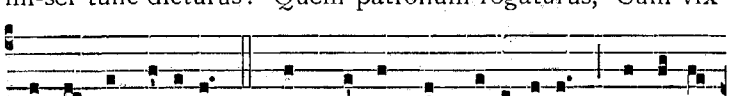
múndus judicé-tur. 6. Júdex ergo cum sedébit, Quidquid



lá-tet, apparébit : Nil inúltum remanébit. 7. Quid sum



mí-ser tunc dictúrus? Quem patrónum rogatúrus, Cum vix



jústus sit secúrus? 8. Rex treméndae majestá-tis, Qui salván-

Piercing tombs by hill and plain, Souls to judgment shall arraign.

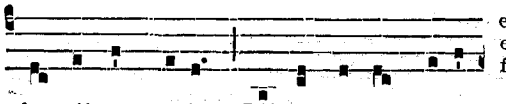
4. Death and nature stand aghast, As the bodies rising fast, Hie to hear the sentence passed.

5. Then, before him shall be placed, That whereon the verdict's based, Book wherein each deed is traced.

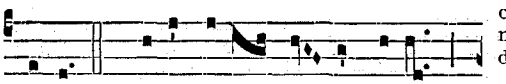
6. When the Judge his seat shall gain, All that's hidden shall be plain, Nothing shall unjudged remain.

7. Wretched man, what can I plead? Whom to ask to intercede, When the just much mercy need?

8. Thou, O awe-inspiring Lord, Saving



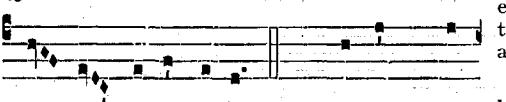
dos sálvas gratis, Sálva me, fons pi- e-
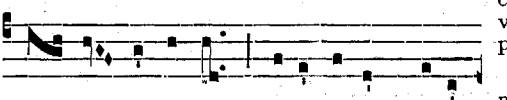


tá-tis. 9. Recordáre, Jé- su pí- e,



Quod sum cáusa tú-ae ví- ae : Ne me



pér-das íl-la di- e. 10. Quaérens me,



se- dí- sti lássus : Redemísti Crúcem

e'en when unimplored, Save me, mercy's fount adored.

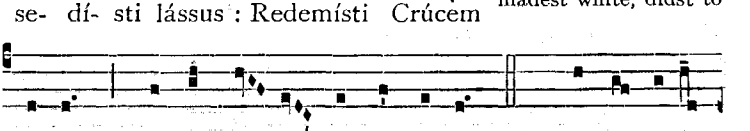
9. Ah! Sweet Jesus, mindful be, That thou cam'st on earth for me : cast me not this day from thee.

10. Seeking me thy strength was spent, Ransoming thy limbs were rent : Is this toil to no intent?

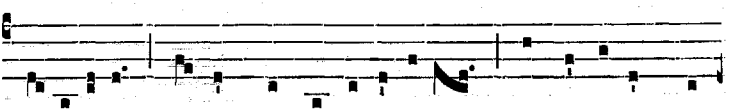
11. Thou, awarding pains condign, Mercy's ear to me incline, Ere the reckoning thou assign.

12. I, felon-like, my lot bewail, Suffused cheeks my shame unveil : God! O let my prayer prevail.

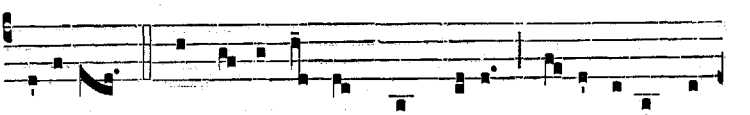
13. Mary's soul thou madest white, didst to



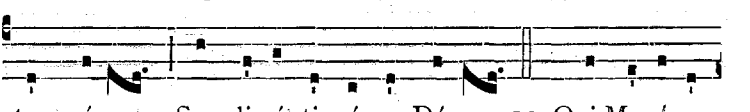
pássus : Tántus lá- bor non sit cássus. 11. Júste júdex
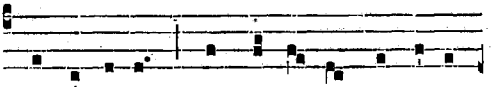


ul-ti-ónis, Dó-num fac remissi- ónis, Ante dí- em ra-



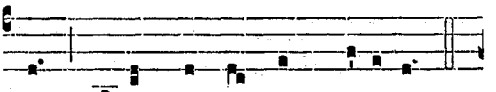
ti-ónis. 12. Inge-místo, tamquam ré-us : Cúlpa rúbet vúl-



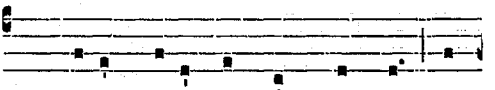
tus mé-us : Suppli-cánti párce, Dé-us. 13. Qui Ma-rí- am



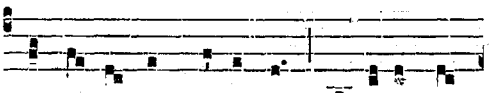
absolvísti, Et latró-nem exaudí-



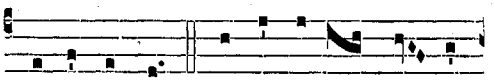
sti, Mí-hi quoque spem dedísti.



14. Préces mé-ae non sunt dígnae: Sed



tu bó-nus fac be-nígne, Ne perénni



crémer ígne. 15. Inter óves ló- cum

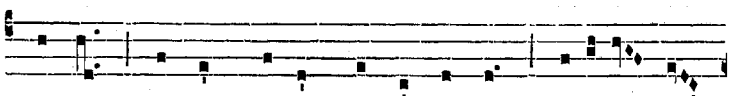
heaven the thief invite, Hope in me these now excite.

14. Prayers of mine in vain ascend: Thou art good and wilt forefend, In quenchless fire my life to end.
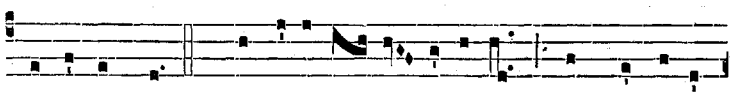
15. When the cursed by shame opprest, Enter flames at thy behest, Call me then to join the blest.

16. 'Mid thy sheep my place accord, Keep me from the tainted horde, Set me in thy sight, O Lord.

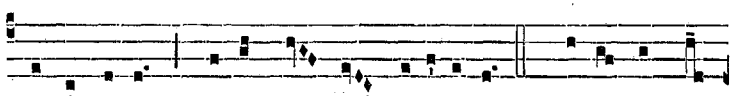
17. Prostrate, suppliant, now no more Unrepenting, as of yore, Save me dying, I implore.



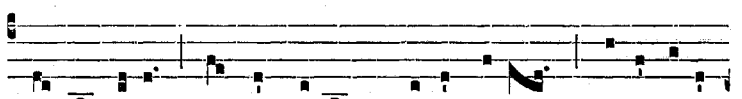
praésta, Et ab haédis me sequéstra, Státu-ens in



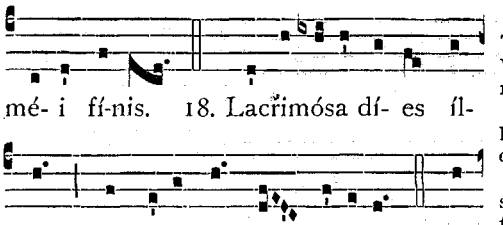
párte déxtra. 16. Confutá-tis ma- le-díctis, Flámmis ácri-



bus addíctis: Vóca me cum benedíctis. 17. Oro súpplex



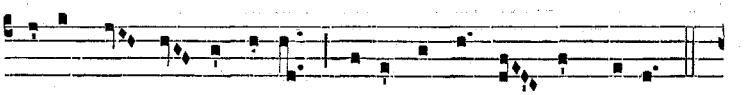
et acclínis, Cor contrí-tum qua-si cínis: Gé-re cúram

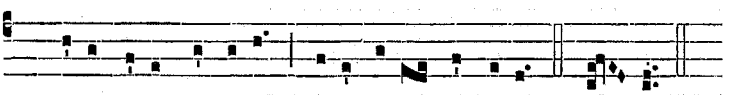



18. Mournful day! That day of sighs, When from dust shall man arise.

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.




### ✠ Sequentia sancti Evangelii secundum Joannem.

*Jesus is the Resurrection and the Life. John 11, 21-27.*

IN illo témpore : Dixit Martha ad Jesum : Dómine, si fuísses hic, frater meus non fuísset mórtuus : sed et nunc scio, quia quaecúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus : Resúrget frater tuus. Dicit ei Martha : Scio quia resúrget in resurrectióne in novíssimo die. Dixit ei Jesus : Ego sum resurréctio, et vita : qui credit in me, étiam si mórtuus fúerit, vivet : et omnis qui vivit, et credit in me, non moriétur in aetérnum. Credis hoc? Ait illi : Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.

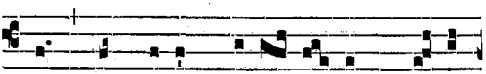
AT that time, Martha said to Jesus, Lord, if thou hadst been here, my brother had not died : but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the 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. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

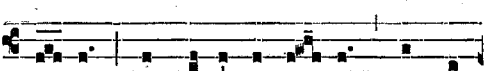
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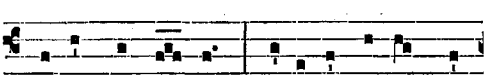



O Lord Jesus Christ, thou who art the King of glory, save the souls of all the faithful departed from the pains

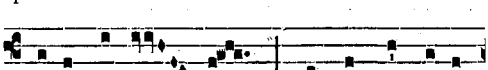


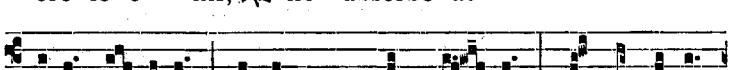



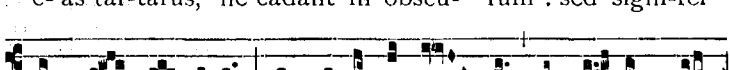


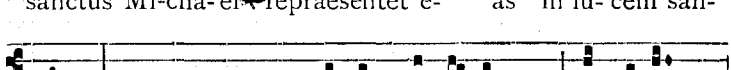


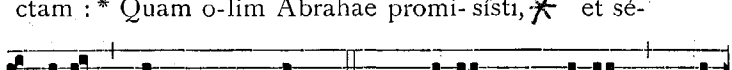


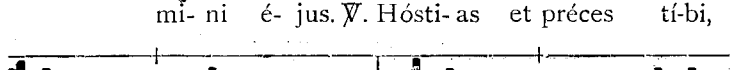

of hell and from the deep pit : save them from the lion's mouth, nor suffer the fiery lake to swallow them up, nor endless darkness to enshroud them. Rather do thou bid holy Michael, thy standard-bearer, to bring them forth into glorious light : * even as of old time thou didst promise to Abraham and to his seed. ℣. 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. *

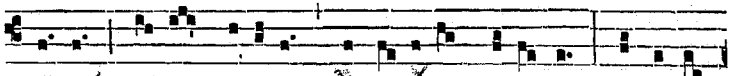


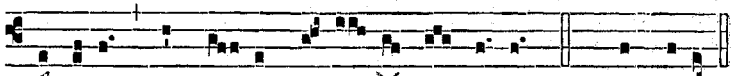





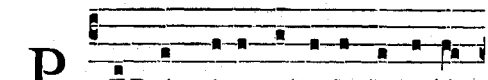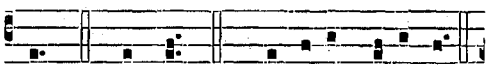




**Secret.**

PRopitiáre, quaésumus, Dómine, ánimae fámuli tui *N.* (fámulae tuae *N.*), pro qua hóstiam laudis tibi immolámus, majestátem tuam supplíciter deprecántes : ut, per haec piae placatiónis offícia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum.

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...

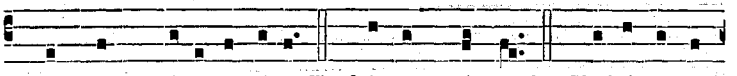
**Preface.**

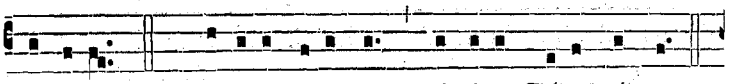


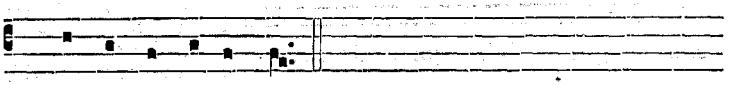




World without end. ℟. Amen. ℣. The Lord be with you. ℟. And with thy spirit. ℣. Lift up your hearts. ℟. We have lifted them up unto the Lord. ℣. Let us give thanks to the Lord our God. ℟. It is meet and just.




VEre dignum et justum est, aequum et salutáre, nos tibi semper et ubíque 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 omnípotens, aetérne Deus : per Christum Dóminum nostrum.

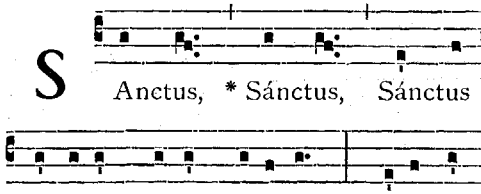
In quo nobis spes beátae resurrectiónis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrae immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et dissolúta terréstris hujus incolátus domo, aetérna in caelis habitátio comparátur.

Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes :

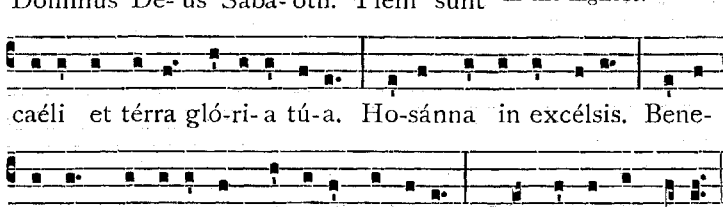
O Lord, the Holy One, the Father Almighty, the Everlasting God : through Christ our Lord.

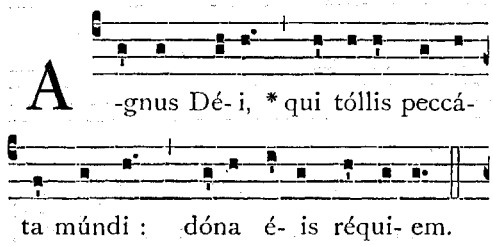
For in him there has shone forth upon us the hope of a happy resurrection, so that we, saddened by knowing that we must one day die, are comforted by the promise of immortal life to come. From thy faithful, O Lord, life is not taken away; it is but changed, since, when their dwelling-place in this earthly 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.

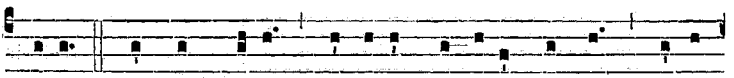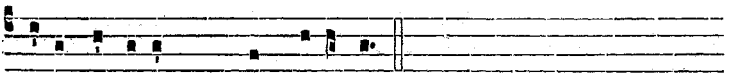



Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest for evermore.



Agnus Dé- i, * qui tóllis peccáta múndi : dóna é- is ré-

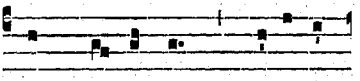


qui- em. Agnus Dé- i, * qui tóllis peccáta múndi : dóna

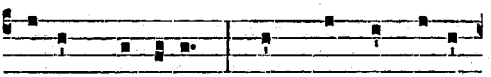


é-is réqui- em * * sempi-térnam.

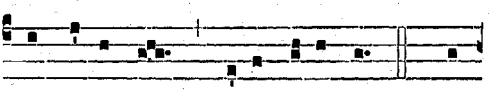
Comm. VIII



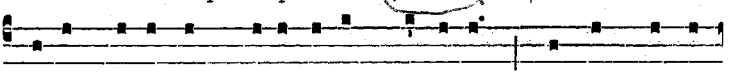
L UX ae-térna lúce- at



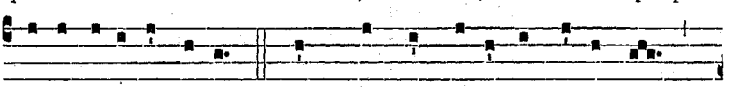
é- is, Dómine : * Cum Sánctis tú- is



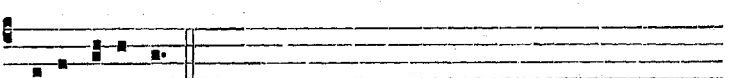
in aetérnum : qui- a pí-us es. ℣. Ré-



qui- em aetérnam dóna é- is, Dómi-ne, et lux perpé-



tu- a lúce- at é- is. * Cum Sánctis tú- is in aetérnum :



qui- a pí- us es.

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.**

PRaesta, quaésumus, omnípotens Deus, ut ánima fámuli tui *N.* (fámulae tuae *N.*), quae hódie de hoc saéculo migrávit,

O 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,

his sacrifíciis purgáta et a peccátis expedíta, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum.

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...



℟ Equi- éscant in pá-ce. ℣. Amen.

May they rest in peace.

*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.

QUaésumus, Dómine, ut ánimae fámuli tui *N.* (fámulae tuae *N.*), cujus depositiónis diem tértium (*or* séptimum, *or* trigésimum) commemorámus, Sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiae tuae perénnem infúndas. Per Dóminum nostrum.

VOuchsafe, we beseech thee, O Lord, to the soul of thy servant *N.*, (thy handmaiden *N.*), the third (*or* seventh *or* thirtieth) day of whose departure we are commemorating, fellowship with thy Saints and with thine elect: and henceforth, for ever, pour forth upon it the dew of thy mercy. Through Jesus Christ...

*The sequence may be said or not, at the priest's choice.*

### Secret.

MUnera, quaésumus, Dómine, quae tibi pro ánima fámuli tui *N.* (fámulae tuae *N.*) offérimus, placátus inténde: ut, remédiis purgáta caeléstibus, in tua pietáte requiéscat. Per Dóminum nostrum.

LOok down with favour, we beseech thee, O Lord, upon the offerings we make for the soul of thy servant *N.* (thy handmaiden *N.*), from heaven send healing to it, and bid it rest in the certainty of thy love. Through Jesus Christ our Lord.

### Postcommunion.

SUscipe, Dómine, preces nostras pro ánima fámuli tui *N.* (fámulae tuae *N.*): ut, si quae ei máculae de terrénis contágiis adhaesérunt, remissiónis tuae misericórdia deleántur. Per Dóminum.

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.

DEus, indulgentiárum Dómine : † da ánimae fámuli tui *N.* (fámulae tuae *N.*, *or* animábus famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, * refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum nostrum.

O 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 diébus illis : Vir fortíssimus Judas, facta collatióne, duódecim míllia drachmas argénti misit Jerosólymam, offérri pro peccátis mortuórum sacrifícium, bene et religióse de resurrectióne cógitans (nisi enim eos, qui cecíderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis) : et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátio pro defúnctis exoráre, ut a peccátis solvántur.

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 Evangelii secundum Joannem.

*God wills the salvation of all men. John 6, 37-40.*

IN illo témpore : Dixit Jesus turbis Judaeórum : Omne, quod dat mihi Pater, ad me véniet : et eum, qui venit ad me, non ejíciam foras : quia descéndi de caelo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Haec est autem volúntas ejus, qui

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

misit me, Patris : ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Haec est autem volúntas Patris mei, qui misit me : ut omnis, qui videt Fílium et credit in eum, hábeat vitam aetérnam, et ego resuscitábo eum in novíssimo 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.

PRopitiáre, Dómine, supplicatiónibus nostris, pro ánima fámuli tui *N.* (fámulae tuae *N.*, *or* animábus famulórum famulárúmque tuárum), cujus (quorum) hódie ánnua dies ágitur : pro qua (quibus) tibi offérimus sacrifícium laudis; ut eam (eas) Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

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, quaésumus, Dómine : ut ánima fámuli tui *N.* (fámulae tuae *N.*, *or* ánimae famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, * his purgáta (purgátae) sacrifíciis, indulgéntiam páriter et réquiem cápiat (cápiant) sempitérnam. Per Dóminum 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. *DAILY MASSES.*

*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 apostólicos Sacerdótes, fámulos tuos pontificáli seu sacerdotáli fecísti dignitáte vigére : praesta, quaésumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Dóminum 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.*

DEus, véniae largítor et humánae salútis amátor : quaésumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium pervenire concédas. (Per Dóminum.)

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.* Fidélium. *p.* 1756.

**Lectio libri Apocalypsis beati Joannis Apostoli.**

*The happy death of good Christians. Apocalypse 14, 13.*

IN diébus illis : Audívi vocem de caelo, dicéntem mihi : Scribe : Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis : ópera enim illórum sequúntur illos.

IN those days, I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

*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.*

IN illo témpore : Dixit Jesus turbis Judaeórum : Ego sum panis vivus, qui de caelo descéndi. Si quis manducáverit ex hoc pane, vivet in aetérnum : et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judaéi ad ínvicem, dicéntes : Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus : Amen, amen dico vobis : nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem, habet vitam aetérnam : et ego resuscitábo eum in novíssimo die.

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.

## Secrets.

*For Bishops and Priests.*

SUscipe, Dómine, quaésumus, pro animábus famulórum tuórum Pontíficum seu Sacerdótum, quas offérimus hóstias : ut, quibus in hoc saéculo pontificále seu sacerdotále donásti méritum, in caelésti regno Sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

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 misericórdiae non est número, súscipe propítius preces humilitátis nostrae : et animábus fratrum, propinquórum et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per haec sacraménta salútis nostrae, cunctórum remissiónem tríbue peccatórum. (Per Dóminum).

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.*

PRosit, quaésumus, Dómine, animábus famulórum tuórum Pontíficum seu Sacerdótum, misericórdiae tuae implorata cleméntia : ut ejus, in quo speravérunt et credidérunt, aetérnum cápiant, te miseránte, consórtium. Per Dóminum.

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.*

PRaesta, quaésumus, omnípotens et miséricors Deus : ut ánimae fratrum, propinquórum, et benefactórum nostrórum, pro quibus hoc sacrifícium laudis tuae obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátae, lucis perpétuae, te miseránte, recípiant beatitúdinem. (Per Dóminum nostrum).

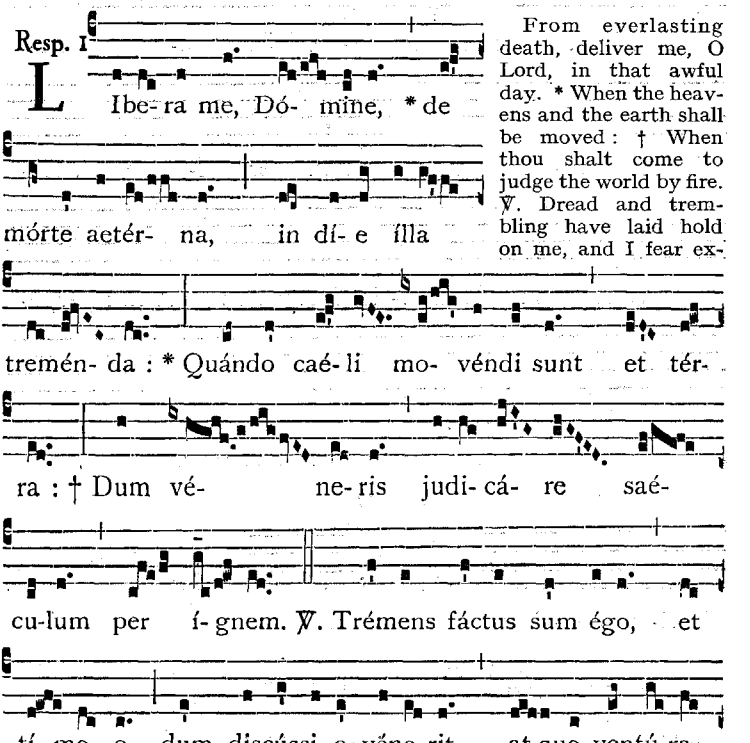
O Almighty and merciful God, grant, we beseech thee, by virtue of this sacrament, to the souls of our brethren, friends and benefactors, in behalf of whom we have now offered to thy divine majesty the sacrifice of praise, the pardon of all their sins and the happiness of being, through thy mercy, admitted to look upon thee who art light everlasting. (Through Jesus Christ our Lord.)

*For all the Faithful departed, p.* Animábus. 1757.

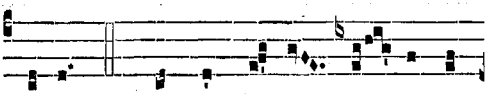
# The Absolution when the body is present.
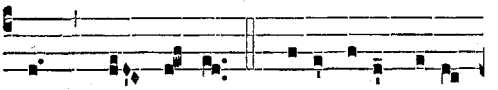
NON intres in judícium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quaésumus, tua judiciális senténtia premat, quem tibi vera supplicátio fídei christiánae comméndat : sed, grátia tua illi succurrénte, mereátur evádere judícium ultiónis, qui, dum víveret, insignítus est signáculo sanctae Trinitátis : Qui vivis et regnas in saécula saeculórum. ℟. Amen.

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. ℟. Amen.

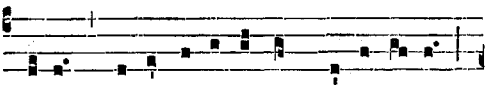



From everlasting death, deliver me, O Lord, in that awful day. * When the heavens and the earth shall be moved : † When thou shalt come to judge the world by fire. ℣. Dread and trembling have laid hold on me, and I fear ex-

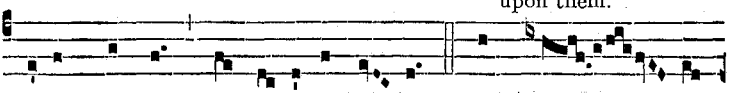


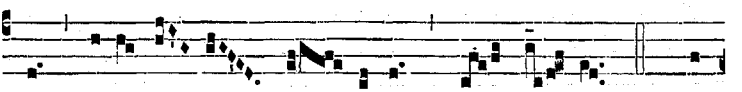


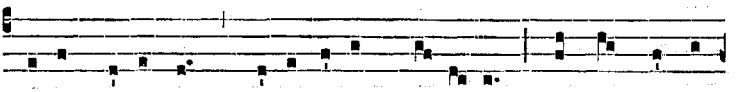


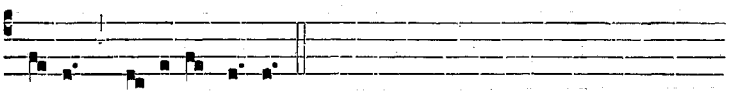



ceedingly because of the judgment and of the wrath to come. * When the heavens and the earth shall be moved. ℣. O that day, that day of wrath, of sore distress and of all wretchedness, that great and exceeding bitter day. † When thou shalt come to judge the world by fire. ℣. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.



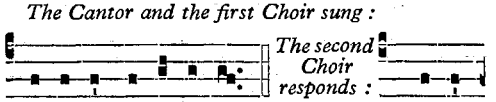



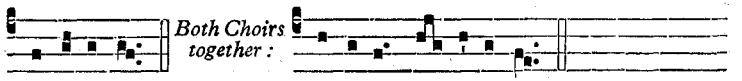




*The Choir repeats* Líbera me *as far as the* ℣. Trémens.

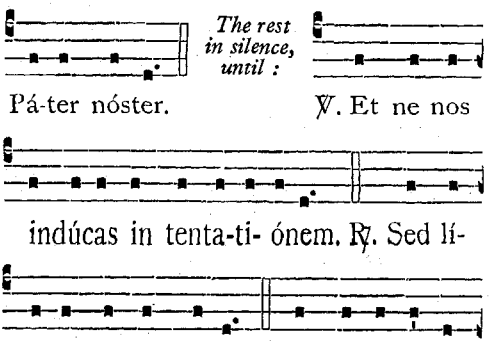
*The Cantor and the first Choir sung :*



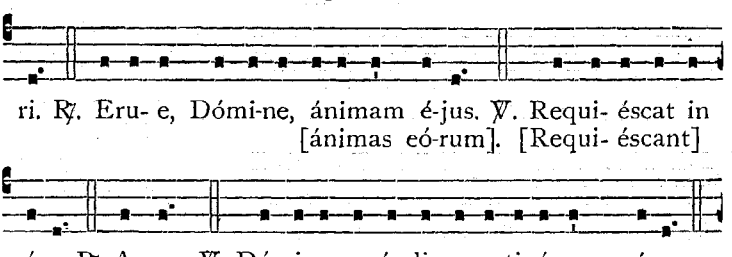

Lord, have mercy. Christ, have mercy. Lord, have mercy.



*At the blessing with holy water and incense, the Priest sings:*




Our Father. ℣. And lead us not into temptation. ℟. But deliver us from evil. ℣. From the gates of hell. ℟. Deliver his soul (their souls), O Lord. ℣. May he (they) rest in peace. ℟. Amen. ℣. O Lord, hear my prayer. ℟. And let my cry come unto thee.




℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

Let us pray.

DEus, cui próprium est miseréri semper et párcere : te súpplices exorámus pro ánima fámuli tui *N.* (fámulae tuae *N.*), quam hódie de hoc saéculo migráre jussísti, † ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; * ut, quia in te sperávit et crédidit, non poenas inférni sustíneat,

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 *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

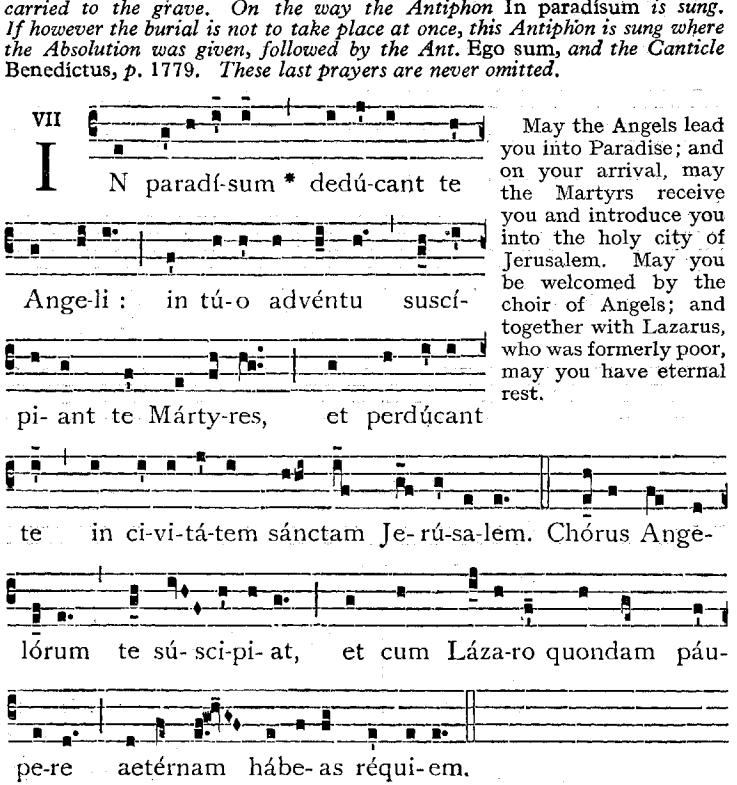
sed gáudia aetérna possídeat. Per Christum Dóminum nostrum. ℟. Amen.

it not to the flames of hell, but vouchsafe to it that happiness which has no end. Through Jesus...

¶ *For a Priest is said:* pro ánima fámuli tui *N.* Sacerdótis, quam... *etc.*

## 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 paradísum *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.

DEus, cujus miseratióne ánimae fidélium requiéscunt, hunc túmulum benedícere di-

O God, by whose mercy the souls of the faithful are at rest, vouchsafe to bless this grave, and assign

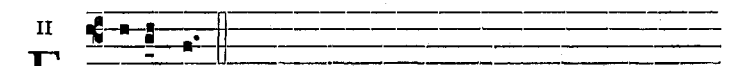
gnáre, eíque Angelum tuum sanctum députa custódem : et *quorum quarúmque córpora hic sepeliúntur, ánimas eórum* ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine *laeténtur.* Per Christum Dóminum nostrum. ℟. Amen.

to it thy holy Angel as its keeper; deliver the souls of those whose bodies are here buried from all the chains of their sins, that with thy Saints they may for ever rejoice in thee. Through Jesus Christ our Lord. ℟. Amen.

*If it is a grave for one only, the Priest says :* et cujus corpus hic sepelítur, ánimam 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.*

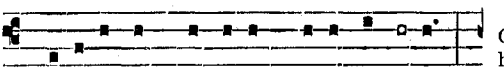
II



-go sum.

**Canticle of Zachary.** [1] *Luke 1, 68-79.*

*The departed soul begs to share in that Redemption, whose dawn was hailed by Zachary, father of the Baptist.*

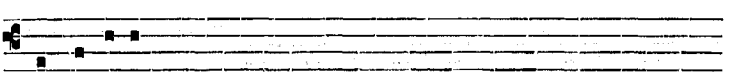


Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people.

1. Benedíctus Dóminus Dé-us **Isra**-el : *



qui-a vi-si-távit, et fé-cit redempti-ónem plé-*bis* **sú**- ae.



2. Et e-réxit...

2. [1] Et eréxit córnu salútis **nó**bis, * in dómo Dávid púeri **súi.**

3. Sicut locútus est per os **sanc**tórum, * qui a saéculo sunt prophetár*um* éjus.

4. Salútem ex inimícis **nó**stris, * et de mánu ómnium qui *o***dé**runt nos :

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.

[1] Every verse has the intonation, except the final *Réquiem,* and *Et lux perpétua,* which, because they are short, begin with the dominant.

5. Ad faciéndam misericórdiam cum pátribus **nó**stris : * et memorári testaménti súi **sán**cti.

6. Jusjurándum, quod jurávit ad Abraham pátrem **nó**strum, * datúrum *se* **nó**bis.

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * serviámus **íl**li :

8. In sanctitáte et justítia coram **ípso**, * ómnibus diébus **nó**stris.

9. Et tu, púer, prophéta Altíssimi vocáberis : * praeíbis enim ante fáciem Dómini, paráre vías éjus :

10. Ad dándam sciéntiam salútis plébi éjus, * in remissiónem peccatórum *e***órum** :

11. Per víscera misericórdiae Déi **nó**stri : * in quíbus visitávit nos, óriens *ex* **ál**to :

12. Illumináre his qui in ténebris et in úmbra mórtis **sé**dent : * ad dirigéndos pédes nóstros in víam **pá**cis.

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 :

10. To give knowledge of salvation to his people, unto the remission of their sins.

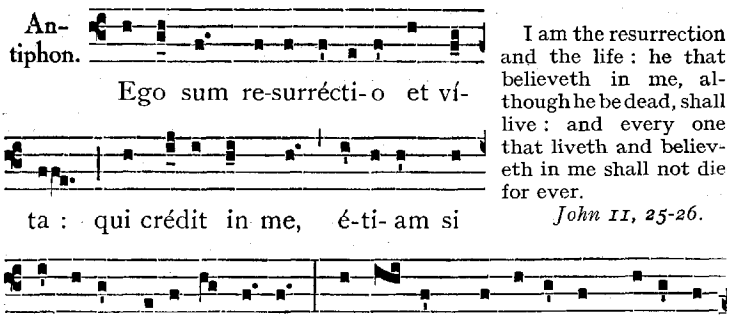
11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

13. Réquiem ætérnam * dóna *éi*, **Dómine.**

14. Et lux perpétua * lúce*at* **éi.**

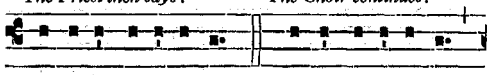
*The Antiphon is repeated :*




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.

*John* 11, 25-26.

*The Priest then says:* *The Choir continues:*



Ký-ri- e, e-lé- i-son. Chríste, e-lé- i-son.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

*The Priest:*



Ký-ri- e, e-lé- i-son. Pá-ter nóster. *He sprinkles the body.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a málo.

℣. A pórta ínferi.

℟. Erue, Dómine, ánimam éjus.

℣. Requiéscat in páce.

℟. Amen.

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the power of hell.

℟. Save his (her) soul, O Lord.

℣. May he (she) rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my supplication come up unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

FAC, quaésumus, Dómine, hanc cum servo tuo defúncto (ancílla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis ténuit voluntátem : † ut, sicut hic eum (eam) vera fides junxit fidélium turmis; * ita illic eum (eam) tua miserátio sóciet angélicis choris. Per Christum Dóminum nostrum. ℟. Amen.

℣. Réquiem aetérnam dóna éi, Dómine.

℟. Et lux perpétua lúceat éi.

Let us pray.

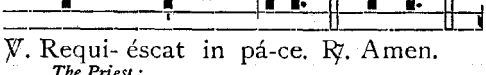
WE beseech thee, O Lord, to have such mercy on the soul of thy servant (handmaiden) departed, that he (she) who had thy will at heart, may not receive punishment for what he (she) did; as here the true faith made him (her) one with the company of the faithful, so there may thy mercy make him (her) companion of the choirs of Angels. Through Christ our Lord.

℟. Amen.

℣. Eternal rest give to him (her), O Lord.

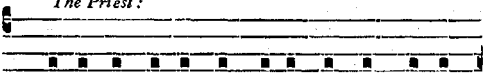
℟. And let perpetual light shine upon him (her).

*The Cantors:*



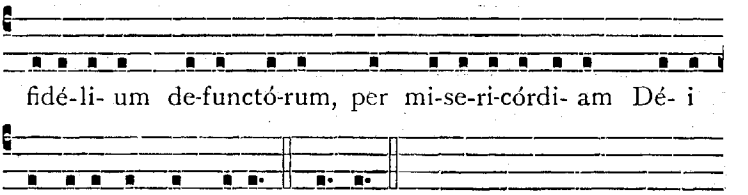
℣. Requi- éscat in pá-ce. ℟. Amen.

*The Priest:*



℣. Anima é-jus, et ánimae ómni- um

℣. May he (she) rest in peace. ℟. Amen. ℣. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace. ℟. Amen.




*On the way back to the church or sacristy, the Ant.* Si iniquitátes, *with the Ps.* De profúndis. *concluding with* Réquiem. *etc. p.* 1784, *is recited without note, the versicles in the plural. The Ant. is repeated; then* Kýrie, *p.* 1781, *the Prayer* Fidélium, *p.* 1756, *and the versicles* Réquiem aetérnam *and* Requiéscant in páce.

## The Absolution when the body is not present

### on the 3rd, 7th, 30th, the anniversary day, or other days.

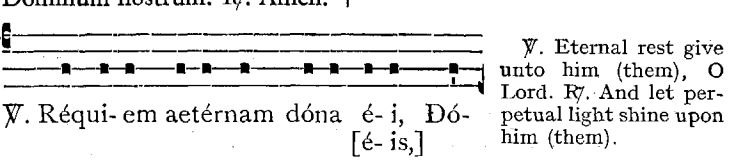
*As for the Absolution when the body is present, p.* 1775, *except what follows :*

*The Prayer* Non intres *is omitted, and instead of* Deus, cui próprium est, *the following Prayer is said.*

Orémus.

ABsólve, quaésumus, Dómine, ánimam fámuli tui *N.* (fámulae tuae) *N.* (*or* ánimas famulórum tuórum, *or* famulárum tuárum, *or* famulórum famularúmque tuárum, *N.* et *N.*) ab omni vínculo delictórum : † ut, in resurrectiónis glória, * inter Sanctos et eléctos tuos resuscitátus (-a) respíret (resuscitáti, *or*- ae, respírent). Per Christum Dóminum nostrum. ℟. Amen.

DEliver, O Lord, the soul(s) of thy servant (handmaiden, *or* of thy servants and handmaidens) *N.* (and *N.*) from every bond of sin; that, in the glory of the resurrection, he (she, they), with thy Saints and thy elect, may rise to a new and better life. Through Jesus Christ our Lord. ℟. Amen.




℣. Eternal rest give unto him (them), O Lord. ℟. And let perpetual light shine upon him (them).

*The Cantor:*



℣. May he rest (may they rest) in peace.

Requi-éscat in pá-ce. ℟. Amen.
[Requi-éscant]

*Then the Celebrant says on a lower note:*

℣. Anima ejus (ánimae eórum) et ánimae ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace. ℟. Amen.

℣. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace. ℟. Amen.

# 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.

2. Fiant áures túae intendéntes * in vócem deprecatiónis méae.

3. Si iniquitátes observáveris, Dómine : * Dómine, quis sustinébit?

4. Quia apud te propitiátio est : * et propter légem túam sustínui te, Dómine.

5. Sustínuit ánima méa in vérbo éjus : * sperávit ánima méa in Dómino.

6. A custódia matutína usque ad nóctem, * spéret Israël in Dómino.

7. Quia apud Dóminum misericórdia : * et copiósa apud éum redémptio.

8. Et ípse rédimet Israel * ex ómnibus iniquitátibus éjus.

9. Réquiem aetérnam * dóna éi, Dómine. [1]

10. Et lux perpétua * lúceat éi.

OUT of the depths I have cried to thee, O Lord : Lord, hear my voice.

2. Let thy ears be attentive to the voice of my supplication.

3. If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

4. Because with thee there is merciful forgiveness; and by reason of thy law, I have waited for thee, O Lord.

5. My soul hath relied on his word; my soul hath hoped in the Lord.

6. From the morning watch even until night, let Israel hope in the Lord.

7. Because with the Lord there is mercy, and with him plentiful redemption.

8. And he shall redeem Israel from all his iniquities.

9. Eternal rest give unto him, O Lord.

10. And let perpetual light shine upon him.

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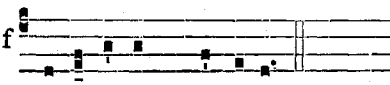
[1] If two or more deceased are buried at the same time, this Versicle is said each time in the plural, as are also the other Versicles and the Prayers, with the exception of the Prayer *Non intres*.

*The Antiphon is repeated.*

*Ant.* Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit?

*Ant.* If thou shalt observe iniquities O Lord, Lord who shall endure it?

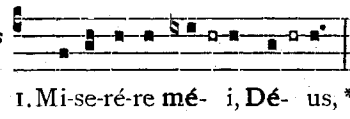
*The body is then borne to the church. On leaving the house, the priest solemnly intones the Antiphon :*




They shall rejoice in the Lord.

**Psalm 50.**

*The departed soul confesses its sins; and hopes for a joyful resurrection, as the Antiphon shows, taken from v. 9.*




Have mercy on me, O God, according to thy great mercy.

2. Et secúndum multitúdinem miseratiónum tuárum, * déle iniquitátem méam.

2. And according to the multitude of thy tender mercies, blot out my iniquity.

3. Amplius láva me ab iniquitáte méa : * et a peccáto méo múnda me.

3. Wash me yet more from my iniquity, and cleanse me from my sin.

4. Quóniam iniquitátem méam égo cognósco : * et peccátum méum contra *me est* semper.

4. For I know my iniquity, and my sin is always before me.

5. Tíbi sóli peccávi, et málum coram te féci : * ut justificéris in sermónibus túis, et víncas cum *judicáris*.

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. Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me *máter* méa.

6. For behold I was conceived in iniquities, and in sins did my mother conceive me.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiae túae manifestásti míhi.

7. For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8. Aspérges me hyssópo, et mundábor : * lavábis me, et super nívem *deal*bábor.

8. Sprinkle me with hyssop, and I shall be cleansed : wash me, and I shall be made whiter than snow.

9. Audítui méo dábis gáudium **et** laetítiam : * et exsultábunt óssa hu*miliáta*.

9. To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

10. Avérte fáciem túam a pecc**á**tis **méis** : * et ómnes iniquitátes *méas* **dé**le.

10. Turn away thy face from my sins, and blot out all my iniquities.

11. Cor múndum créa **in** me, **Dé**us : * et spíritum réctum ínnova in visc*éribus* **méis**.

11. Create a clean heart in me, O God : and renew a right spirit within my bowels.

12. Ne projícias me a **fácie túa** : * et spíritum sánctum túum ne áu*feras* **a** me.

12. Cast me not away from thy face, and take not thy holy spirit from me.

13. Rédde míhi laetítiam salutáris **túi** : * et spíritu princi*páli con*fírma me.

13. Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

14. Docébo iníquos **vías túas** : * et ímpii ad te *conver***tén**tur.

14. I will teach the unjust thy ways : and the wicked shall be converted to thee.

15. Líbera me de sanguínibus, Déus, Déus sal**útis méae** : * et exsultábit língua méa justí*tiam* **túam**.

15. Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

16. Dómine, lábia **méa** ap**é**ries : * et os méum annuntiábit *láudem* **túam**.

16. O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

17. Quóniam si voluísses sacrifícium, de**díssem útique** : * holocáustis non *dele***ctá**beris.

17. If thou hadst desired sacrifice, I would indeed have given it : with burnt offerings thou wilt not be delighted.

18. Sacrifícium Déo spíritus **contribulátus** : * cor contrítum **et** humiliátum, Déus, *non de***spí**cies.

18. A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

19. Benígne fac, Dómine, in bóna voluntáte **túa Sí**on : * ut aedificéntur múri *Je***rú**salem.

19. Deal favourably, O Lord, in thy goodwill with Sion, that the walls of Jerusalem may be built up.

20. Tunc acceptábis sacrifícium justítiae, oblatiónes et **holocáus**ta : * tunc impónent super altáre *túum* **vítulos**.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings : then shall they lay calves upon thy altar.

21. Réqui**em** aet**é**rnam * dóna *éi*, **Dó**mine. [1]

21. Eternal rest give to him (her), O Lord.

22. Et **lux** per**pé**tua * lú*ceat* **éi**.

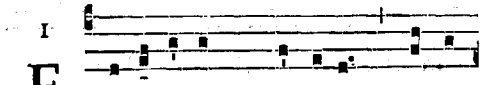
22. And let perpetual light shine upon him (her).

*If the way is long, other Psalms from the Office for the Dead are added, at the end of which* Réquiem aetérnam dóna éi, Dómine. *etc. is always said. The singing of Psalms should continue, as far as possible, until the church is reached.*

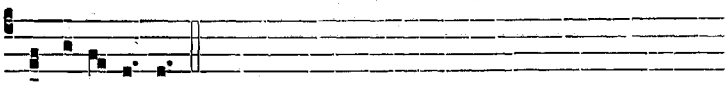
[1] At Lauds, in vv. 21 and 22, "eis" (them) is said instead of "ei".

*While entering the church, the Antiphon is repeated :*

I

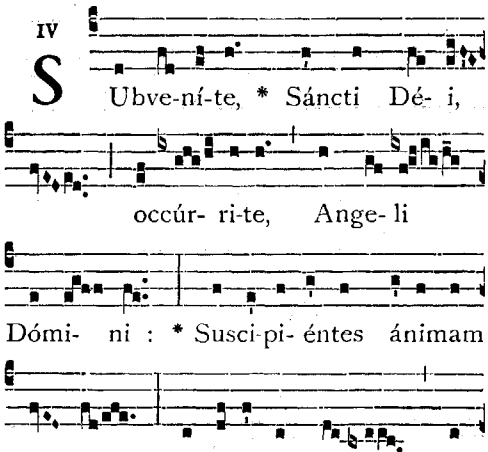



They shall rejoice in the Lord, the bones that have been humbled.

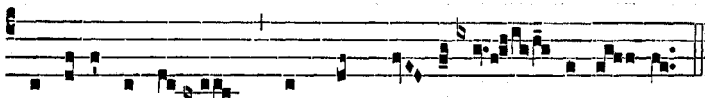



*When the procession has entered, one of the Cantors intones the following Responsory, which is continued by two alternate Choirs.*

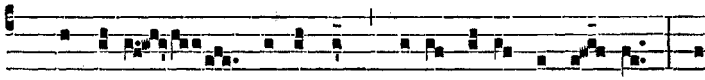
IV



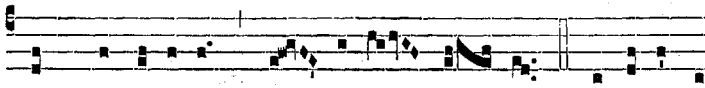

Come to his aid, O Saints of God; come to meet him, O Angels of the Lord : * Receive his soul : † Offering it in the presence of the Most High. ℣. May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham's bosom : * Receive... ℣. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...



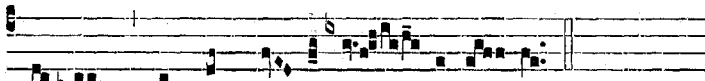
† Offeréntes é- am in conspé-ctu Al- tíssi- mi.



℣. Réqui- em aetérnam dóna é- i, Dómi- ne : et



lux perpé-tu- a lú- ce- at é- i. † Offe-réntes



é- am in conspé-ctu Al- tíssi- mi.

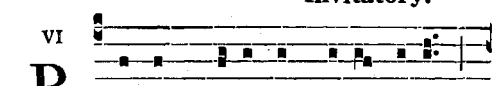
*The bier is placed in the middle of the church. If there is no reason for delay, the Office for the Dead and Mass are said immediately.*

**Vespers for the Dead,** *p.* 1543. **Mass,** *p.* 1758. **Absolution,** *p.* 1775.

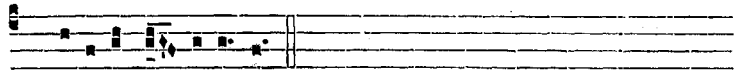
## AT MATINS.

### Invitatory.

VI



R Egem cú-i ómni- a vívunt, The King to whom all things live, Come let us adore him.

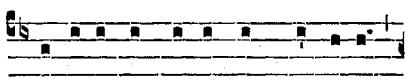


* Vení-te ad- orémus.

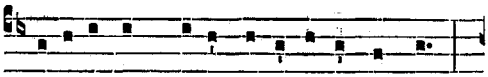
*The Choir repeat :* Régem cúi ómnia vívunt, * Veníte adorémus.

### Psalm 94.

*Invitation to praise the great King of living and dead.*

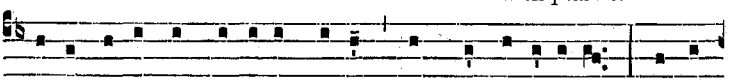


V Ení-te, exsultémus Dómino, Come let us praise the Lord with joy : let us joyfully sing to God our Saviour; let



jubi-lémus Dé-o sa-lu-tá-ri nóstro :

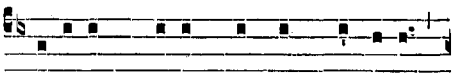
us come before his presence with thanksgiving; and make a joyful noise to him with psalms.



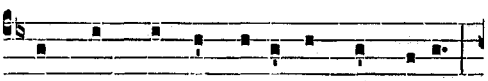
prae-occupémus fá-ci-em é-jus in confessi-óne, et in



psálmis jubi-lémus é-i. Régem.

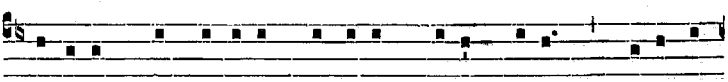


Quóni-am Dé-us mágnus Dóminus,

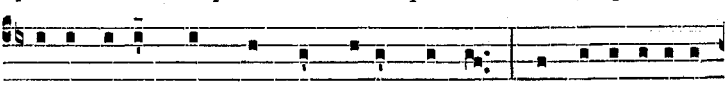


et Rex mágnus super ómnes dé-os :

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.



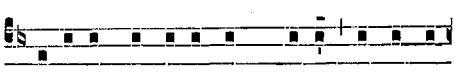
quóni-am non repéllet Dóminus plébem sú-am, qui-a in



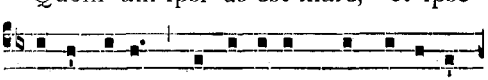
mánu é-jus sunt ómnes fínes térrae, et alti-túdines



mónti-um ípse cónspi-cit. * Vení-te.



Quóni-am ipsí-us est máre, et ípse



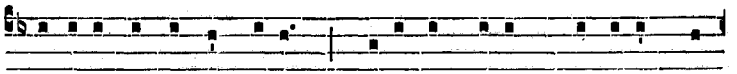
fé-cit íllud, et á-ridam fundavé-runt

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

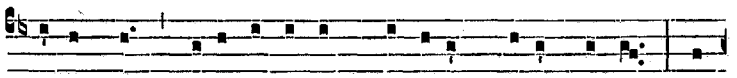


people of his pasture and the sheep of his hand.
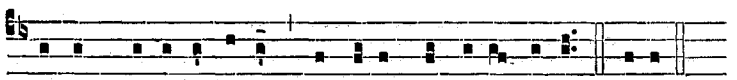
mánus é-jus : vení-te, adorémus, et



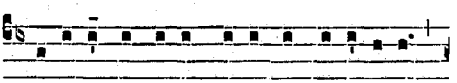
pro-cidámus ante Dé-um : plorémus coram Dómino, qui



fé-cit nos : qui-a ípse est Dóminus Dé-us nóster : nos

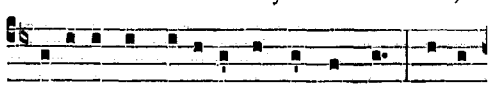


autem pópu-lus é-jus, et óves páscu-ae é-jus. Régem.

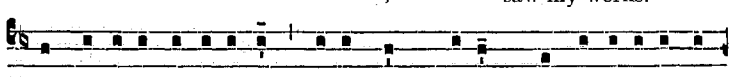


To-day if you shall hear his voice, harden not your hearts : as in the provocation, according to the day of temptation in the wilderness : where your fathers tempted me, they proved me, and saw my works.

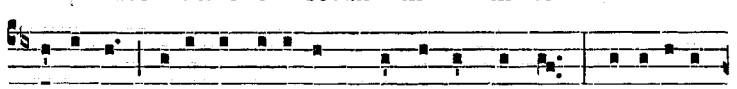
Hódi- e si vócem éjus audi- é-ri-tis,



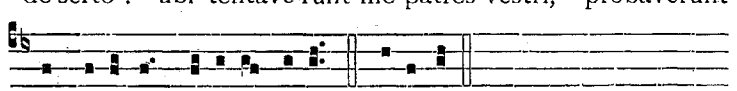
no-lí-te obduráre córda véstra, sic-ut



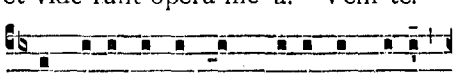
in exacerba-ti-óne secúndum dí-em tenta-ti-ónis in



de-sérto : ubi tentavé-runt me pátres véstri, probavérunt

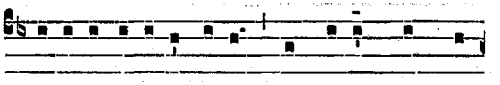


et vidé-runt ópera mé- a. * Vení-te.



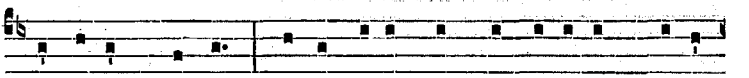
Forty years long was I offended with that generation, and I said : These always err in heart; and these men

Quadragínta ánnis próximus fú-i

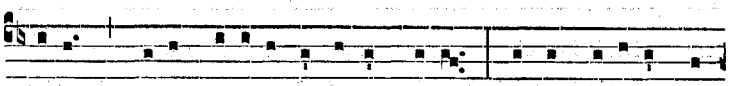


genera-ti-óni hú-ic, et díxi : Semper

have not known my ways : so I swore in my wrath that they shall not enter into my rest.



hi érrant córde : ípsi vero non cognové-runt ví- as



mé-as, quíbus jurávi in í-ra mé- a : Si intro-íbunt in

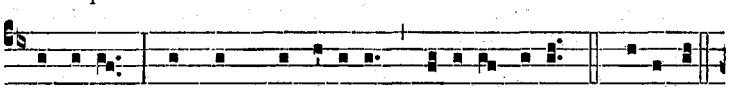


réqui- em mé- am. Régem.
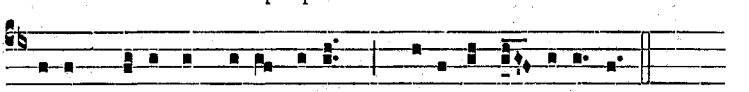


Réqui- em aetérnam dóna é- is

Eternal rest give to them, O Lord : and let perpetual light shine upon them.



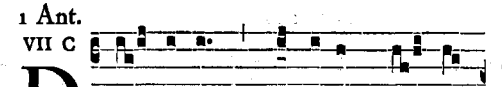
Dómine : et lux perpétu-a lúce-at é- is. * Veni-te.



Régem cú- i ómni- a vívunt, * Veni-te ad- orémus.

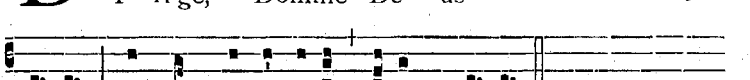
## FIRST NOCTURN.

1 Ant.
VII C



D I- ri-ge, * Dómine Dé- us

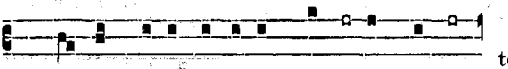
O Lord my God, direct my way in thy sight. *v. 9.*



mé- us, in conspéctu tú-o ví- am mé- am.

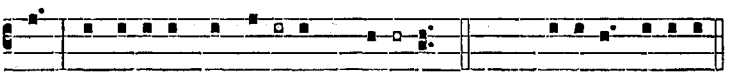
## Psalm 5.

*The soul, banished to Purgatory, declares its hope of Heaven.*



Give ear, O Lord, to my words : understand my cry.

1. Vérba mé- a áuribus pércipe, Dómi-



ne, * intéllige clamó- rem mé- um. *Flex :* e- órum, †

2. Inténde vóci oratiónis **méae**, * rex méus et **Déus méus**.

3. Quóniam ad **te orábo** : * Dómine, mane exáudies **vócem méam**.

4. Mane astábo tíbi **et vidébo** : * quóniam non Déus vólens **iniquitátem tú** es.

5. Neque habitábit juxta **té malígnus** : * neque permanébunt injústi ante **óculos túos**.

6. Odísti ómnes qui operántur **iniquitátem** : * pérdes ómnes qui lo**quúntur mendácium**.

7. Vírum sánguinum et dolósum abomi**nábitur Dóminus** : * égo autem in multitúdine miseri**córdiae túae**.

8. Introíbo in **dómum túam** : * adorábo ad témplum sánctum túum in **timóre túo**.

9. Dómine, déduc me in **justítia túa** : * propter inimícos méos dírige in conspéctu túo **viam méam**.

10. Quóniam non est in óre **eórum véritas** : * cor **eórum vánum** est.

11. Sepúlcrum pátens est gúttur eórum, † línguis súis dol**óse agébant** : * júdica **íllos, Déus**.

12. Décidant a cogitatiónibus súis, † secúndum multitúdinem impietátum eórum **expélle éos** : * quóniam irritavérunt te, **Dómine**.

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. Et laeténtur ómnes qui **spérant in** te : * in aetérnum exsultábunt et habitábis in **éis.**

14. Et gloriabúntur in te ómnes qui díligunt **nómen túum,** * quóniam tu benedíces **justo.**

15. Dómine, ut scúto bónae **voluntátis túae,** * **coronásti** nos.

16. Réquiem **aetérnam** * dóna **éis, Dómine.**

17. Et **lux perpétua** * **lúceat éis.**

13. But let all them be glad that hope in thee : they shall rejoice for ever, and thou shalt dwell in them.

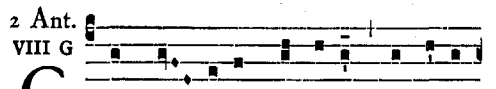
14. And all they that love thy name shall glory in thee : for thou wilt bless the just.

15. O Lord, thou hast crowned us, as with a shield of thy good will.

16. Eternal rest give to them, O Lord.

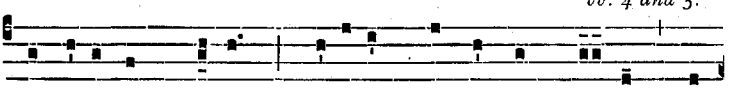
17. And let perpetual light shine upon them.

*The Antiphon is repeated after each Psalm.*

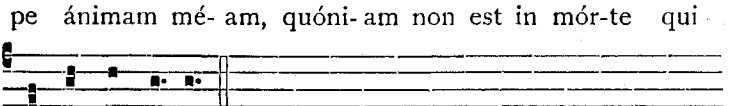



Turn to me, O Lord, and deliver my soul, for there is no one in death, that is mindful of thee.

*vv. 4 and 5.*



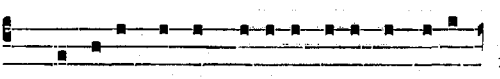
pe ánimam mé- am, quóni- am non est in mór-te qui



mémor sit tú- i.

## Psalm 6.

*The soul complains to God of its sorrowful state.*

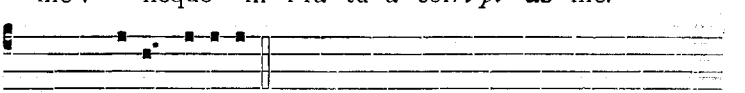


O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

1. Dómine, ne in furóre tú-o árgu-**as**



me : * neque in í-ra tú- a cor*rí-pi-* **as** me.



*Flex :* mé-o, †

2. Miserére méi, Dómine, quóniam in**fírm**us sum : * sána me, Dómine, quóniam conturbáta sunt *óssa* **méa**.

3. Et ánima méa turbáta est **val**de : * sed tu, Dó*mine*, **úsq**uequo?

4. Convértere, Dómine, et éripe ánimam **méam** : * sálvum me fac propter misericór*diam* **tú**am.

5. Quóniam non est in mórte qui mémor sit **túi** : * in inférno autem quis confité*bitur* **tí**bi?

6. Laborávi in gémitu méo, † lavábo per síngulas nóctes léctum **méum** : * lácrimis méis strátum mé*um rig*ábo.

7. Turbátus est a furóre óculus **méus** : * inveterávi inter ómnes ini*mícos* **méos**.

8. Discédite a me, ómnes qui operámini iniquitátem : * quóniam exaudívit Dóminus vócem *flétus* **méi**.

9. Exaudívit Dóminus deprecatiónem **méam** : * Dóminus oratiónem mé*am sus*cépit.

10. Erubéscant et conturbéntur veheménter ómnes inimíci **méi** : * convertántur et erubéscant val*de vel*óciter.

2. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly: but thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

5. For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

6. I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

7. My eye is troubled through indignation: I have grown old amongst all my enemies.
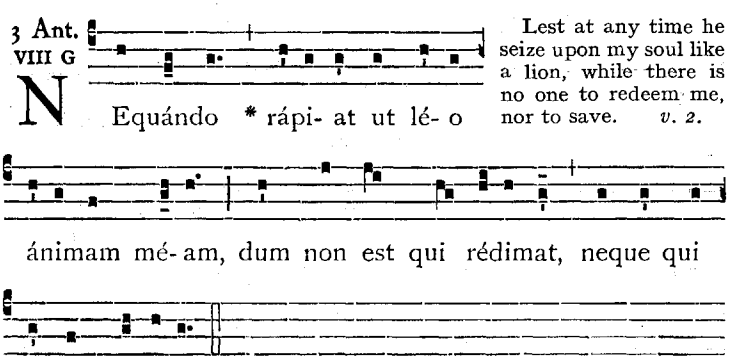
8. Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10. Let all my enemies be ashamed and be very much troubled: let them be turned back and be ashamed very speedily.

11. Réquiem aet**érn**am : * dóna *éis*, **Dómine**.

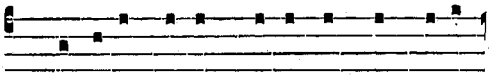
12. Et lux perpétua * lú*ceat* éis.




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.*

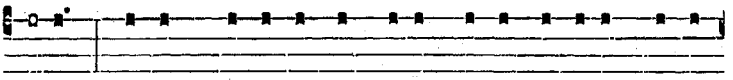
## Psalm 7.

*The just man persecuted declares his innocence and appeals to God.*

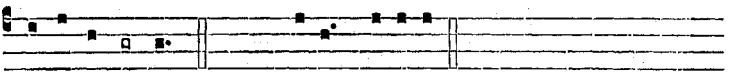


O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

1. Dómine Dé- us mé- us, in te sperá-



vi : * sálvum me fac ex ómnibus persequéntibus me, et



*lt-be-*ra me. *Flex :* mé- am, †

2. Nequándo rápiat ut léo ánimam méam, * dum non est qui rédimat, neque qui *sálvum* fáciat.

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. Dómine Déus méus, si féci ístud, * si est iníquitas in mánibus méis :

3. O Lord my God, if I have done this thing, if there be iniquity in my hands :

4. Si réddidi retribuéntibus míhi mála, * décidam mérito ab inimícis méis *in*ánis.

4. If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

5. Persequátur inimícus ánimam méam, † et comprehéndat, et concúlcet in térra vítam méam : * et glóriam méam in púlverem dedúcat.

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. Exsúrge, Dómine, in íra túa : * et exaltáre in fínibus inimicórum meórum.

6. Rise up, O Lord, in thy anger : and be thou exalted in the borders of my enemies.

7. Et exsúrge, Dómine Déus méus, in praecépto quod mandásti : * et synagóga populórum circúmdabit te.

7. And arise, O Lord my God, in the precept which thou hast commanded : and a congregation of people shall surround thee.

8. Et propter hanc in áltum regrédere : * Dóminus júdicat pópulos.

8. And for their sakes, return thou on high : the Lord judgeth the people.

9. Júdica me, Dómine, secúndum justítiam méam, * et secúndum innocéntiam *méam* super me.

9. Judge me, O Lord, according to my justice, and according to my innocence in me.

10. Consumétur nequítia peccatórum, et díriges **jústum**, * scrútans córda et *rénes*, **Déus**.

10. The wickedness of sinners shall be brought to nought, and thou shalt direct the just: the searcher of hearts and reins is God.

11. Jústum adjutórium méum a **Dómino**, * qui sálvos fácit *réctos* **córde**.

11. Just is my help from the Lord: who saveth the upright of heart.

12. Déus júdex jústus, fórtis et **pátiens** : * numquid irascítur per *síngulos* **díes**?

12. God is a just judge, strong and patient: is he angry every day?

13. Nisi convérsi fuéritis, gládium súum **vibrábit** : * árcum súum teténdit, et par*ávit* **íllum**.

13. Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

14. Et in éo parávit vása **mórtis** : * sagíttas súas ardéntibus *eff*écit.

14. And in it he hath prepared the instruments of death: he hath made ready his arrows for them that burn.

15. Ecce partúriit injustítiam : * concépit dolórem, et péperit in*iquit*átem.

15. Behold he hath been in labour with injustice; he hath conceived sorrow, and brought forth iniquity.

16. Lácum apéruit, et effódit **éum** : * et incidit in fóve*am quam* **fécit**.

16. He hath opened a pit and dug it: and he is fallen into the hole he made.

17. Convertétur dólor éjus in cáput éjus : * et in vérticem ipsíus iníquitas *éjus* de**scén**det.

17. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18. Confitébor Dómino secúndum justítiam éjus : * et psállam nómini Dómi*ni altís*simi.

18. I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

19. Réquiem ae**térnam** * dóna *éis*, **Dómine**.

20. Et lux per**pétua** * lú*ceat* **éis**.

℣. A pórta ínfe-ri. ℟. Eru-e, Dómine, ánimas e-ó-rum.

℣. From the gate of hell. ℟. Deliver their souls, O Lord.

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.** *Job 7, 16-21.*

PArce mihi, Dómine : nihil enim sunt dies mei. Quid est homo, quia magníficas eum? aut quid appónis erga eum cor tuum? Vísitas eum dilúculo, et

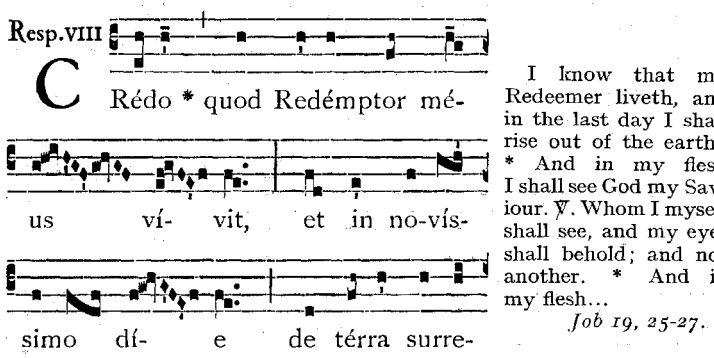
SPare me, God, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the mor-

súbito probas illum. Usquequo non parcis mihi, nec dimíttis me, ut glútiam salívam meam? Peccávi, quid fáciam tibi, o custos hóminum? Quare posuísti me contrárium tibi, et factus sum mihimetípsi gravis? Cur non tollis peccátum meum, et quare non aufers iniquitátem meam? Ecce nunc in púlvere dórmiam : et si mane me quaesíeris, non subsístam.

ning; and thou provest him suddenly. How long wilt thou not spare me, nor suffer me to swallow down my spittle? I have sinned; what shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust : and if thou seek me in the morning, I shall not be.

*At the end of the Lessons,* Tu autem. *is not said, nor any other conclusion.*

Resp. VIII
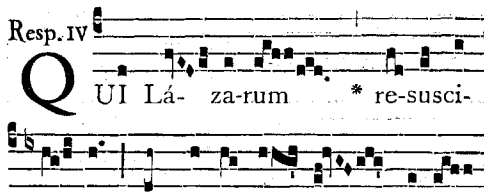



I know that my Redeemer liveth, and in the last day I shall rise out of the earth : * And in my flesh I shall see God my Saviour. ℣. Whom I myself shall see, and my eyes shall behold; and not another. * And in my flesh...

*Job 19, 25-27.*
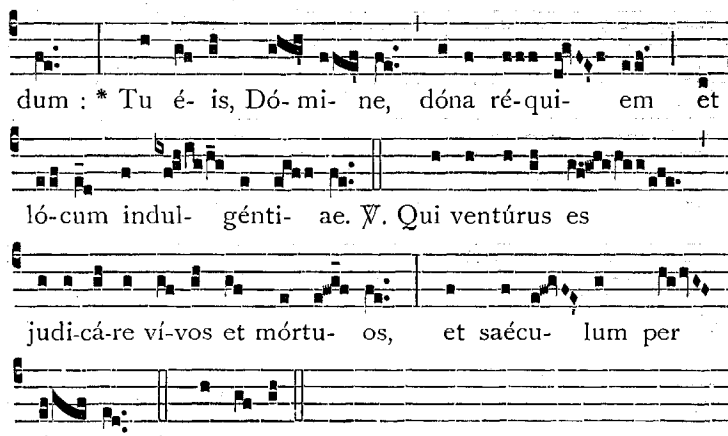
**Lesson II.** *Job 10, 1-7.*

TÆdet ánimam meam vitae meae, dimíttam advérsum me elóquium meum, loquar in amaritúdine ánimae meae. Dícam Deo : Noli me condemnáre : índica mihi cur me ita júdices. Numquid bonum tibi vidétur, si calumniéris me et ópprimas me, opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt : aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui, et anni tui sicut humána sunt témpora, ut quaeras iniquitátem meam, et peccátum meum scrutéris? Et scias quia nihil ímpium fécerim, cum sit nemo qui de manu tua possit erúere.

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.




Thou who didst raise Lazarus, already corrupting, from the tomb, * Give them, Lord, eternal rest and a place of forgiveness. ℣. Thou who shalt come to judge the living and the dead, and the world by fire. * Give them...

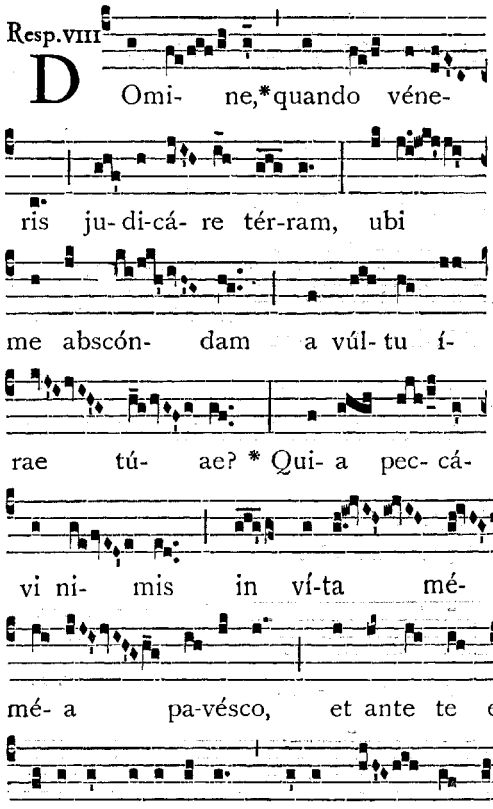


**Lesson III.**

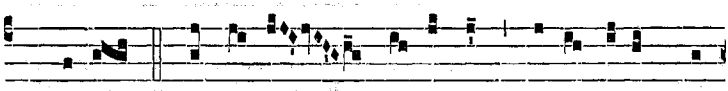
MAnus tuae fecérunt me, et plasmavérunt me totum in circúitu : et sic repénte praecípitas me? Meménto, quaeso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me : óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

*Job 10, 8-12.*

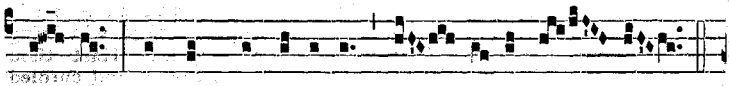
THY hands have made me and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Hast thou not milked me as milk, and curdled me like cheese? Thou hast clothed me with 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.



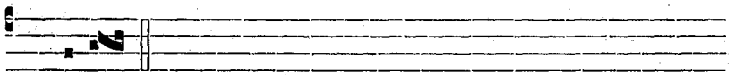

Lord, when thou shalt come to judge the earth, where shall I hide from thy face? For in this my life I have greatly sinned. ℣. My deeds make me afraid, and I am ashamed before thee; when thou shalt come to judge do not condemn me. ℣. Eternal rest give to them, O Lord, and may perpetual light shine upon them.



* Qui- a. ℣. Réqui- em ae-térnam dóna é- is, Dó-



mi- ne : et lux perpé-tu- a lú- ce- at é- is.



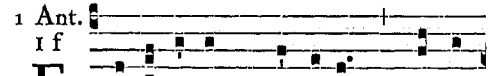
* Qui- a.

*If Lauds are omitted, after the third Responsory the Prayers indicated, p.* 1806, *are said.*

## AT LAUDS.

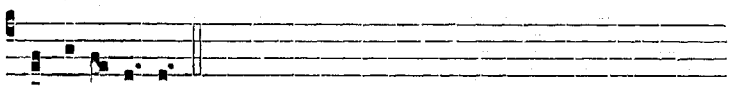
*The Office begins immediately with the Antiphon.*

1 Ant. I f



EXsultábunt Dómino * óssa

They shall rejoice in the Lord, the bones that have been humbled.

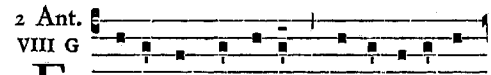


humi-li- á-ta.

*Ps.* Miserére méi, Déus. *p.* 1785.

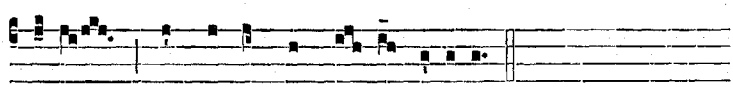
*The Antiphon is repeated after each Psalm.*

2 Ant. VIII G



EXáudi, Dómine, * o-ra-ti- ónem

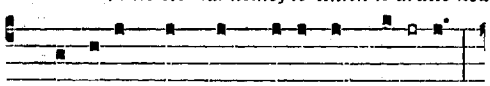
Hear my prayer, O Lord : all flesh shall come to thee. *v. 2.*



mé- am : ad te ómnis cá- ro véni- et.

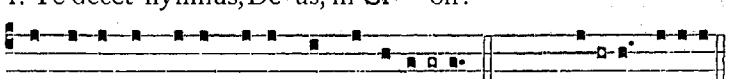
## Psalm 64.

*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.*



A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

1. Te décet hýmnus, Dé- us, in Sí- on: *



et tí-bi reddétur vótum *in Je-*rúsa- lem. *Flex:* áquis, †

2. Exáudi oratiónem méam: * ad te ómnis *cáro* véniet.

3. Vérba iniquórum praevaluérunt super nos: * et impietátibus nóstris tu pro*pitiá*beris.

4. Beátus quem elegísti et assumpsísti: * inhabitábit in *átriis* túis.

5. Replébimur in bónis dómus túae: * sánctum est témplum túum, mirábile in *aequi*táte.

6. Exáudi nos, Déus salutáris nóster, * spes ómnium fínium térrae, et in *mári* lónge.

7. Praéparans móntes in virtúte túa, accínctus poténtia: * qui contúrbas profúndum máris, sónum flúc*tuum* éjus.

8. Turbabúntur géntes, et timébunt qui hábitant términos a signis túis: * éxitus matutíni et véspere *delec*tábis.

9. Visitásti térram et inebriásti éam: * multiplicásti locuple*táre* éam.

10. Flúmen Déi replétum est áquis, † parásti cíbum illórum; * quóniam ita est praepará*tio* éjus.

11. Rívos éjus inébria, multíplica genímina éjus: * in stillicídiis éjus laetá*bitur* gérminans.

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 [1] outgoings of the morning and of the evening to be joyful.

9. Thou hast visited the earth, and hast plentifully watered it: thou 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 túi replebúntur *uber*táte.

13. Pinguéscent speciósa de**sér**ti : * et exsultatióne cólles *accing***ént**ur.

14. Indúti sunt aríetes óvium, † et válles abundábunt fru**mén**to · * clamábunt, étenim *hýmnum* dícent.

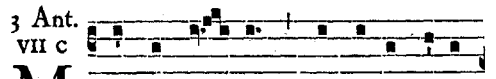
12. Thou shalt bless the crown of the year of thy goodness : and thy fields shall be filled with plenty.

13. The beautiful places of the wilderness shall grow fat : and the hills shall be girded about with joy.

14. The rams of the flock are clothed : and the vales shall abound with corn. They shall shout; yea, they shall sing a hymn.

15. Réquiem ae**tér**nam * dóna *éis*, **Dómine.**

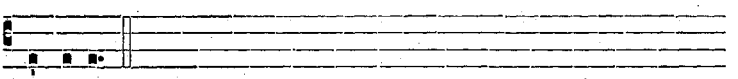
16. Et lux perpétua * lú*ceat* éis.



3 Ant. VII c

Thy right hand hath received me, O Lord. *v.* 8.

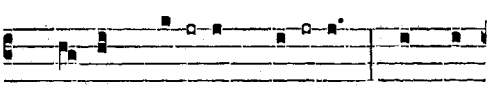
M E suscé- pit * déxte-ra tu-a,



Dómine.

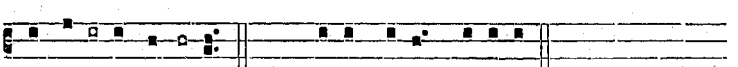
## Psalm 62.

*The soul welcomes the approach of the eternal light, for which it longs.*



O God, my God : to thee do I watch at break of day

1. Dé- us, **Dé-** us **mé-** us, * ad te



de lú- ce ví-gi-lo. *Flex :* inaquósa : †

2. Sitívit in te **ánima méa**, * quam multipliciter tíbi **cáro méa**.

3. In térra desérta, et invia, et inaquósa : † sic in sáncto appárui tíbi, * ut vidérem virtútem túam, et **glóriam túam**.

4. Quóniam mélior est misericórdia túa **súper vítas** : * lábia **méa** laud**ábunt** te.

5. Sic benedícam te in **víta méa** : * et in nómine túo levábo **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.

6. Sicut ádipe et pinguédine repleátur ánima **méa** : * et lábiis exsultatiónis laud**ábit** os **méum.**

7. Si mémor fúi túi super strátum méum, † in matutínis medit**ábor in** te : * quia fuísti adj**útor méus.**

8. Et in velaménto alárum tuárum exsultábo, † adhaésit ánima **méa post** te : * me **suscépit déxtera túa.**

9. Ipsi vero in vánum quaesiérunt ánimam méam, † introíbunt in inferióra **térrae** : * tradéntur in mánus gládii, pártes **púlpium érunt.**

10. Rex vero laetábitur in Déo, † laudabúntur ómnes qui **júrant in éo** : * quia obstrúctum est os loquéntium **iníqua.**

6. Let my soul be filled as with marrow and fatness : and my mouth shall praise thee with joyful lips.

7. If I have remembered thee upon my bed, I will meditate on thee in the morning : because thou hast been my helper.

8. And I will rejoice under the covert of thy wings. My soul hath stuck close to thee : thy right hand hath received me.
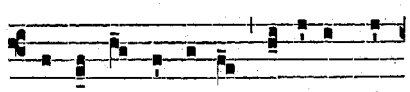
9. But they have sought my soul in vain : they shall go into the lower parts of the earth : they shall be delivered into the hands of the sword : they shall be the portions of foxes.

10. But the king shall rejoice in God; all they shall be praised that swear by him : because the mouth is stopped of them that speak wicked things.

11. Réquiem aetérnam * dóna **éis, Dómine.**

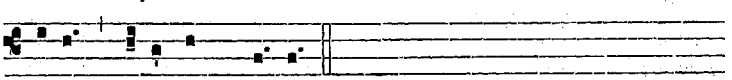
12. Et **lúx** perpétua * **lúceat éis.**

4 Ant.
II D



A pórta ínfe-ri * é-ru-e, Dó-

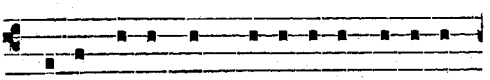
From the gates of hell deliver his soul, O Lord.



mine, ánimam mé- am.

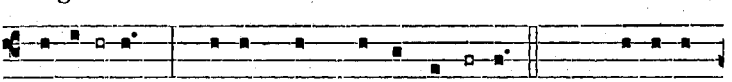
**Canticle of Ezechias.** *Isaias 38, 10-20.*

*The soul begs God to restore it to true life, and gives thanks that its prayer is already heard.*

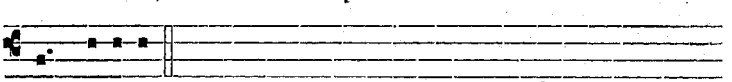


I said : In the midst of my days I shall go to the gates of hell.

1. Ego dí-xi : In dimí-di- o di- é-rum



me- ó- rum, * vádam ad pór*tas* ínfe-ri. *Flex :* fí-ni- es



me : †

2. Quaesívi resíduum annórum meórum : * díxi : Non vidébo Dóminum Déum in térra *viv*éntium.

3. Non aspíciam hóminem últra, * et habitatórem *qui*étis.

4. Generátio méa ablàta est, et convolúta est **a** me, * quasi tabernáculum *pa*stórum.

5. Praecísa est velut a texénte vita méa : † dum adhuc ordírer succídit me : * de mane usque ad vésperam fí*nie*s me.

6. Sperábam usque ad **má**ne : * quasi léo sic contrívit ómnia óss*a* **méa**.

7. De mane usque ad vésperam fínies me : † sicut púllus hirúndinis sic clamábo, * meditábor ut *co*lúmba.

8. Attenuáti sunt óculi **méi**, * suspiciéntes in *exc*élsum.

9. Dómine, vim pátior, respónde **pro** me. * Quid dícam, aut quid respondébit míhi, cum *ípse* fécerit?

10. Recogitábo tíbi ómnes ánnos **méos**, * in amaritúdine ání*mae* **méa**e.

11. Dómine, si sic vívitur et in tálibus víta spíritus méi, † corrípies me et vivificábis me. * Ecce in páce amaritúdo méa *amar*íssima.

12. Tu autem eruísti ánimam méam ut non perí*re*t : * projecísti post térgum túum ómnia peccá*ta* **méa**.

13. Quia non inférnus confitébitur tíbi, † neque mors laudábit te : * non exspectábunt qui descéndunt in lácum veritá*tem* **túam**.

14. Vívens vívens ípse confitébitur tíbi, sicut et égo **hó**die : * páter fíliis nótam fáciet veritá*tem* **túam**.

15. Dómine sálvum **mé** fac : * et psálmos nóstros cantábimus cúnctis diébus vítae nóstrae in dó*mo* **Dó**mini.

16. Réquiem aet*é*rnam * dóna é*is*, **Dómine.**

17. Et lux perpétua * lúce*at* **é**is.

2. I sought for the residue of my years; I said : I shall not see the Lord God in the land of the living.

3. I shall behold man no more, nor the inhabitant of rest.

4. My generation is at an end; and it is rolled away from me, as a shepherd's tent.

5. My life is cut off, as by a weaver : whilst I was yet but beginning, he cut me off; from morning even to night thou wilt make an end of me.

6. I hoped till morning : as a lion so hath he broken all my bones;

7. From morning even to night thou wilt make an end of me. I will cry like a young swallow, I will meditate like a dove.

8. My eyes are weakened looking upward.

9. Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

10. I will recount to thee all my years in the bitterness of my soul.

11. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me and make me to live. Behold in peace is my bitterness most bitter.

12. But thou hast delivered my soul that it should not perish : thou hast cast all my sins behind thy back.

13. For hell shall not confess to thee, neither shall death praise thee : nor shall they that go down into the pit look for thy truth.

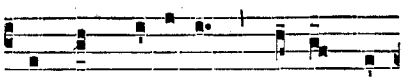
14. The living, the living, he shall give praise to thee, as I do this day : the father shall make thy truth known to the children.

15. O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

16. Rest eternal * grant to them, **O Lord.**

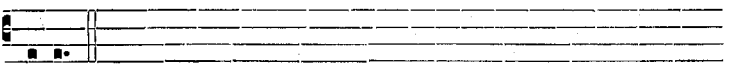
17. And let perpetual light * shine upon them.

℣ Ant. VII a



Let every spirit praise the Lord.

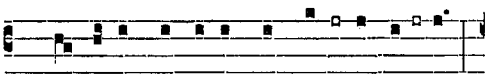
O -mnis spí-ri-tus * láudet Dó-



minum.

## Psalm 150.

*Anticipating its delivrance, the soul joins in the eternal hymn of praise, ands bids all living creatures do the same.*

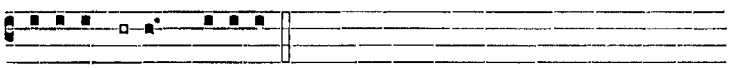


Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

1. Laudáte Dóminum in **sánc**tis **é**- jus: *



laudá-te é-um in firmaménto virtú- tis **é**- jus. *Flex:* be-



nesonántibus: †

2. **Laudáte éum in virtútibus éjus** : * laudáte éum secúndum multitúdinem **magnitúdinis éjus.**

3. Laudáte éum in **sóno túbae** : * laudáte éum in psaltério et **cíthara.**

4. Laudáte éum in týmpano et **chóro** : * laudáte éum in **chór**dis et **órgano.**

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis **jubilatiónis** : * ómnis spíritus **láudet Dómi**num.

2. Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

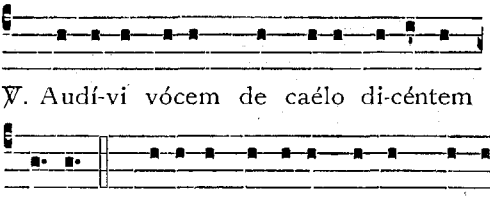
3. Praise him with sound of trumpet: praise him with psaltery and harp.

4. Praise him with timbrel and choir: praise him with strings and organs.

5. Praise him on high sounding cymbals: praise him on cymbals of joy. Let every spirit praise the Lord.

6. **Réquiem aetérnam** * dóna **éis, Dómine.**

7. **Et lux perpétua** * **lúceat éis.**



℣. Audí-vi vócem de caélo di-céntem mí-hi. ℟. Be-á-ti mórtu-i qui in Dómino mo-ri-úntur.

℣. I heard a voice from heaven, saying to me : ℟. Blessed are the dead, who die in the Lord. *Apoc. 14, 13.*

*Antiphon of Benedictus :* Ego sum. *p.* 1780. *Before and after the Canticle it is sung in full.*

*Cant.* Benedíctus. *p.* 1779.

*Then is said kneeling :* Páter nóster. *in silence.*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.

℣. A pórta ínferi.
℟. Erue, Dómine, ánimam éjus.

℣. Requiéscat in páce.
℟. Amen.

℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

ABsólve, quaésumus, Dómine, ánimam fámuli tui *N.* (fámulae tuae *N.*) ab omni vínculo delictórum : † ut in resurrectiónis glória * inter Sánctos et eléctos tuos resuscitátus (resuscitáta) respíret. Per Dóminum nostrum.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the gates of hell.
℟. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.
℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

DEliver, O Lord, the soul of thy servant *N.*, (of thy handmaiden *N.*) from every bond of sin, so that in the glory of the resurrection he (she), with thy Saints and thine elect, may rise to a new and better life. Through Jesus Christ our Lord.

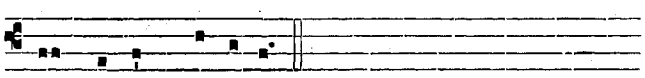
# THE BURIAL SERVICE FOR VERY YOUNG CHILDREN.

## *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.
II D



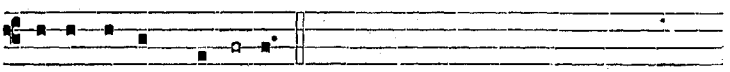
S IT nómen Dómi-ni.

**Psalm 112.**



Praise the Lord, ye children : praise ye the name of the Lord.

1. Laudá-te, pú- e-ri, **Dó**minum : * lau-



dá-te nó*men* **Dó**mi-ni.

2. Sit nómen Dómini bene**díc**tum, * ex hoc nunc, et usque *in* **saé**culum.

3. A sólis órtu usque ad occ**á**sum, * laudábile nó*men* **Dó**mini.

4. Excélsus super ómnes géntes **Dó**minus, * et super caélos glóri*a* éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis **há**bitat, * et humília réspicit in caélo et *in* **tér**ra?

6. Súscitans a térra **í**nopem, * et de stércore é*rigens* **páu**perem :

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.

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

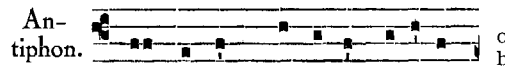
8. Qui habitáre fácit stérilem in dómo, * mátrem filiórum *laetántem*.

7. That he may place him with princes: with the princes of his people.

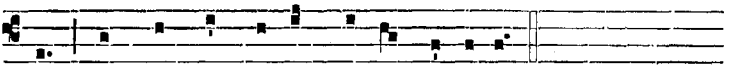
8. Who maketh a barren woman to dwell in a house: the joyful mother of children.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.




Blessed be the name of the Lord: from henceforth now and for ever.



ctum ex hoc nunc et usque in saécu-lum.

*On the way to the church, is said:*

## Psalm 118.

*The happiness of faithfulness to God's Law, that makes the soul innocent as a child's.*

BEáti immaculáti in vía : * qui ámbulant in lége Dómini.

2. Beáti qui scrutántur testimónia éjus : * in tóto córde exquírunt éum.

3. Non enim qui operántur iniquitátem, * in víis éjus ambulavérunt.

4. Tu mandásti * mandáta túa custodíri nimis.

5. Utinam dirigántur víae méae, * ad custodiéndas justificatiónes túas!

6. Tunc non confúndar, * cum perspéxero in ómnibus mandátis túis.

7. Confitébor tíbi in directióne córdis : * in éo quod dídici judícia justítiae túae.

8. Justificatiónes túas custódiam : * non me derelínquas usquequáque.

9. In quo córrigit adolescéntior víam súam? * in custodiéndo sermónes túos.

BLessed are the undefiled in the way: who walk in the law of the Lord.

2. Blessed are they that search his testimonies: that seek him with their whole heart.

3. For they that work iniquity have not walked in his ways.

4. Thou hast commanded thy commandments to be kept most diligently.

5. O that my ways may be directed to keep thy justifications!

6. Then shall I not be confounded, when I shall look into all thy commandments.

7. I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8. I will keep thy justifications: O do not thou utterly forsake me!

9. By what doth a young man correct his way? By observing thy words.

10. In tóto córde méo exquisívi te : * ne repéllas me a mandátis túis.
11. In córde méo abscóndi elóquia túa : * ut non péccem tíbi.
12. Benedíctus es, Dómine : * dóce me justificatiónes túas.
13. In lábiis méis, * pronuntiávi ómnia judícia óris túi.
14. In vía testimoniórum tuórum delectátus sum, * sicut in ómnibus divítiis.
15. In mandátis túis exercébor : * et considerábo vías túas.
16. In justificatiónibus túis meditábor : * non oblivíscar sermónes túos.
17. Glória Pátri.

10. With my whole heart have I sought after thee : let me not stray from thy commandments.
11. Thy words have I hidden in my heart, that I may not sin against thee.
12. Blessed art thou, O Lord : teach me thy justifications.
13. With my lips I have pronounced all the judgments of thy mouth.
14. I have been delighted in the way of thy testimonies, as in all riches.
15. I will meditate on thy commandments : and I will consider thy ways.
16. I will think of thy justifications : I will not forget thy words.

RETríbue sérvo túo, vivífica me : * et custódiam sermónes túos.
2. Revéla óculos méos : * et considerábo mirabília de lége túa.
3. Incola égo sum in térra : * non abscóndas a me mandáta túa.
4. Concupívit ánima méa desideráre justificatiónes túas, * in ómni témpore.
5. Increpásti supérbos : * maledícti qui declínant a mandátis túis.
6. Aufer a me oppróbrium et contémptum : * quia testimónia túa exquisívi.
7. Etenim sedérunt príncipes, et advérsum me loquebántur : * sérvus autem túus exercebátur in justificatiónibus túis.
8. Nam et testimónia tua meditátio méa est : * et consílium méum justificatiónes túae.
9. Adhaésit paviménto ánima méa : * vivífica me secúndum vérbum túum.
10. Vías méas enuntiávi, et exaudísti me : * dóce me justificatiónes túas.

GIve 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. Víam justificatiónum tuárum ínstrue me : * et exercébor in mirabílibus túis.

12. Dormitávit ánima méa prae taédio : * confírma me in vérbis túis.

13. Víam iniquitátis ámove a me, * et de lége túa miserére méi.

14. Víam veritátis elégi : * judícia túa non sum oblítus.

15. Adhaési testimóniis túis, Dómine : * nóli me confúndere.

16. Víam mandatórum tuórum cucúrri, * cum dilatásti cor méum.

17. Glória Pátri.

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* Laudáte Dóminum de caélis. *p.* 1813, *may be said, and the two following with* Glória Pátri *at the end.*

## Psalm 149.

*A Hymn to God who gives victory to his little ones.*

CAntáte Dómino cánticum nóvum : * laus éjus in ecclésia sanctórum.

2. Laetétur Israel in éo, qui fécit éum : * et fílii Síon exsúltent in rége súo.

3. Láudent nómen éjus in chóro : * in týmpano et psaltério psállant éi.

4. Quia beneplácitum est Dómino in pópulo súo : * et exaltábit mansuétos in salútem.

5. Exsultábunt sáncti in glória : * laetabúntur in cubílibus súis.

6. Exaltatiónes Déi in gútture eórum : * et gládii ancípites in mánibus eórum :

7. Ad faciéndam vindíctam in natiónibus : * increpatiónes in pópulis.

8. Ad alligándos réges eórum in compédibus : * et nóbiles eórum in mánicis férreis.

9. Ut fáciant in éis judícium conscríptum : * glória haec est ómnibus sánctis éjus.

SIng ye to the Lord a new canticle : let his praise be in the church of the saints.

2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

3. Let them praise his name in choir : let them sing to him with the timbrel and the psaltery.

4. For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

5. The saints shall rejoice in glory : they shall be joyful in their beds.

6. The high praises of God shall be in their mouth : and two-edged swords in their hands :

7. To execute vengeance upon the nations, chastisements among the people :

8. To bind their kings with fetters, and their nobles with manacles of iron :

9. To execute upon them the judgment that is written : this glory is to all his saints.

## Psalm 150.

*A Hymn of praise to God.*

LAudáte Dóminum in sánctis éjus : * laudáte éum in firmaménto virtútis éjus.

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitúdinem magnitúdinis éjus.

3. Laudáte éum in sóno túbae : * 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 : * ómnis spíritus láudet Dóminum.

6. Glória Pátri.

PRaise ye the Lord in his holy places : praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

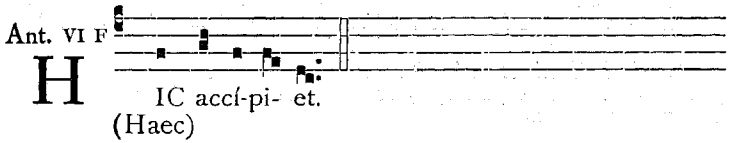
3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

5. Praise him on high sounding cymbals : praise him on cymbals of joy. Let every spirit praise the Lord.

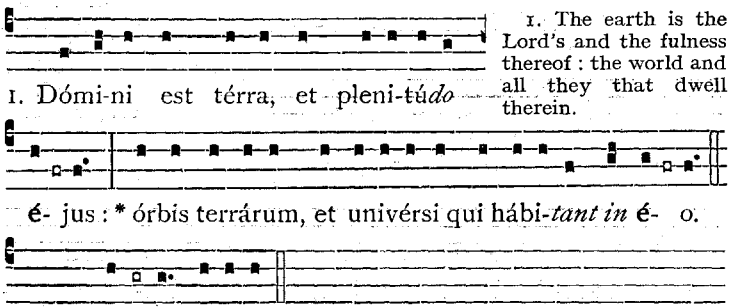
## *In the Church.*

*When the church has been reached, is sung :*




## Psalm 23.

*The choice of this Psalm is explained by vv. 4 and 5.*




1. The earth is the Lord's and the fulness thereof : the world and all they that dwell therein.

2. Quia ípse super mária fundávit éum : * et super flúmina praeparávit éum.

2. For he hath founded it upon the seas; and hath prepared it upon the rivers.

3. Quis ascéndet in mónt*em* **Dómini**? * aut quis stábit in lóco *sáncto* **éjus**?

4. Innocens mánibus et múndo corde, † qui non accépit in váno ánim*am* **súam**, * nec jurávit in dólo próx*imo* **súo**.

5. Hic accípiet benedictiónem *a* **Dómino** : * et misericórdiam a Déo salut*ári* **súo**.

6. Haec est generátio quaeréntium **éum**, * quaeréntium fáciem *Déi* **Jácob**.

7. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aet*er*náles : * et introíb*it rex* **glóriae**.

8. Quis est íste rex **glóriae**? † **Dóminus** fórtis *et* **pótens** : * **Dóminus** pót*ens in* **proé**lio.

9. Attóllite, pórtas, príncipes, véstras, † et elevámini, pórtae aet*er*náles : * et introíb*it rex* **glóriae**.

10. Quis est íste *rex* **glóriae**? * **Dóminus virtútum** ípse *est rex* **glóriae**.

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.

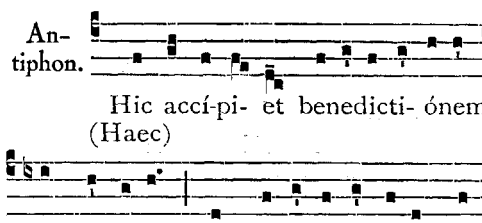
8. Who is this king of glory? The Lord who is strong and mighty : the Lord mighty in battle.

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.

11. **Glória** Pátri, *et* **Fílio**, * et Spirítu*i* **Sáncto**.

12. **Sicut** érat in princípio, et nunc, *et* **sémper**, * et in saécula saecul*órum*. **Amen**.




He (she) shall receive a blessing from the Lord, and mercy from God his Saviour: This is the generation of them that seek the Lord.
*vv. 5 and 6.*

*The Priest then says:*

Kýrie, eléison. Chríste, eléison. Kýrie, eléison. *p.* 1781.
Páter nóster. *in silence.*

*The Priest sprinkles the body.*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.
℣. Me autem propter innocéntiam suscepísti.
℟. Et confirmásti me in conspéctu túo in aetérnum.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

OMnípotens et mitíssime Deus, qui ómnibus párvulis renátis fonte baptísmatis, dum migrant a saéculo, sine ullis eórum méritis vitam íllico largíris aetérnam, sicut ánimae hujus párvuli (-lae) hódie crédimus te fecísse : † fac nos, quaésumus, Dómine, per intercessiónem beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári, * et in paradíso cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum. ℟. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father. *in silence.*

℣. And lead us not into temptation.

℟. But deliver us from evil.
℣. But thou hast upheld me by reason of my innocence.
℟. And hast established me in thy sight for ever. *Ps. 40, 13.*
℣. The Lord be with you.
℟. And with thy spirit.

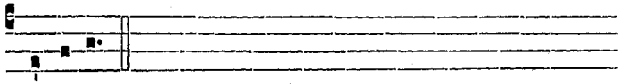
Let us pray.

O God, most mighty and tender, who, through no merit of theirs, dost give to all the little ones who are reborn in the water of Baptism eternal life without delay, as we believe thou hast done to-day for the soul of this little child; grant us, we beseech thee, O Lord, through the prayers of blessed Mary ever Virgin and of all thy Saints, here to serve thee with purified hearts, and to join the company of the blessed children in Paradise. Through Christ our Lord.
℟. Amen.

## *On the way to the Grave.*

*On the way to the grave, or, if the burial is deferred, in the church, there is sung:*

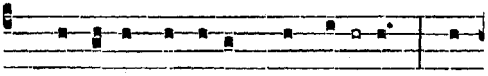
Ant. IV E



Juvenes.

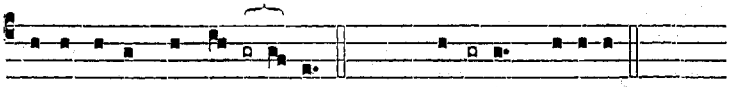
### Psalm 148.

*Let the heavens (vv. 1-6) and the earth (vv. 7-14) praise God. The Antiphon is taken from v. 12.*



1. Laudá-te Dómi*num de* caé- lis : * lau-

1. Praise ye the Lord from the heavens : praise ye him in the high places.



dá-te é-*um in ex-* cél-sis. *Flex:* vírgines, †

2. Laudáte éum, ómnes *Angeli* éjus: * laudáte éum, ómnes *virtútes* éjus.

2. Praise ye him, all his angels: praise ye him, all his hosts.

3. Laudáte éum, *sol et* lúna: * laudáte éum, ómnes *stéllae et* lúmen.

3. Praise ye him, O sun and moon: praise him, all ye stars and light.

4. Laudáte éum caéli *caelórum*: * et áquae ómnes quae super caélos sunt láu*dent nómen* Dómini.

4. Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

5. Quia ípse dí*xit, et* fácta sunt: * ípse mandá*vit, et creáta* sunt.

5. For he spoke, and they were made: he commanded, and they were created.

6. Státuit éa in aetérnum et in saé*culum* saéculi: * praecéptum pósuit, et *non praeteri*bit.

6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Laudáte Dómi*num de* térra, * dracónes et *ómnes abýssi*:

7. Praise the Lord from the earth: ye dragons, and all ye deeps:

8. Ignis, grándo, nix, glácies, spíritus *procel*lárum: * quae fáci*unt vérbum* éjus:

8. Fire, hail, snow, ice, stormy winds, which fulfil his word:

9. Móntes et *ómnes* cólles: * lígna fructífera *et ómnes* cédri:

9. Mountains and all hills: fruitful trees and all cedars:

10. Béstiae et uni*vérsa* pécora: * serpéntes et vólucres *pen*nátae.

10. Beasts and all cattle: serpents and feathered fowls:

11. Réges térrae et *ómnes* pópuli: * príncipes et ómnes *júdices* térrae.

11. Kings of the earth and all people: princes and all judges of the earth:

12. Júvenes et vírgines, † sénes cum junióribus láudent *nómen* Dómini: * quia exaltátum est nómen *éjus* solíus.

12. Young men and maidens: let the old with the younger praise the name of the Lord: for his name alone is exalted.

13. Conféssio éjus super caé*lum et* térram: * et exaltávit córnu *pópuli* súi.

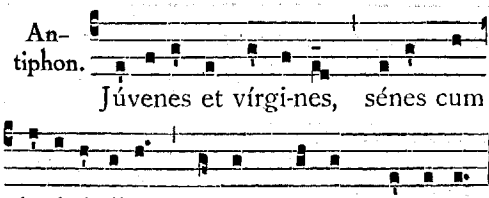
13. The praise of him is above heaven and earth: and he hath exalted the horn of his people.

14. Hýmnus ómnibus *sánctis* éjus: * fíliis Israel, pópulo appro*pinquánti* sibi.

14. A hymn to all his saints: to the children of Israel, a people approaching to him.

15. Glória Pátri, *et* Fílio, * et Spirítui Sáncto.

16. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saecu*lórum*. Amen.




Young men and maidens: let the old with the younger praise the name of the Lord. *v. 12.*

## *At the grave.*

Kýrie, eléison. Chríste, eléison. Kýrie, eléison. *p.* 1781.

Páter nóster. *in silence.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a málo.

℣. Sínite párvulos veníre ad me.

℟. Tálium est enim régnum caelórum.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

Orémus.

OMnípotens sempitérne Deus, sanctae puritátis amátor, qui ánimam hujus párvuli (-lae) ad caelórum regnum hódie misericórditer vocáre dignátus es : dignéris étiam, Dómine, ita nobíscum misericórditer ágere; † ut méritis tuae sanctíssimae passiónis, et intercessióne beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, * in eódem regno nos cum ómnibus Sanctis et eléctis tuis semper fácias congaudére : Qui vivis et regnas in saécula saeculórum. ℟. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. *in silence.*

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Suffer the little children to come to me.

℟. For the kingdom of heaven is for such. *Matth. 19, 14.*

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

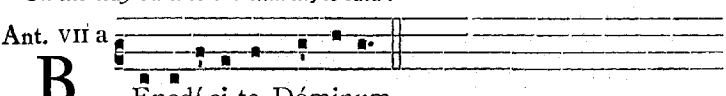
ALmighty everlasting God, lover of holy purity, who hast vouchsafed to-day in thy mercy to call to the heavenly kingdom the soul of this little child; vouchsafe also, O Lord, to show such mercy to us, that, through the merits of thy most holy Passion, and the prayers of blessed Mary ever Virgin and of all thy Saints, thou wilt make us always to rejoice with all thy Saints and elect in the same heavenly kingdom; who livest and reignest.

℟. Amen.

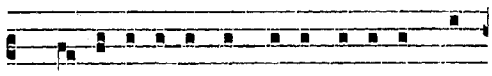
*The Priest sprinkles the body and the grave with holy water and incenses them. The coffin is then lowered into the grave.*

## *Return to the church.*

*On the way back to the church, is said:*



**Canticle of the three Children.** *Daniel 3, 57-88 and 56.*
*All creation, visible and invisible, invited to praise its Maker.*



1. All ye works of the Lord, bless the Lord : praise and exalt him above all for ever.

1. Be-ne-dí-ci-te, ómni- a ópe-ra Dó-



mi-ni, Dómino : * laudá-te et super-exaltá-te é- um in



saécu-la.

2. Benedícite, Angeli **Dómini, Dómino** : * benedícite, **caéli, Dómino.**

3. Benedícite, áquae ómnes quae super **caé**los sunt, **Dómino** : * benedícite, ómnes virtútes **Dómini, Dómino.**

4. Benedícite, sol et **lú**na, **Dómino** : * benedícite, stéllae **caéli, Dómino.**

5. Benedícite, ómnis ímber, **et** ros, **Dómino** : * benedícite, ómnes spíritus **Déi, Dómino.**

6. Benedícite, ígnis et **aé**stus, **Dómino** : * benedícite, frígus et **aé**stus, **Dómino.**

7. Benedícite, róres et **pruí**na, **Dómino** : * benedícite, gélu et **frí**gus, **Dómino.**

8. Benedícite, glácies et **ní**ves, **Dómino** : * benedícite, nóctes et **díes, Dómino.**

9. Benedícite, lux et **té**nebrae, **Dómino** : * benedícite, fúlgura et **nú**bes, **Dómino.**

10. Benedícat **té**rra **Dómi**num : * láudet et superexáltet **é**um in **saé**cula.

11. Benedícite, móntes et **có**lles, **Dómino** : * benedícite, univérsa germinántia in **té**rra, **Dómino.**

2. O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.

3. O all ye waters that are above the heavens, bless the Lord; O all ye powers of the Lord, bless the Lord.

4. O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

5. O every shower and dew, bless ye the Lord; O all ye spirits of God, bless the Lord.

6. O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

7. O ye dews and hoar frosts, bless the Lord; O ye frost and cold, bless the Lord.

8. O ye ice and snow, bless the Lord; O ye nights and days, bless the Lord.

9. O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

10. O let the earth bless the Lord : let it praise and exalt him above all for ever.

11. O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

12. Benedícite, **fóntes, Dómino** : * benedícite, **mária et flúmina, Dómino.**

13. Benedícite, **céte et ómnia quae movéntur in áquis, Dómino** : * benedícite, **ómnes vólucres caéli, Dómino.**

14. Benedícite, **ómnes béstiae et pécora, Dómino** : * benedícite, **fílii hóminum, Dómino.**

15. Benedícat **Israel Dóminum** : * **láudet et superexáltet éum in saécula.**

16. Benedícite, **sacerdótes Dómini, Dómino** : * benedícite, **sérvi Dómini, Dómino.**

17. Benedícite, **spíritus et ánimae justórum, Dómino** : * benedícite, **sáncti et húmiles córde, Dómino.**

18. Benedícite, **Ananía, Azaría, Mísael, Dómino** : * **laudáte et superexaltáte éum in saécula.**

19. Benedicámus **Pátrem et Fílium cum Sáncto Spíritu** : * **laudémus et superexaltémus éum in saécula.**

20. Benedíctus es, **Dómine, in firmaménto caéli** : * et **laudábilis et gloriósus et superexaltátus in saécula.**

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.

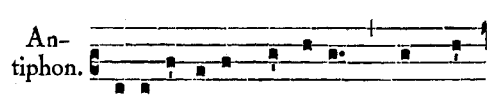
17. O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

18. O Ananias, Azarias and Misael, bless ye the Lord : praise and exalt him above all for ever.

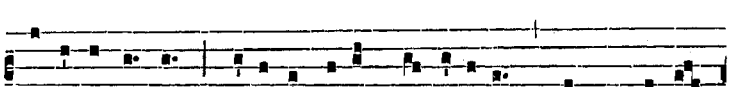
19. Let us bless the Father and the Son with the Holy Ghost : let us praise and exalt him above all for ever.

20. Blessed art thou in the firmament of heaven : and worthy of praise and glorious for ever.

*The Antiphon is repeatea*




Bless ye the Lord, all his elect : keep days of joy, and give glory to him. *Tobias 13, 10.*






*Before the altar, the Priest says:*

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

DEus, qui miro órdine Angelórum ministéria hominúmque dispénsas : † concéde propítius; ut, a quibus tibi ministrántibus in caelo semper assístitur, * ab his in terra vita nostra muniátur. Per Christum Dóminum nostrum.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

GOD, 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.
℟. 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.

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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.

*At Magnificat. Ant.* Iste est Joánnes. *p.* 336. *Cant.* Magníficat. 1 g. *p.* 212 *or* 218.

*Prayer.* Ecclésiam tuam. *p.* 338.

*Commemoration of St. Stephen. Ant.* Sepeliérunt Stéphanum. *p.* 336. ℣. Stéphanus. *p.* 335. *Prayer.* Da nobis. *p.* 330.

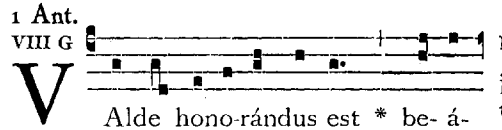
*Commemoration of Christmas, p.* 337.

## AT SECOND VESPERS.

¶ *When the Feast is kept on 27, Antiphons and Psalms of the Nativity, p.* 323.

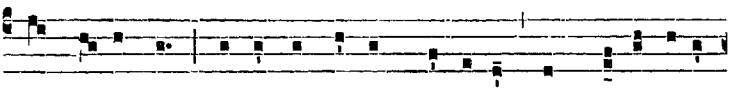
¶ *When the Solemnity is transferred to another day, Antiphons and Psalms as follows :*

1 Ant.
VIII G

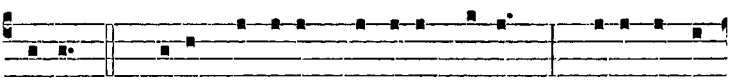


Most highly to be honoured is blessed John, who at the supper lay in the bosom of the Lord.

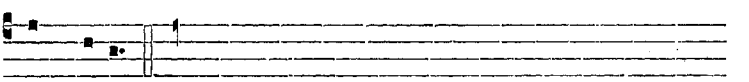
Alde hono-rándus est * be- á-



tus Jo- ánnes, qui supra péctus Dómi-ni in coéna recú-

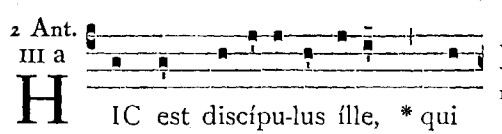


bu- it. *Ps.* Díxit Dóminus Dómino **mé**- o : * Séde a *déx-*



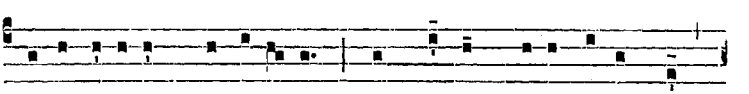
*tris* **mé**- is. *Ps.* **Díxit Dóminus. VIII G.** *p.* 151.

2 Ant.
III a

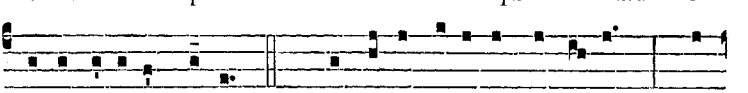


This is the disciple who bore witness, and we know that his witness is true. *John 21, 24.*

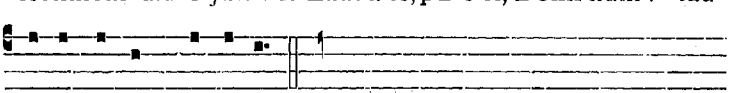
IC est discípu-lus ílle, * qui



testimóni-um perhíbu- it : et scímus qui- a vé-rum est

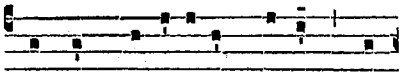


testimóni-um é-jus. *Ps.* Laudá-te, **pú**-e-ri, **Dómi**-num : * lau-



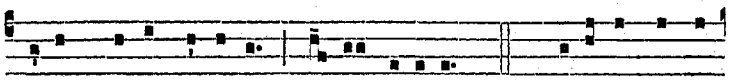
dá-te nó*men* **Dómi**-ni. *Ps.* **Laudáte, púeri. III a.** *p.* 166.

3 Ant. III a

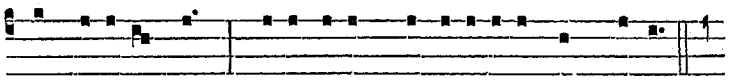


This is my disciple; I will that he remain thus until I come. *John 21, 23.*

HIC est discípulus mé- us : * sic



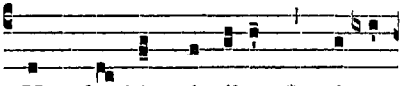
é-um vó-lo mané-re, do-nec véni- am. *Ps.* Crédi-di propter



**quód** locútus sum : * égo autem humi-li- átus *sum* **ní**mis.

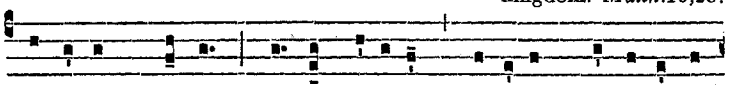
*Ps.* Crédidi. III a. *p.* 179.

4 Ant. I f

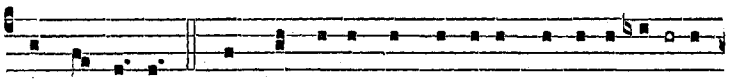


There are some of them that stand here that shall not taste death till they see the Son of man coming in his kingdom. *Matth. 16, 28.*

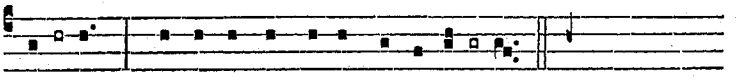
SUnt de hic stántibus, * qui non



gustábunt mórtem, do-nec víde-ant Fí-li-um hómi-nis in



régno sú- o. *Ps.* In converténdo Dóminus capti-vi-tá- tem



Sí- on : * fácti súmus sic-ut *conso*-lá- ti.

2. Tunc replétum est gáudio os **nó**strum : * et língua nóstra exsul*tatió*ne.

3. Tunc dícent **ín**ter **gén**tes : * Magnificávit Dóminus fác*ere cum* éis.

4. Magnificávit Dóminus fácere **no**bíscum : * fácti sú*mus laetán*tes.

5. Convérte, Dómine, captivitátem **nó**stram, * sicut tór*rens in* Austro.

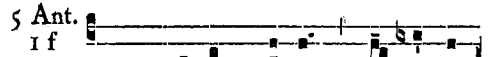
6. Qui sé**minant** in **lá**crimis, * in exsultati*óne* **mé**tent.

7. Eúntes íbant et **flé**bant, * mitténtes sé*mina* **sú**a.

8. Veniéntes autem vénient cum exsultatióne, * portántes manípulos **sú**os.

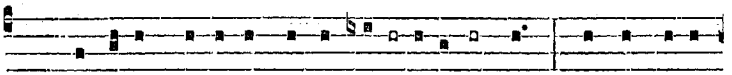
9. Glória **Pá**tri, et **Fí**lio, * et Spirítui **Sán**cto.

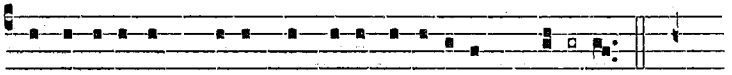
10. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu*lórum*. Amen.

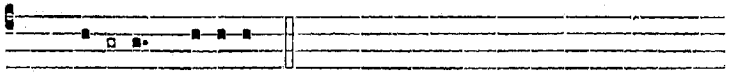



See, my servant, my elect, whom I have chosen; I have put my Spirit upon him.




2. Intellexísti cogitatiónes **méas** de **lónge** : * sémitam **méam** et funículum méum in*vestigá*sti.

3. Et ómnes vías méas **praevidísti** : * quia non est sérmo in *língua* **méa**.

4. Ecce, Dómine, tu cognovísti ómnia novíssima **et** antíqua : * tu formásti me, et posuísti super me *mánum* **túam**.

5. Mirábilis fácta est sciéntia **túa ex** me : * confortáta est, et non pótero *ad* **éam**.

6. Quo íbo a **spíritu túo**? * et quo a fácie *túa* **fúgiam**?

7. Si ascéndero in **caélum**, tu **íllic** es : * si descéndero in in*férnum*, **ádes**.

8. Si súmpsero pénnas **méas** dilúculo : * et habitávero in ex*trémis* **máris** :

9. Etenim illuc mánus **túa** dedúcet me : * et tenébit me déx*tera* **túa**.

10. Et díxi : Fórsitan ténebrae **con**culcábunt me : * et nox illuminátio méa in del*íciis* **méis**.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes **illumináb**itur : * sicut ténebrae éjus, ita et *lúmen* **éjus**.

12. Quia tu possedísti **rénes méos** : * suscepísti me de útero *mátris* **méae**.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília **ópera túa**, * et ánima méa co*gnóscit* **nímis**.

14. Non est occultátum os méum a te, quod fecísti **in** occúlto : * et substántia méa in inferi*óribus* **térr**ae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo **ómnes** scri**bén**tur : * díes formabúntur, et né*mo in* **éis**.

16. Mihi autem nimis honorificáti sunt amíci **túi, Déus** : * nimis confortátus est principá*tus e*órum.
17. Dinumerábo éos, et super arénam multi**plicabúntur** : * exsurréxi, et ad*huc sum* **técum**.
18. Si occíderis, Déus, **peccatóres** : * víri sánguinum, decli*náte* **a** me :
19. Quia dícitis in cogitatióne : * accípient in vanitáte civi*tátes* **túas**.
20. Nonne qui odérunt te, **Dómine, óderam**? * et super inimícos túos *tabe***scébam**?
21. Perfécto ódio **óderam íllos** : * et inimíci fá*cti sunt* **míhi**.
22. Próba me, Déus, et **scíto** cor **méum** : * intérroga me, et cognósce sé*mitas* **méas**.
23. Et víde, si vía iniquitátis in **mé** est : * et déduc me in vía *ae***térna**.
24. Glória **Pátri**, et **Fílio**, * et Spirí*tui* **Sáncto**.
25. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saecu*lórum*. **Amen**.

*The rest as indicated, p.* 341.

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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.

℣. Heródes irátus. *p.* 344 *and Ant. at Magnificat* Hi sunt. *p.* 344.

*Cant.* Magníficat. 1 a 3. *p.* 212 *or* 218.

*Prayer.* Deus, cujus hodiérna die. *p.* 345.

*Commemoration of St. John. Ant.* Exiit sérmo. *p.* 343. ℣. Válde honorándus est. *p.* 343 *and Prayer.* Ecclésiam tuam. *p.* 338.

*Commemoration of Christmas, p.* 344.

## AT MASS.

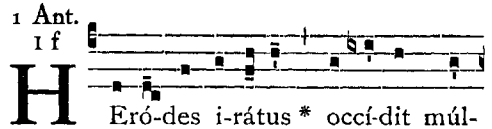
*The* Glória in excélsis *is said, and instead of the Tract,* Allelúia, allelúia. ℣. Laudáte. *p.* 347.

## AT SECOND VESPERS.

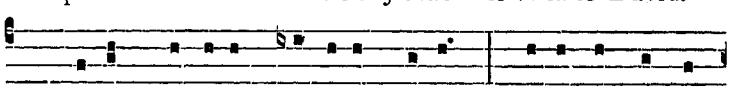
¶ *When the Feast is kept on 28, Antiphons and Psalms of the Nativity, p.* 323.

¶ *When the Solemnity is transferred to another day, Antiphons and Psalms as follows:*

1 Ant.
1 f
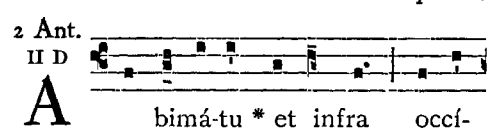



Herod, being angry, killed many children, in Bethlehem of Juda, the city of David. *Matth. 2, 16.*

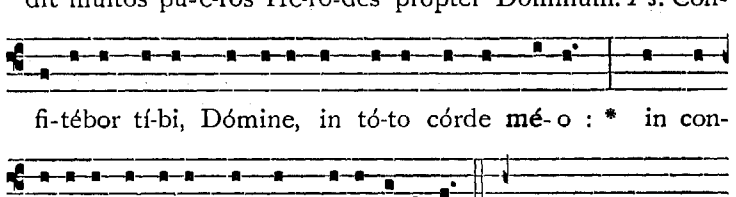



*Ps.* Díxit Dóminus. 1 f. *p.* 147.

2 Ant.
II D

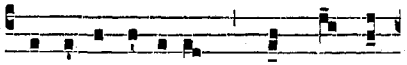



Herod killed many children from two years old and under, for the sake of the Lord. *Matth. 2, 16.*



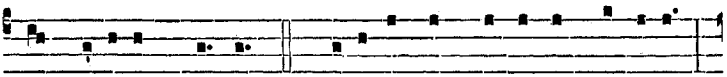

*Ps.* Confitébor. II D. *p.* 153.

3 Ant.
VIII G

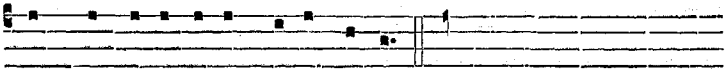


Their Angels always behold the Father's face.
*Matth. 18, 10.*

A Nge-li e- órum * semper ví-



dent fáci- em Pá-tris. *Ps.* Be-á-tus vir qui tímet **Dóminum**:*



in mandá-tis é-jus *vó-let* **ní**mis.

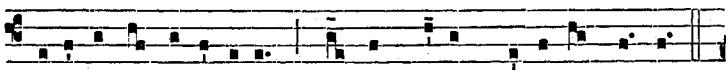
*Ps.* Beátus vir. VIII G. *p.* 165.

4 Ant.
II D
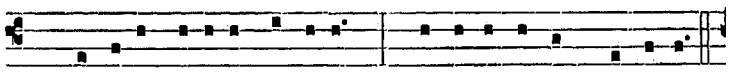


A voice is heard in Rama, weeping and mourning, Rachel weeping for her children.
*Jer. 31,15; Matth. 2,18.*

V OX in Ráma audí-ta est, *



plorá-tus et u-lu-látus, Ráchel plórans fí- li- os sú- os.



*Ps.* Laudáte, pú-e-ri, **Dóminum**: * laudá-te nó*men* **Dómi**-ni.

2. Sit nómen Dómini **benedíctum**, * ex hoc nunc, et usque *in* **saéculum**.

3. A sólis órtu usque ad **occásum**, * laudábile nó*men* **Dómini**.

4. Excélsus super ómnes géntes **Dóminus**, * et super caélos **glória éjus**.

5. Quis sicut Dóminus Déus nóster, qui in áltis **hábitat**, * et humília réspicit in caélo et *in* **térra**?

6. Súscitans a térra **ínopem**, * et de stércore é*rigens* **páuperem**:

7. Ut cóllocet éum cum **princípibus**, * cum princípibus pópu*li* **súi**.

8. Qui habitáre fácit stérilem in **dómo**, * mátrem filiórum *lae*-**tán**tem.

9. Glória Pátri, et **Fílio**, * et Spirítu*i* **Sánc**to.

10. Sicut érat in princípio, et nunc, et **sémper**, * et in saécula saeculó*rum*. **Amen**.

℣ Ant. VIII G

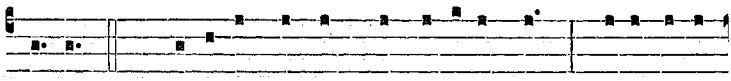


From beneath God's throne all the Saints are crying : Avenge our blood, O our God. *Apoc. 6, 9-10.*

S UB thró- no Dé- i * ómnes



sáncti clá-mant : Víndi-ca sánguinem nóstrum, Dé- us



nóster. *Ps.* Cré-di-di propter quod locútus sum : * égo autem



humi-li- á-*tus sum* nímis.

*Ps.* Crédidi. VIII G. *p.* 182.

*The rest as indicated, p.* 350.

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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.

℣. Glória et honóre. *and Ant. at Magnif.* Iste Sánctus. *p.* 1610.

*Prayer.* Deus, pro cujus Ecclésia. *p.* 353.

*Commemoration of the Holy Innocents. Ant.* Innocéntes. *p.* 351. ℣. Sub thróno. *p.* 351, *and Prayer.* Deus, cujus hodiérna die. *p.* 345.

*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.

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.

*Prayer.* Gregem tuum. *p.* 353.

*Commemoration of Christmas, p.* 352.

**Mass.** Si dîligis 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.

*At Magnificat. Ant.* Dum ésset. *p.* 1654.

*Prayer.* Gregem tuum. *p.* 353.

*Commemoration of the Circumcision. Ant.* Propter nímiam. *p.* 359. ℣. Vérbum cáro. *p.* 358. *and Prayer.* Deus, qui salútis. *p.* 408.

¶ *When the Solemnity is transferred to another day, all as in Common of a Confessor Bishop, p.* 1649.

*At Magnificat. Ant.* Dum ésset. *p.* 1654.

*Prayer.* Gregem. *p.* 353.

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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.** Protexísti 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 1.*

MAY 24.

# Our Lady Help of Christians.

*Double major.*

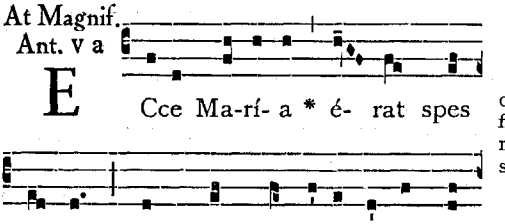
## AT FIRST VESPERS. *(May 23)*

*Psalms, Antiphons and Chapter as in Common of the B. V. M., p.* 1710.
*Hymn of the II Vespers, p.* 1829.

℣. Dignáre me laudáre te, Virgo sacráta. (*T. P.* Allelúia.)
℟. Da míhi virtútem contra hóstes túos. (*T. P.* Allelúia.)

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

At Magnif. Ant. v a




Behold, Mary was our hope, to whom we fled for help, that she might set us free; and she came to aid us.

Dóminum. 2. Et exsultávit... *Cant.* Magníficat. v a. *p.* 216 *or* 222.

*Prayers.* Omnípotens et miséricors Deus. *p.* 1829.

## AT MASS.

**Mass.** Sálve, sáncta Párens. *p.* 1718 *with Prayers as follows :*

### Collect.

OMnípotens et miséricors Deus, qui ad defensiónem pópuli christiáni in beatíssima Vírgine María perpétuum auxílium mirabíliter constituísti : † concéde propítius; ut, tali praesídio munítі certántes in vita, * victóriam de hoste malígno cónsequi valeámus in morte. Per Dóminum.

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 religiónis christiánae triúmpho hóstias placatiónis tibi, Dómine, immolámus : quae ut nobis proficiant, opem auxiliátrix Virgo praestet, per quam talis perfécta est victória. Per Dóminum 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.

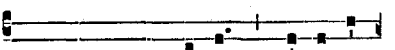
ADésto, Dómine, pópulis, qui participatióne Córporis et Sánguinis tui refíciúntur : ut, sanctíssima tua Genitríce auxiliánte, ab omni malo et perículo liberéntur, et in omni ópere bono custodiántur : Qui vivis.

ABide, 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
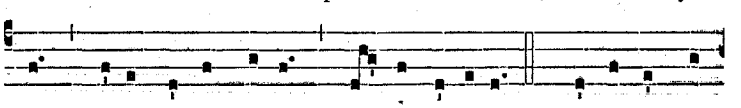


S Æpe dum Christi pópu-lus

1. Hail thou, whose heavenly aid implored sustains the warriors of the Lord, turns back



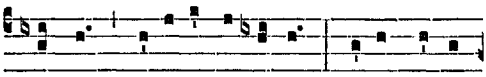
cru-éntis Hóstis inférnsi preme-ré-tur ármis, Vénit adjú-



trix pí-a Vírgo caélo Lá-psa se-réno. 2. Prísca sic pá-



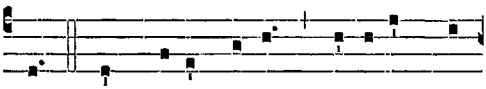
trum monuménta nárrant, Témpla te-



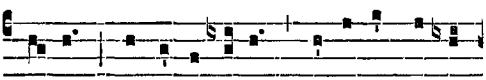
stántur spó-li- is o-pímis Clára, vo-tí-



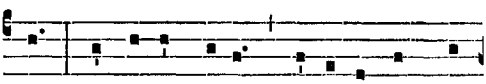
vo repe-tí-ta cúltu Fé- sta quot-án-



nis. 3. En nóvi grá-tes lí-ce-at Ma-



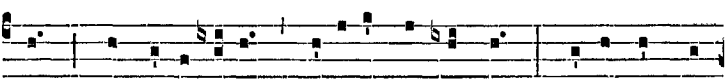
rí- ae Cánti-ci laétis módu-lis re-fér-



re Pro nó-vis dónis, re-sonánte pláu-



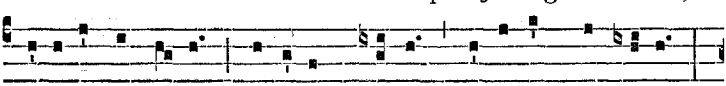
su Ur-bis et Orbis. 4. O dí- es fé-lix, memo-ránda fá-



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

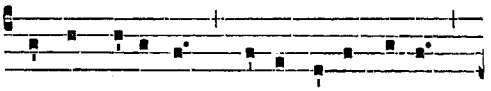
the foeman's furious tide, and treads in dust the heathen's pride:

2. Witness the year's recording tongue, the trophies in our temples hung, and those high feasts of annual state which to thy name we dedicate.

3. But now a newer theme inspires the service of our grateful choirs, wherein with undiscordant voice the City and the world rejoice.

4. O happy day, which knows at last the Babylonian exile past, when Peter's heir resumes his own and sits again on Peter's throne.

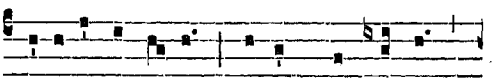
5. Let maids and youths in solem train, people and priest, uplift
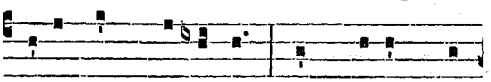


Córde Regínae ce-lebrá-re caé-li



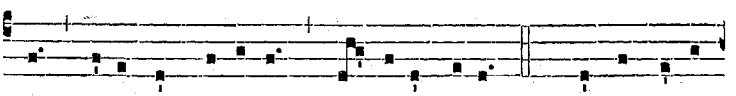
Mú-ne-ra cértent. 6. Vírginum Vírgo,



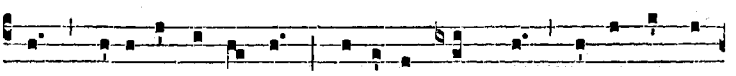
benedícta Jé-su Má-ter, haec áuge



bóna : fac, pre-cámur, Ut grégem pá-



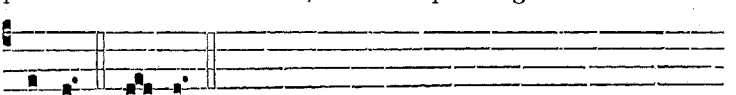
stor Pí-us ad sa-lú-tis Pá-scu-a dúcat. 7. Te per aetér-



nos vene-rémur ánnos, Trí-ni-tas, súmmo ce-lebránda



pláusu : Te fíde méntes, re-sonóque línguae Cármine



láudent. A-men.

℣. Dignáre me laudáre te, Vírgo sacráta. (*T. P.* Allelúia.)
℟. Da míhi virtútem cóntra hóstes túos. (*T. P.* Allelúia.)

℣. Make me worthy to praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

*At Magnificat. Ant.* Sáncta María. *with ending* quicúmque túum sánctum implórant auxílium. *p.* 1708.

*Prayer.* Omnípotens et miséricors Deus. *p.* 1829.

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.
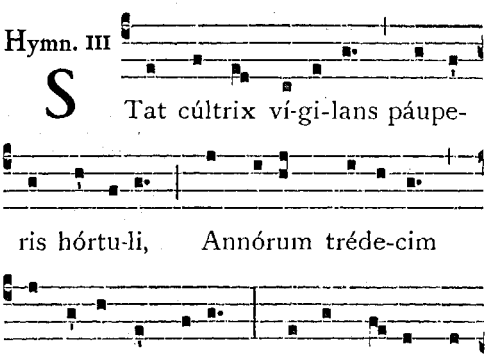
7. Praise to the Father and the Son and Holy Spirit, three in one, whose glories sung from pole to pole in endless Alleluias roll.

# SAINT JOAN OF ARC, VIRGIN

## AT FIRST VESPERS.
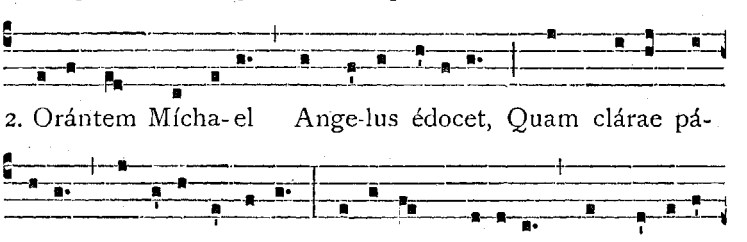
*As at II Vespers, p.* 1840, *except:*

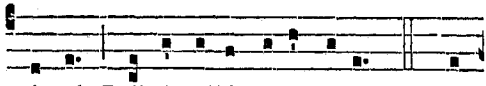
Hymn. III



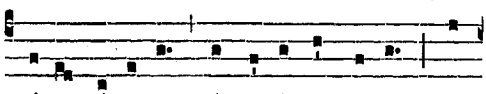

1. There she stands, child of thirteen, tending her garden-plot; unlettered, save for childhood's prayers; devout, simple, gentle and innocent above her companions.

2. As he prays, the Angel Michael is her teacher; maidens, as glorious and renowned

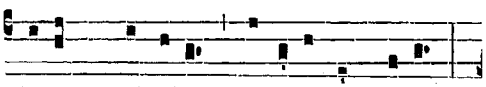




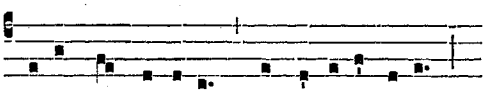
simul, Crébris allóqui- is fóvent. 3. Dum



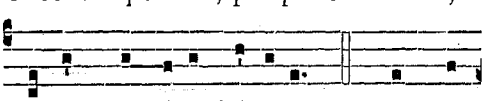
vóces súpe-ras éxci-pit, éxpavet : Sed



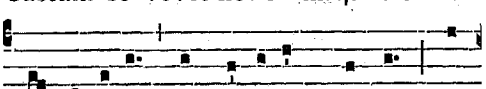
fídens Dómino, fórti- or in dí- es,



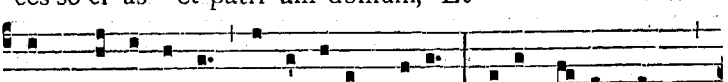
Párens impé-ri- is, pro pátri- a líbens,



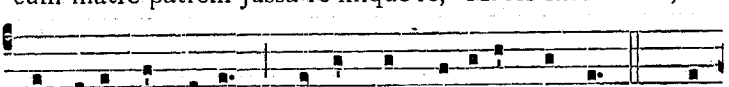
Cástam se vóvet hósti- am. 4. Mox dúl-



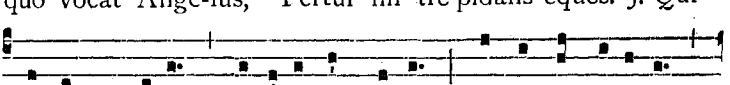
ces só-ci- as et pátri- am dómum, Et



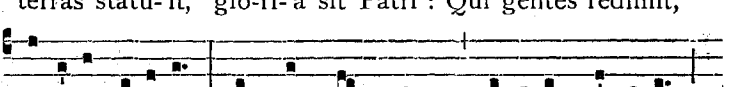
cum mátre pátrem jússa re-línque-re, Mí-les fácta Dé- i,



quo vócat Ange-lus, Fértur nil tré-pidans éques. 5. Qui



térras státu- it, gló-ri- a sit Pátri : Qui géntes rédimit,



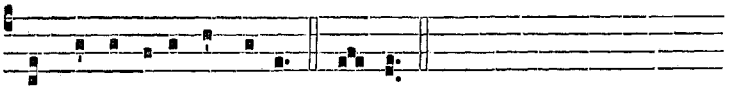
gló-ri- a Fí-li- o : Sáncto Spi- rí-tu- i gló-ri- a, qui pí- as

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, bidden 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.

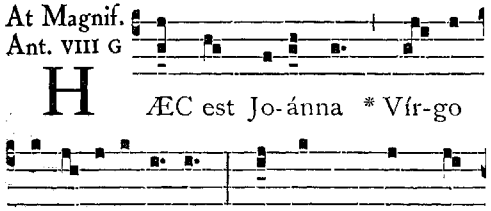


Et fórtes ánimas fá-cit. A-men.

℣. Méritis et précibus beátae Joánnae. (*T. P.* Allelúia.)
℟. Propítius ésto, Dómine, pópulo túo. (*T. P.* Allelúia.)

℣. Through the merits and prayers of blessed Joan.
℟. Be merciful, Lord, to thy people.

At Magnif. Ant. VIII G



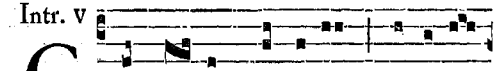
HÆC est Jo-ánna * Vír-go Aure-li-anénsis : haec est, quae múltum ó-rat pro pópu-lo, et pro univérsa Gallórum † génte, alle-lú-ia. *Out of P. T.* † génte. *Cant.* Magní-fi-cat * ánima *mé-a* Dóminum. 2. Et exsultávit... *or* : Et exsultávit...

This is Joan, the Maid of Orleans; she, who prays much for the people, and for all the nation of the French.

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.
*Prayer.* Deus, qui beátam. *p.* 1835.

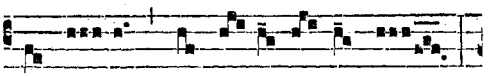
## AT MASS.

Intr. V

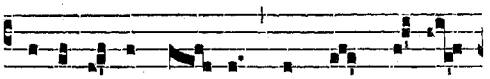


CAnté-mus Dómino : * glo-ri-ó-

Let us sing unto the Lord, for he is gloriously magnified : the Lord is my strength



se e- nim magni- fi-cá- tus est.



Forti-tú-do mé- a, et laus mé- a

and my praise, and he has become salvation to me. *Ps.* Sing unto the Lord a new song : for he hath done wonderful things.

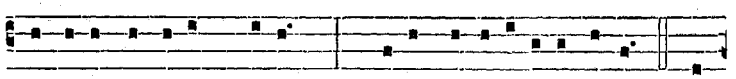
*Exodus 15, 1 and 2 ; Ps. 97, 1.*



Dóminus, et fá-ctus est mí- hi in sa-lú- tem.



*P. 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. E u o u a e. Glória Pátri. 5th tone. *p.* 29.

## Collect.

DEus, qui beátam Joánnam Vírginem ad fidem ac pátriam tuéndam mirabíliter suscitásti : † da, quaésumus, ejus intercessióne; * ut Ecclésia tua, hóstium superátis insídiis, perpétua pace fruátur. Per Dóminum nostrum.

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.

*On Sunday, the Collect of the Sunday is added.*

## Lectio libri Sapientiae.

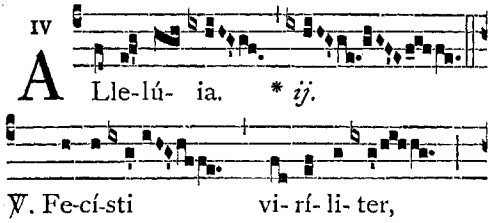
*The divine Wisdom, given to Joan of Arc. Wisdom 8, 9-15.*

PRopósui sapiéntiam addúcere mihi ad convivéndum : sciens quóniam mecum communicábit de bonis, et erit allocútio cogitatiónis et taédii mei. Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres júvenis : et acútus invé-

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. And

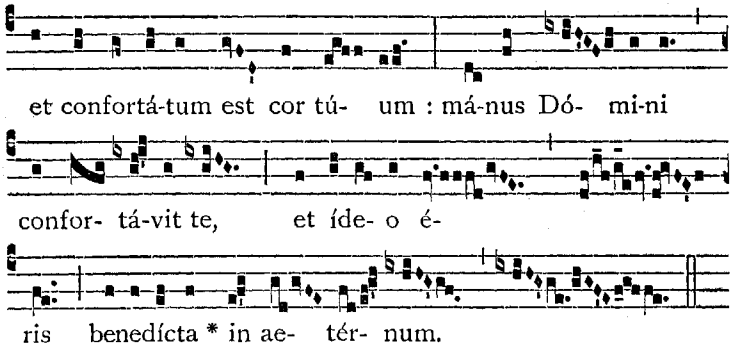
niar in judício, et in conspéctu poténtium admirábilis ero, et fácies príncipum mirabúntur me : tacéntem me sustinébunt, et loquéntem me respícient, et sermocinánte me plura, manus ori suo impónent. Praetérea habébo, per hanc, immortalitátem : et memóriam aetérnam his, qui post me futúri sunt, relínquam. Dispónam pópulos : et natiónes mihi erunt súbditae. Timébunt me audiéntes reges horréndi : in multitúdine vidébor bonus, et in bello fortis.
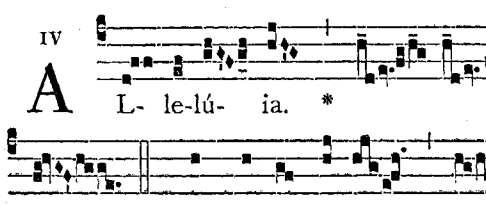
I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouths. Moreover, 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.*
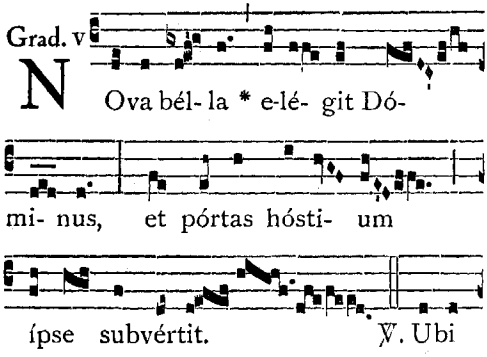
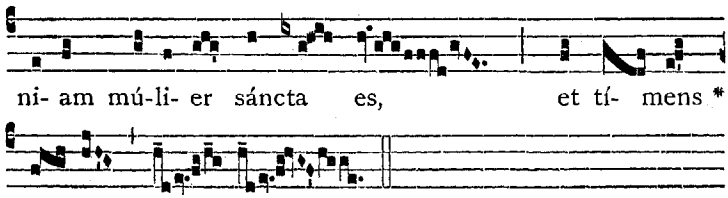






Pray, therefore, now for us, thou that art a holy woman and one who fearest God.

*Judith 8, 29.*

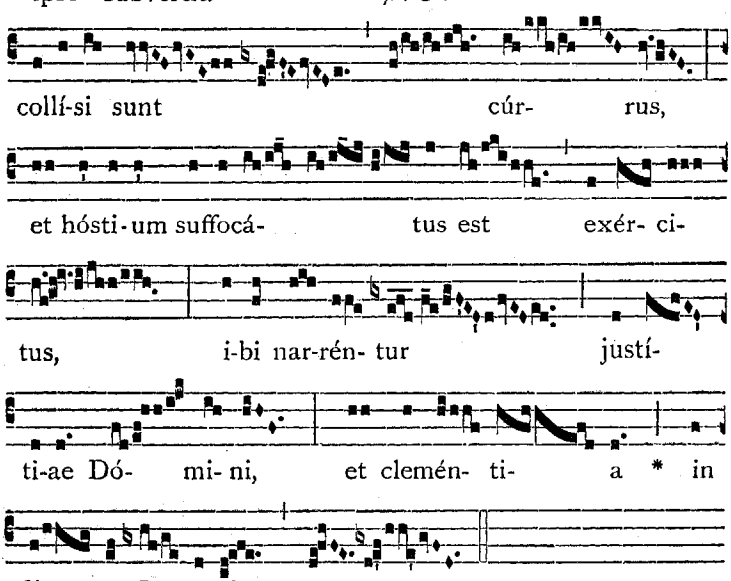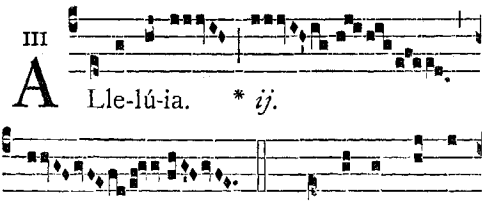



*Out of Paschal Time.*



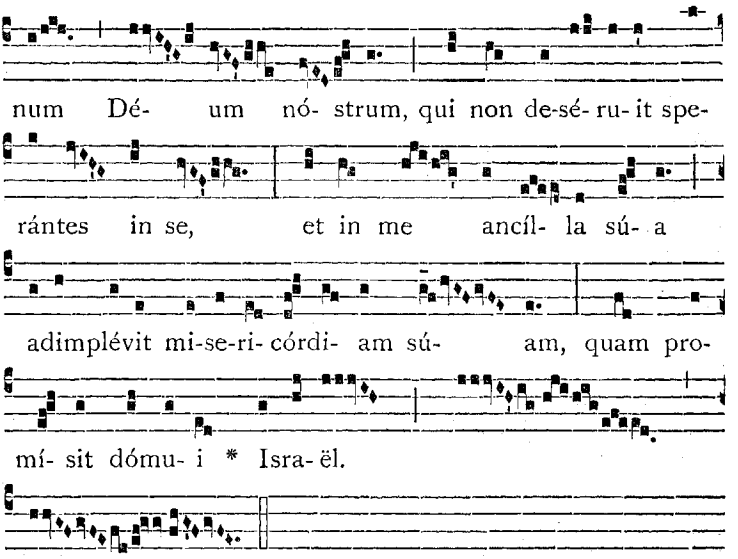

The Lord chose new wars, and he himself overthrew the gates of the enemies. ℣. Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed and his clemency towards the brave men of Israel.

*Judges 5, 8-11.*
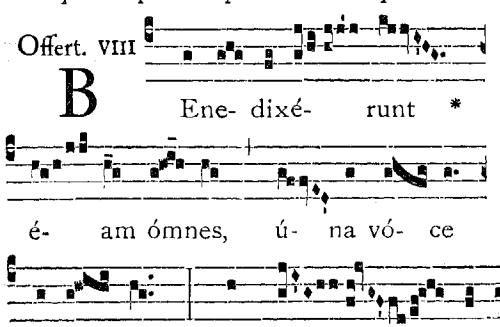




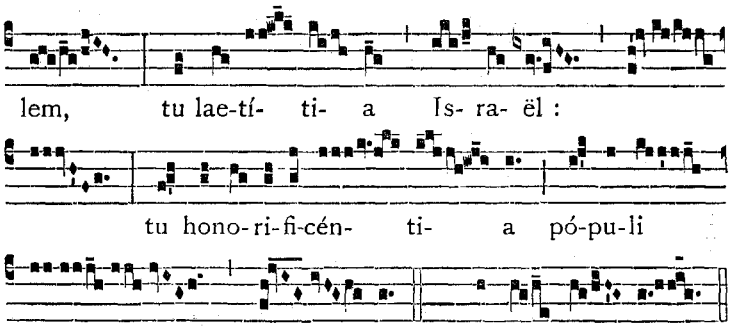

Praise ye the Lord our God who hath not forsaken them that hope in him, and by me, his handmaid, hath fulfilled his mercy, which he promised to the house of Israel.
*Judith 13, 17-18.*




*Gospel.* Si quis vult post me veníre. *p.* 1617.




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.*
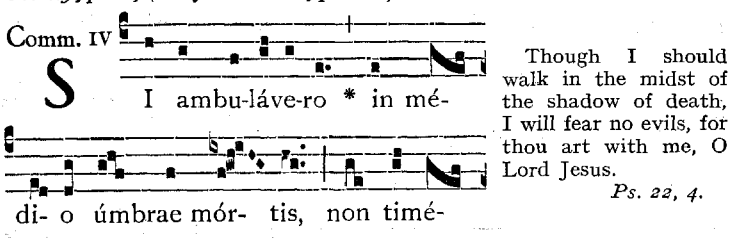



**Secret.**

HÆC hóstia salutáris, Dómine, illam nobis in rebus árduis cónferat fortitúdinem, cujus beáta Joánna, sub tanta discríminum varietáte, tam insígnia praébuit exémpla : ut, ad inimícos repelléndos, étiam belli perícula subíre non dubitáverit. Per Dóminum nostrum.

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.

*On Sunday, the Secret of the Sunday is added. Preface of the Blessed Trinity, p.* 12, *(or of the Saints, p.* 1534*).*




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.*

**Postcommunion.**

CÆlésti pane refécti, qui tóties beátam Joánnam áluit ad victóriam : praesta, quaésu-

WE have been fed with that bread from heaven which gave to blessed Joan strength for victory :

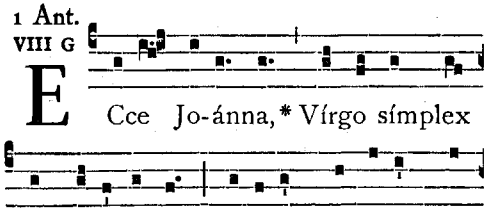
mus, omnípotens Deus; ut hoc salútis aliméntum de inimícis nostris victóres nos effíciat. Per Dóminum nostrum.

grant unto us, we beseech thee, O Lord, that this saving food may enable us also to overcome our foes. Through Jesus Christ our Lord.
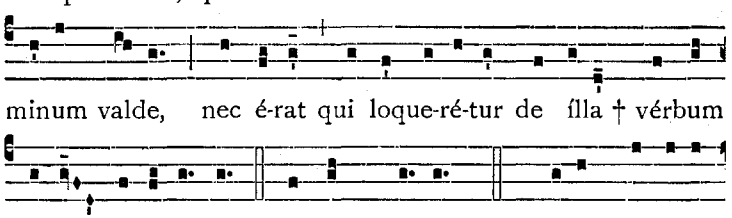
*On Sunday, the Postcommunion of the Sunday.*

## AT SECOND VESPERS.

1 Ant. VIII G

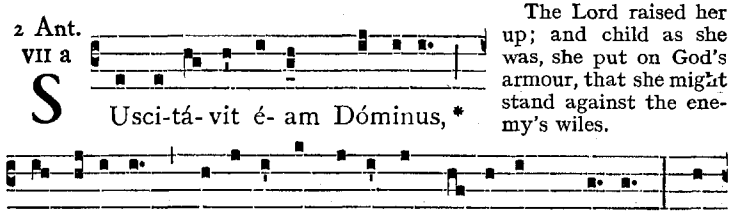



Consider Joan, a simple Maid and very devout, for she feared God greatly, and there was no one who could speak any evil of her.




*Ps.* Díxit Dóminus. VIII G. *p.* 151.

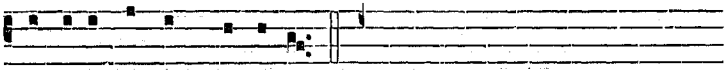
2 Ant. VII a




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.

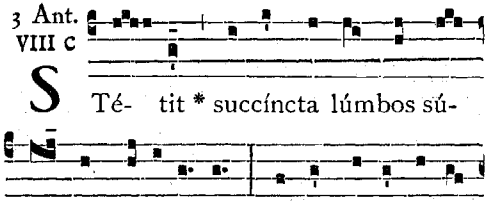


lú- ia, † in-imi-có-rum. *Ps.* Laudá-te, pú-e-ri, Dóminum : *



laudáte nómen Dómi-ni. *Ps.* Laudáte, púeri. VII a. *p.* 169.

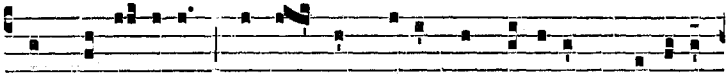
3 Ant. VIII c



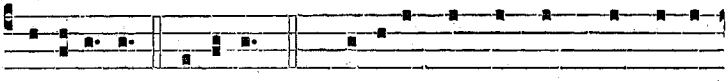
S Té- tit * succíncta lúmbos sú-

She stood, girded with truth; and, wearing the breastplate of virtue, she took the shield and helmet of salvation.

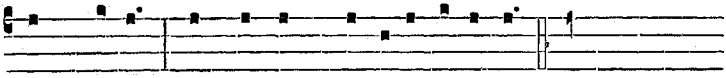
os in ve-ri-tá-te, et indú-ta lo-rí-



cam justí- ti-ae, assúmpsit scútum et gá-le- am † sa-lú-tis,



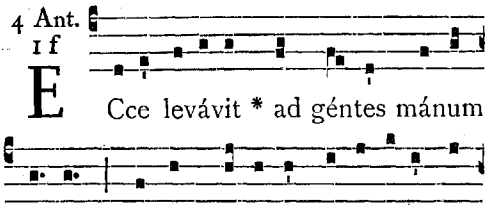
alle-lú- ia. † sa-lú-tis. *Ps.* Laetátus sum in his quae dícta



sunt mí-hi : * In dómum Dó*mini* í-bimus.

*Ps.* Laetátus sum. VIII c. *p.* 191.

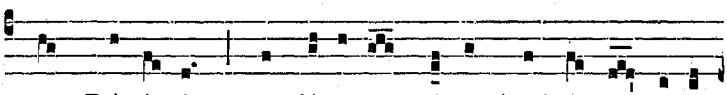
4 Ant. I f



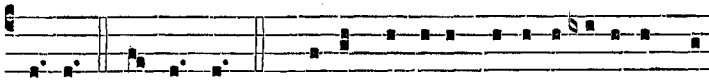
E Cce levávit * ad géntes mánum

She, she lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.

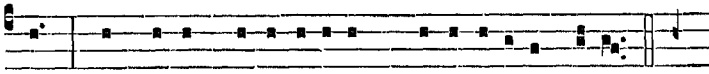
sú- am, et ad pópu-los exaltávit sí-



gnum Dómi- ni, ut fúge-rent pártes † advérsae, alle-



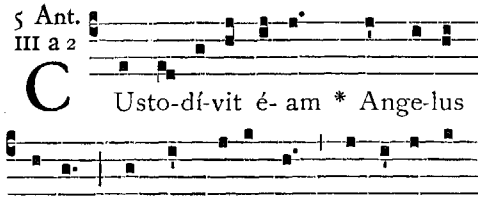
lú- ia. † advérsae. *Ps.* Ni-si Dóminus aedi- fi-**cáve-rit dó-**



mum,* in vánum labo-ravérunt qui aedí-*fi-cant* **é**-am.

*Ps.* Nisi Dóminus. I f. *p.* 193.

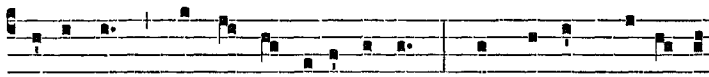
5 Ant. III a 2



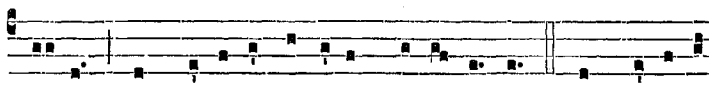
Usto-dí-vit é- am * Ange-lus

Her Angel guarded her, as she went forth, as she abode, as she returned; even amid the fire he did not leave her.

é-jus, et hinc e-úntem, et i-bi com-



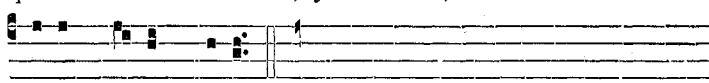
mo-rántem, et inde reverténtem, atque in mé-di- o



ígnis † non de-re-líquit é-am, alle- lú- ia. † non de-re-lí-



quit é- am. *Ps.* Láuda, Jerúsa-lem, **Dómi**-num : * láuda
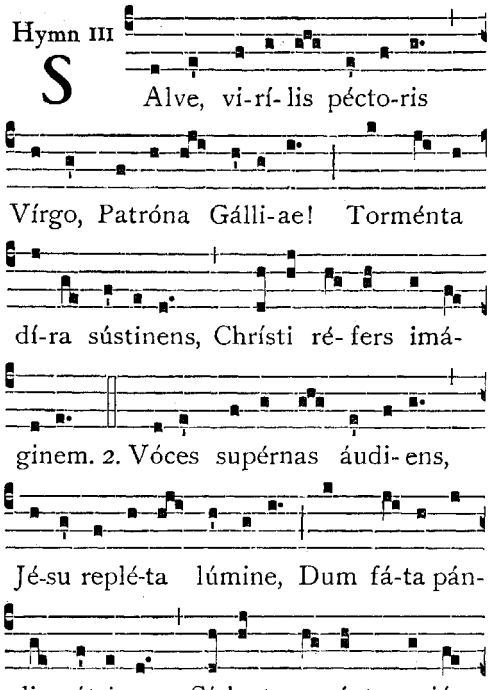


Dé-um *tú- um*, **Sí**- on. *Ps.* **Láuda, Jerúsalem. III a 2.** *p.* 209.

## Chapter.

**PRopósui sapiéntiam addúcere mihi ad convivéndum : † sciens quóniam mecum communicábit de bonis, et erit allocútio cogitatiónis et ta*édii* méi. * Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres júvenis.**

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



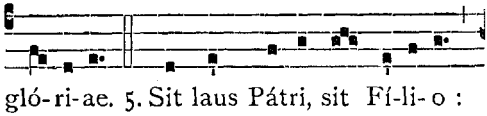

1. Hail, Maid of manly heart, Patron of France; bearing dread torments, thou dost renew Christ's likeness.

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.

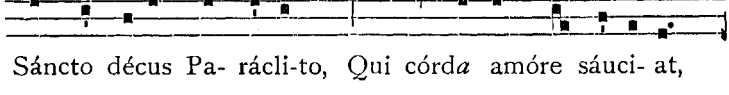
4. Numbered with the Maidens' blessed choirs, help thy countrymen; through thy prayers, may a crown of glory be given to each one.

5. Praise be to the Father, and to the

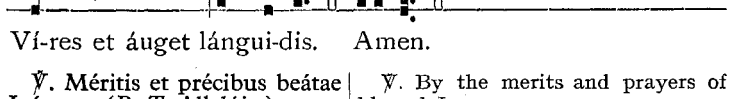


Son; honour to the holy Paraclete, who wounds hearts with love and strengthens the weak.

gló-ri-ae. 5. Sit laus Pátri, sit Fí-li-o :



Sáncto décus Pa- rácli-to, Qui córd*a* amóre sáuci- at,

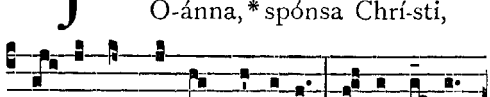


Ví-res et áuget lángui-dis. Amen.

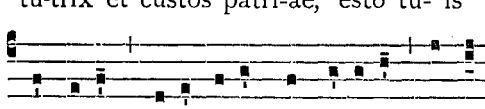
℣. Méritis et précibus beátae Joánnae. (*P. T.* Allelúia.)
℟. Propítius ésto, Dómine, pópulo túo. (*P. T.* Allelúia.)

℣. By the merits and prayers of blessed Joan.
℟. Be merciful, Lord, to thy people.

At Magnif.
Ant. VIII G



J O-ánna, * spónsa Chrí-sti,

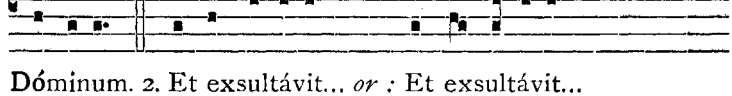


Joan, Christ's bride, protector and guard of the land; by thy constant prayers be an impregnable wall to thy servants.

tú-trix et cústos pátri-ae, ésto tú- is



fámu-lis múrus inexpugnábi-lis, assídu- is † suffrági- is,



alle-lú-ia. † suffrági- is. *Cant.* Magní- fi-cat * ánima *mé-* a



Dóminum. 2. Et exsultávit... *or :* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui beátam. *p.* 1835.

## JUNE 16.

# St. John Francis Regis, Confessor. († 1640)

*June 16.* Hic vir. *p.* 133.

### Collect.

DEus, qui, ad plúrimos pro salúte animárum perferéndos labóres, beátum Joánnem Francíscum Confessórem tuum mirábili caritáte et invícta patiéntia decorásti : † concéde propítius ; ut, ejus exémplis instrúcti et intercessiónibus adjúti, *aetérnae vitae praémia consequámur. Per Dóminum nostrum Jesum Christum.

OGod, 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.

CAritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis : et, beáti Joánnis Francísci précibus et méritis, ad obtinéndum patiéntiae et caritátis augméntum, éfficax et salutáris. Per eúmdem Christum Dóminum nostrum.

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.

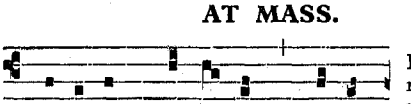
CRescat in nobis, Dómine, pietátis tuae efféctus salutáris : ut, caelésti pábulo refécti et Sanctórum exémplis accénsi, ad aetérnae salútis portum, te misericórditer protegénte et beáto Joánne Francísco intercedénte, felíciter pervenire valeámus. Per Dóminum nostrum Jesum Christum.

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 :*

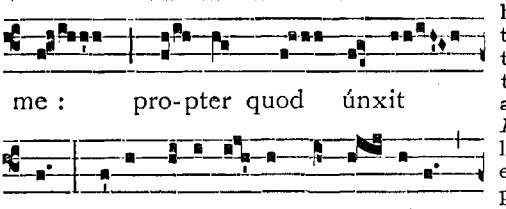
### AT MASS.

Intr. II
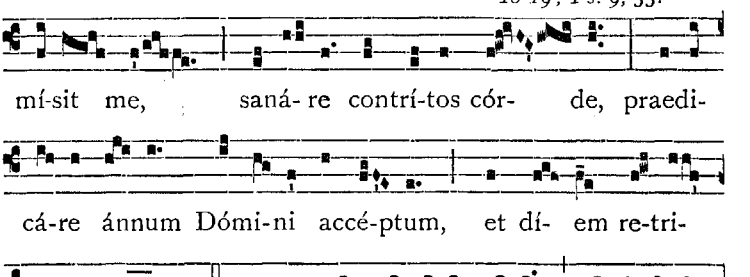


S Pí-ri-tus Dómi-ni * super

The Spirit of the Lord is upon me, wherefore he hath anointed me : to preach the Gospel to the poor he




hath sent me, to heal the contrite of heart, to preach the acceptable year of the Lord, and the day of reward. *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.*




Glória Pátri. 2nd tone. *p.* 28.

*Collect as above.*

**Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.**

*The sincere, disinterested and fatherly conduct of St Paul. 1 Thess. 2, 2-9.*

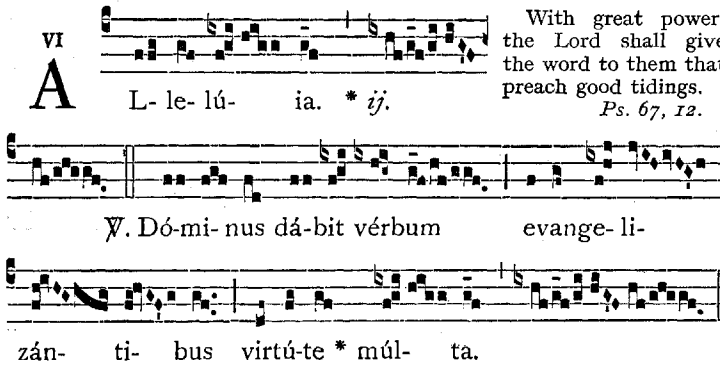
FRatres : Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo ut crederétur nobis Evangélium : ita lóquimur, non quasi homínibus placéntes, sed Deo, qui

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

probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis : neque in occasióne avarítiae : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli : sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras : quóniam carissimi nobis facti estis. Mémores enim estis, fratres, labóris nostri, et fatigatiónis : nocte ac die operántes, ne quem vestrum gravarémus, praedicávimus in vobis Evangélium Dei.
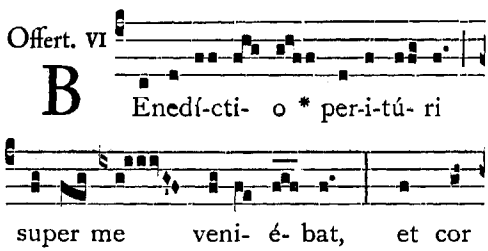
used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness. Nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ : but we became little ones in the midst of you, as if a nurse should cherish her children. So, desirous of you, we would 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.

*Gradual.* Justus ut pálma. *p.* 1394.

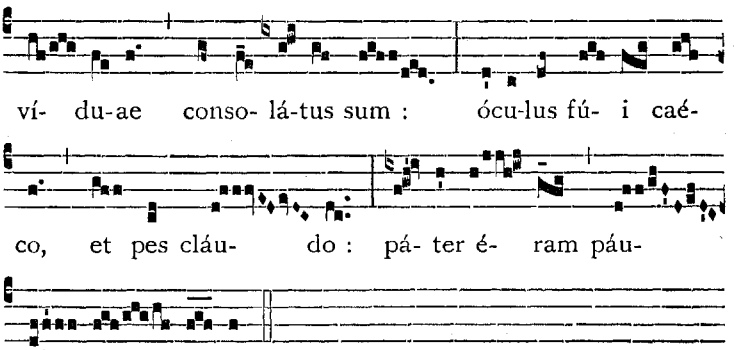



With great power, the Lord shall give the word to them that preach good tidings.
*Ps. 67, 12.*

*Gospel.* Circuíbat Jesus. *p.* 1750.
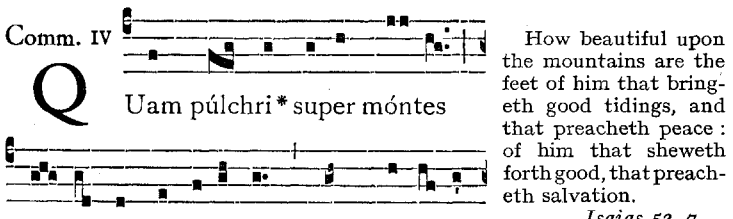



The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow : I was an eye to the blind, and a foot to the lame. I was the father of the poor.
*Job 29, 13, 15-16.*




*Secret, p.* 1845.

Comm. IV




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.*

*Postcommunion, p.* 1845.

**AT VESPERS.** *All as in Common of a Confessor not Bishop, p.* 1662, *except prayer* Deus, qui ad plúrimos. *p.* 1845.

*Hymn.* Iste Conféssor. *Not as on the anniversary day.*

JULY 19.

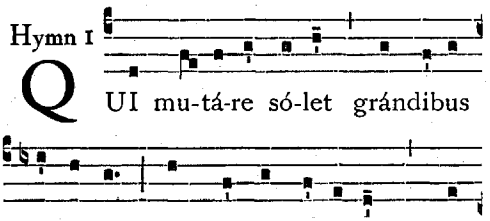
# St. Vincent de Paul Confessor.

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 :*

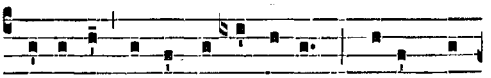
Hymn I



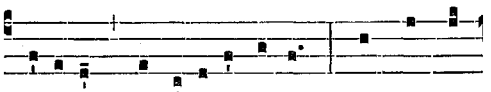

1. God, who is wont to lift up the lowest, himself surpassing all in greatness, has exalted thee, Vincent the lowly, to join the companies of heaven.

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
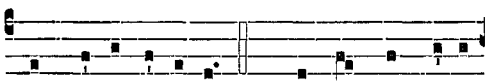


mí-se-ris férre scí- as ópem, Dúras, heu!



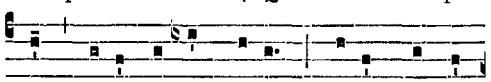
páte-ris serví-ti- i ví-ces : Sed te, dum



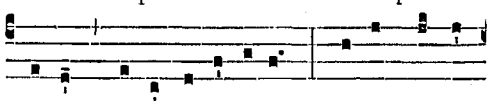
fíde- i súbdit hé-rum júgo, Sólvit



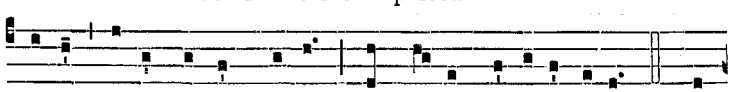
cómpede vé-ri-tas. 4. Quántus nunc ópe-



rum lúce pá-tes! tú- is Chrísti spónsa



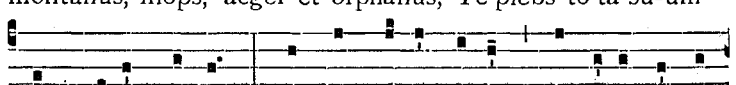
ní-tet cúlta labó-ribus : Clé-ro príscus



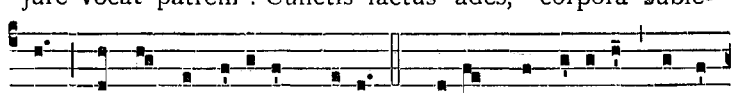
hónos, ví-vaque lángui-dis Exsúrgit pópu-lis fídes. 5. Te



montánus, ínops, aéger et órphanus, Te plebs tó-ta sú-um



júre vócat pátrem : Cúnctis laétus ádes, córpora súble-



vas, Méntes concí-li- as Dé- o. 6. Régum consí-li- is jússus

harsh slavery; but truth breaks thy bonds, enslaving thy master under the yoke of faith.

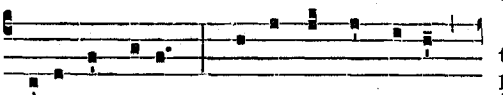
4. Now, how splendid art thou in good works! Christ's Bride, by thy labours, shines in beauty; the Clergy recover their former honour, the indifferent people a living faith.

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.
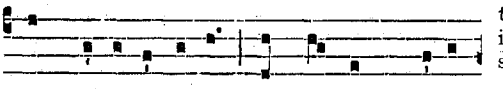
6. Called as spiritual counsellor of kings, thou givest sure enlightenment; honours are



ád-es sácris, Méntis cérta tú-ae lú-
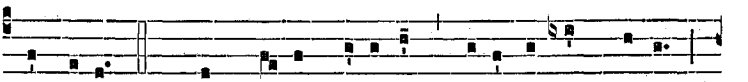


mina cónsu-lunt : Te nil tángit hónos;



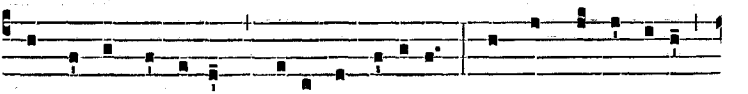
at mí-se-ros ópe, Et régnum móni-

nothing to thee; only to give help to the unhappy and good counsel to the State.

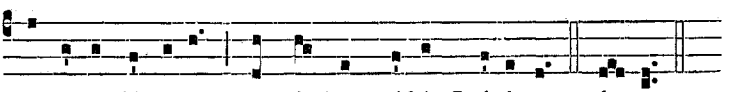
7. Highest praise to the Father, hearing the prayer of the poor; to the Son, sending health to the sick; and to thee, O Spirit, refreshing our hearts with thy sweet breath.



tis júvas. 7. Quem fléctunt ínopes, máxima laus Pátri :



Ægris unde sá-lus, máxima Fí-li-o : Blándo qui récre-as

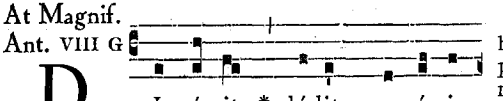


pécto-ra flámine, Par sit laus tí-bi, Spí-ri-tus. Amen.

℣. Jústus tóta die miserétur et cómmodat. (*P. T.* Allelúia.)
℟. Et sémen éjus in benedictióne érit. (*P. T.* Allelúia.)

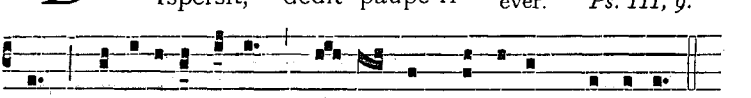
℣. All day long the just is merciful and lendeth.
℟. And his posterity shall be for a blessing.

At Magnif.
Ant. VIII G

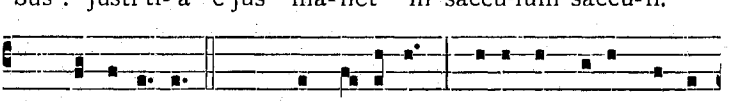


D Ispérsit, * dédit paupé-ri-

He hath distributed, he hath given to the poor : his justice remaineth for ever and ever. *Ps. III, 9.*



bus : justí-ti-a é-jus má-net in saécu-lum saécu-li.



*P. T.* Alle-lú-ia. *Cant.* Magní- fi-cat * ánima *mé-a* Dómi-



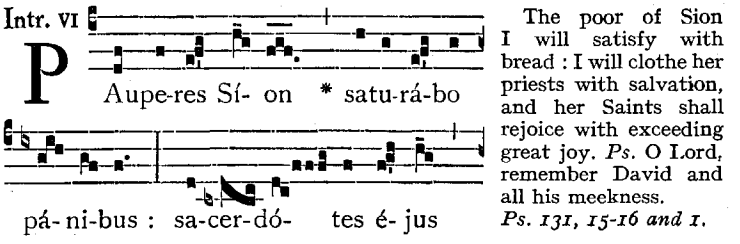
num. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Deus, qui ad salútem. *as below. In some dioceses.* Deus, qui ad evangelizándum. *p.* 1285.

## AT MASS.

Intr. VI




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.* O Lord, remember David and all his meekness. *Ps. 131, 15-16 and 1.*

Glória Patri. 6th tone. *p.* 30.

### Collect.

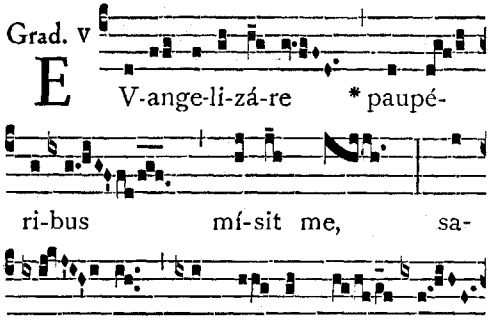
DEus, qui ad salútem páuperum et cleri disciplínam, novam in Ecclésia tua per beátum Vincéntium famíliam congregásti : † da, quaésumus; ut eódem nos quoque spíritu fervéntes, * et amémus quod amávit, et quod dócuit operémur. Per Dóminum.

O 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.

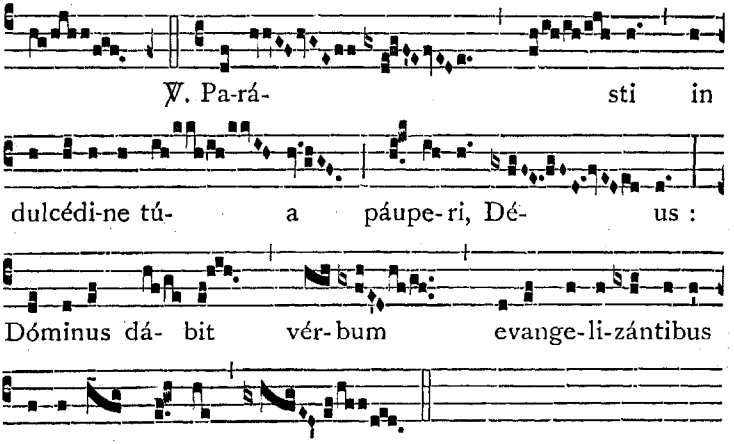
*Epistle as on the feast of St. Agatha, p.* 1063. *There is added :*

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.

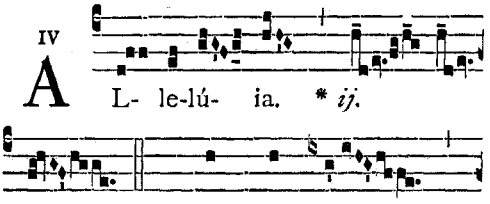
Grad. v



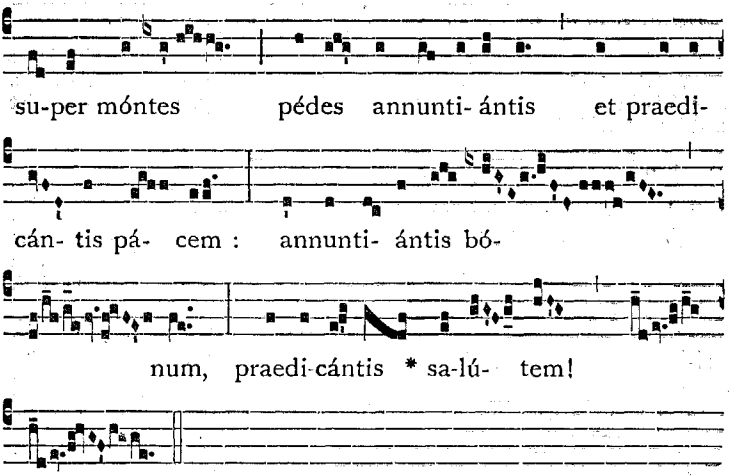

To preach the Gospel to the poor he hath sent me, to heal the contrite of heart. ℣. In thy sweetness, O God, thou hast provided for the poor : with great power the Lord shall give the word to them that preach good things. *Luke 4, 18 ; Ps. 67, 11-12.*



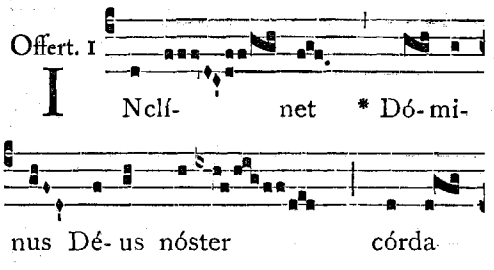

IV



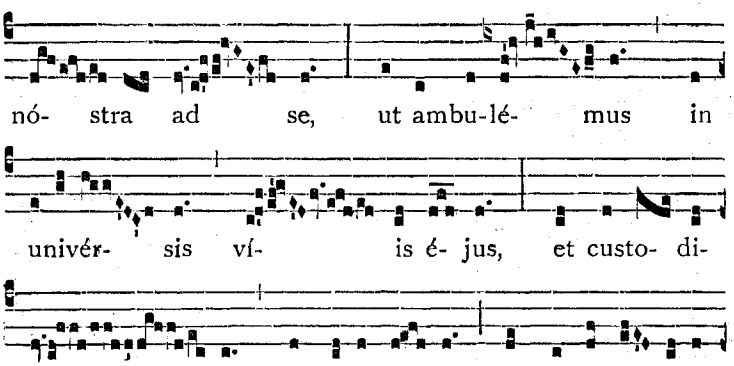

How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace : of him that showeth forth good, that preacheth salvation. *Isaias 52, 7.*

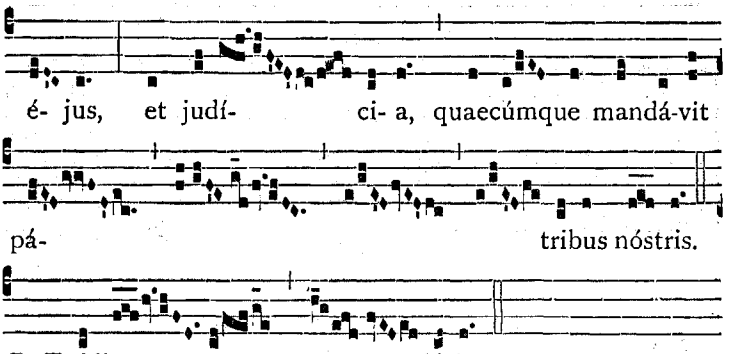



*Gospel.* Circuíbat Jesus. *p.* 1750.




May the Lord God incline our hearts unto himself that we may walk in all his ways and keep his commandments and his ceremonies and all his judgments, which he commanded our fathers. *1 Kings 8, 58.*



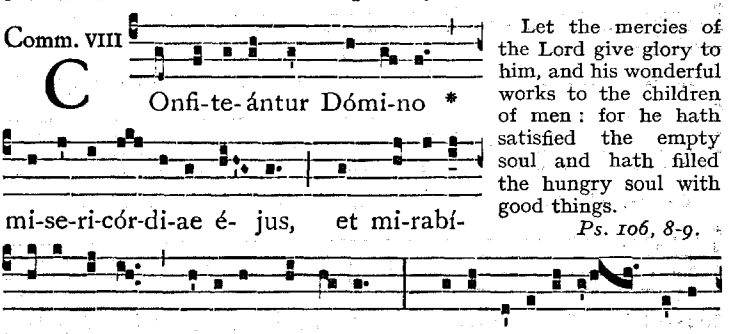



**Secret.**

DEus, qui beáto Vincéntio divína quotídie celebránti mystéria tribuísti quod tractábat imitári : ejus nobis précibus indúlge; ut immaculátam hóstiam offeréntes, ipsi quoque in holocáustum tibi accéptum transeámus. Per Dóminum nostrum Jesum Christum.

O God who on blessed Vincent didst bestow the grace to take for his pattern of life the mysteries which day by day he celebrated : give ear to his prayers and mercifully grant that we who offer up to thee a Victim without blemish, may ourselves become a holocaust well-pleasing to thee. Through Jesus...

Comm. VIII




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.*

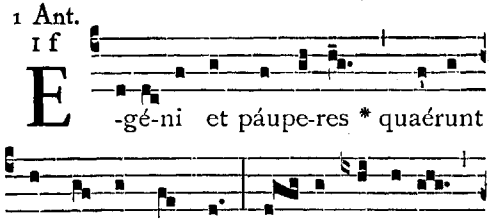
### Postcommunion.

CÆléstibus, Dómine, refécti sacraméntis : quaésumus; ut ad evangelizántem paupéribus Fílium tuum imitándum, beáti Vincéntii, sicut exémplis provocámur, ita et patrocíniis adjuvémur. Per eúmdem Christum Dóminum nostrum.

THou hast comforted us, O Lord, with heavenly sacraments : grant, we beseech thee, that, to the following of thine only begotten Son in his preaching of the gospel to the poor, even as the example of blessed Vincent encourages us, so his patronage may be our help. Through the same our Lord.

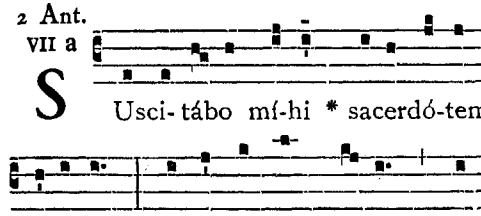
## AT SECOND VESPERS.

1 Ant.
1 f




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.
VII a



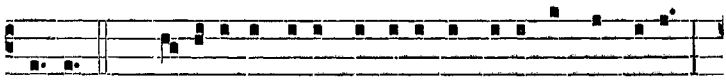

I will raise up for myself a faithful priest who will do according to my heart and soul; and I will build for him a lasting house, and he shall walk before mine Anointed.



ánimam mé- am fáci- et : et aedi-fi-cábo é- i dómum



fidé-lem, et ambu-lá-bit córam Chrísto mé- o. *P. T.* Alle-



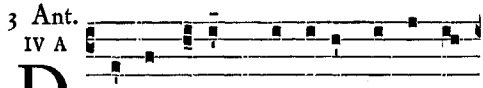
lú- ia. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



in consí-li- o justórum et congrega-ti- óne.

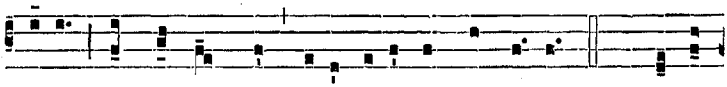
*Ps.* Confitébor. VII a. *p.* 157.

3 Ant. IV A

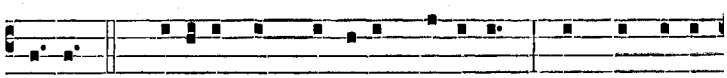


DAbo vóbis * pastóres juxta cor

I will give you shepherds after my own heart and they shall feed you with knowledge and wisdom.



mé-um, et páscent vos sci-énti- a et doctrí-na. *P. T.* Alle-

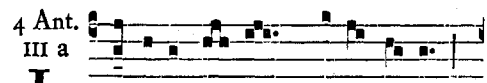


lú- ia. *Ps.* Be- átus vir qui *tímet* Dóminum : * in mandá-tis



é-*jus vó-let* nímis. *Ps.* Beátus vir. IV A. *p.* 162.

4 Ant. III a

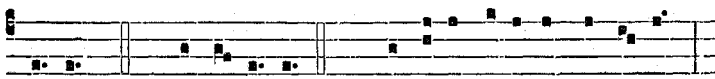


LAbi- a é- nim * sacerdó-tis

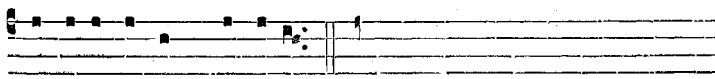
The priest's lips shall keep knowledge, and they will ask the law at his mouth.



custódi- ent sci- énti- am, et légem requí- rent ex óre



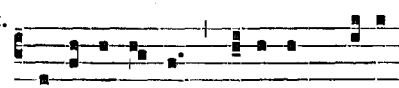
é- jus. *P. T.* Alle- lú- ia. *Ps.* Laudáte, **pú**- e-ri, **Dómi**-num : *



laudáte *nómen* **Dómini.**

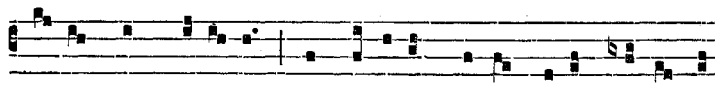
*Ps.* Laudáte, púeri. III a. *p.* 166.

℣ Ant. V a

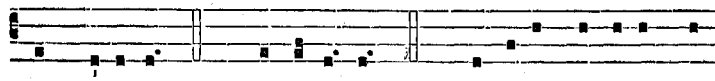


I N- ebri- á- bo * ánimam sacer-

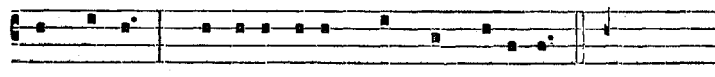
I will satiate the soul of the priests with fatness, and my people shall be filled with good things.



dó- tum pinguédi- ne, et pópulus mé- us bónis mé- is ad-



implébi- tur. *P. T.* Alle- lú- ia. *Ps.* Laudáte Dóminum, óm-



nes **gén**tes : * laudáte é- um, **óm**nes **pópu**-li.

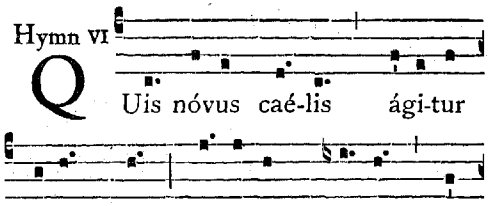
*Ps.* Laudáte Dóminum. V a. *p.* 185.

**Chapter.** *Ecclus. 18, 12.*

**M**Iserátio hóminis circa próximum **suum** : † misericórdia autem Dei super *omnem* **carnem** : * qui misericórdiam **habet, docet et érudit 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.

Hymn VI

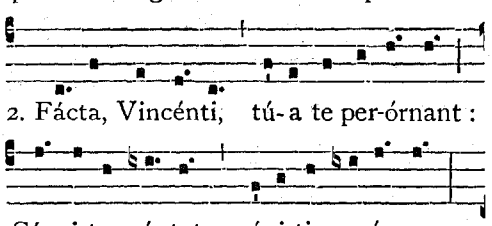


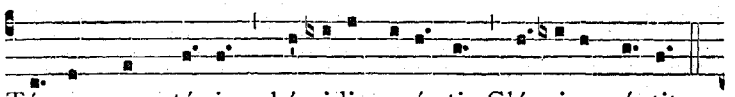

1. What fresh triumph is kept in heaven? Let our hymns join the heavenly praise; see, the light of the Clergy, the father of the poor, shines in the skies.

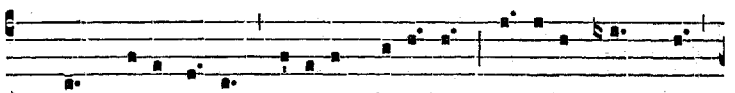
2. Vincent, thy deeds adorn thee; charity crowns thy head; glory, that thy humility prepared on earth, is thy vesture.

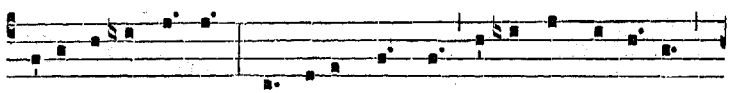
3. The truth thou didst once teach the ignorant now lies open to thee; whatever thy loving hand bestowed on the poor, heaven restores.

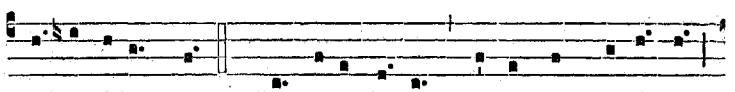
4. With thee even yet as their master, priests diffuse the sweet odour of Christ; through thee the sacred vine bears richer fruit.

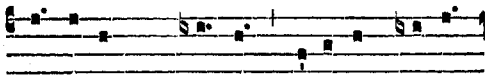




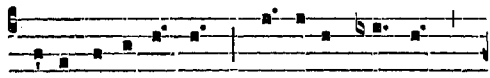
Optimum Chrí-sti réfe-runt odó-



rem : Póllu-lat per te sácra laeti-ó-ri



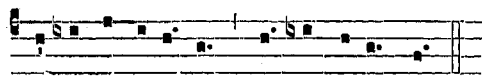
Ví-ne-a foé-tu. 5. Sed tí-bi quántum



décus e-labó-rant Vírgines cástae,



soci-aéque mátres! Páuperum gáudent,

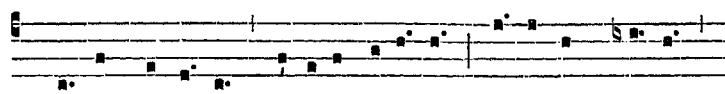


dú-ce te, fidé-les Esse minístrae.

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.

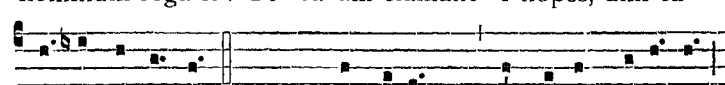
7. Highest honour to the eternal Father; equal glory to the Son, succouring the unhappy; like praise to thee, the Spirit, through every age.



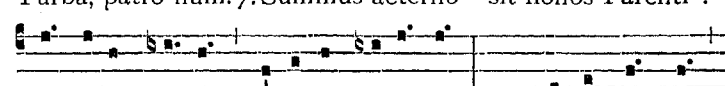
6. Córde qui pú-ro mí-seros levá-bas, Dísce nunc vó-tis



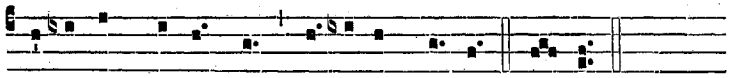
hóminum rogá-ri : Te sú-um clámant í-nopes, amí-ca



Túrba, patró-num. 7. Summus aetérno sit hónos Parénti :



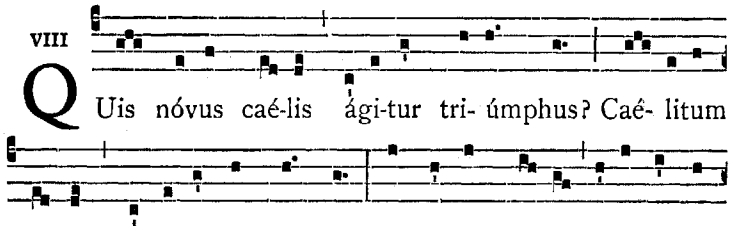
Par décus Ná-to mí-se-ros levánti ; Sáncte, sit cómpar
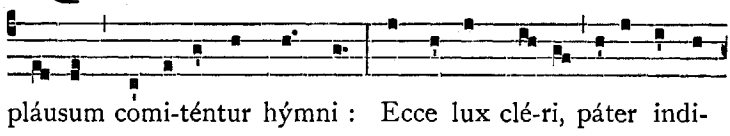


tí-bi laus per ómne, Spí- ri-tus, aé-vum. A-men.

**Another Melody.**
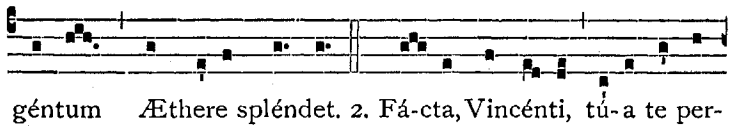
VIII
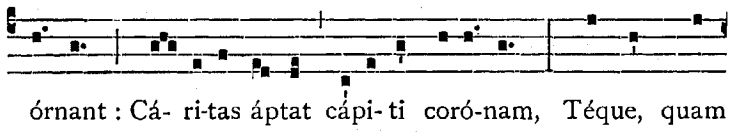


Quis nóvus caé-lis ági-tur tri- úmphus? Caé- litum



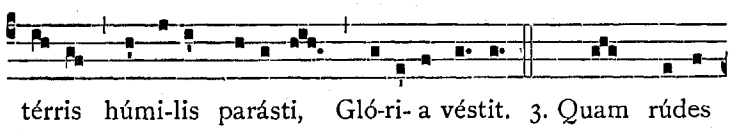
pláusum comi-téntur hýmni : Ecce lux clé-ri, páter indi-
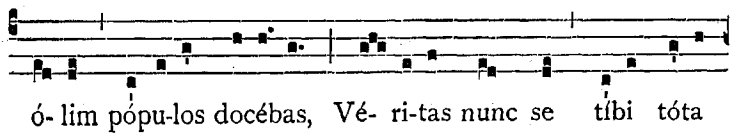


géntum Æthere spléndet. 2. Fá-cta, Vincénti, tú-a te per-



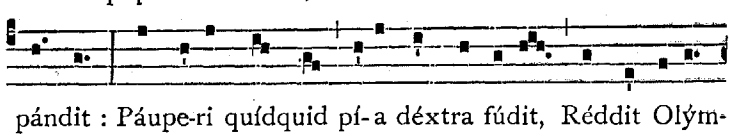
órnant : Cá- ri-tas áptat cápi- ti coró-nam, Téque, quam



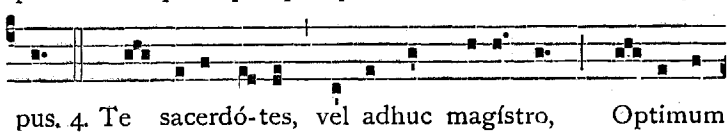
térris húmi-lis parásti, Gló-ri- a véstit. 3. Quam rúdes



ó- lim pópu-los docébas, Vé- ri-tas nunc se tíbi tóta



pándit : Páupe-ri quídquid pí-a déxtra fúdit, Réddit Olým-



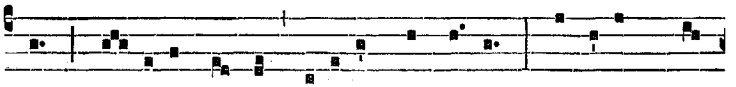
pus. 4. Te sacerdó-tes, vel adhuc magístro, Optimum



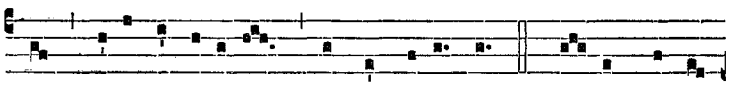
Chrí-sti réferunt odó-rem : Póllu-lat per te sácra laeti-ó-



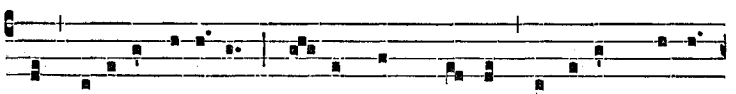
ri Ví-ne-a foé-tu. 5. Sed tíbi quántum décus e-labó-



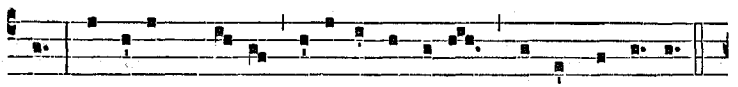
rant Vir-gines cástae, soci-aéque mátres! Páuperum gáu-



dent, dúce te, fidé-les Esse minístrae. 6. Córde qui pú-



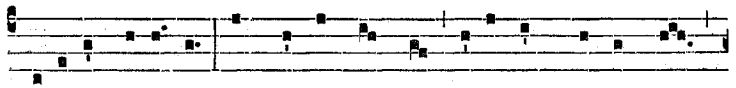
ro míse-ros levábas, Dí-sce nunc vó- tis hóminum rogá-



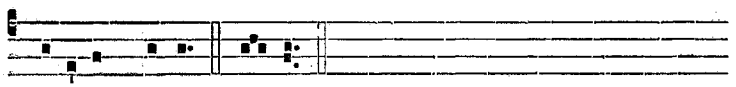
ri : Te sú-um clámant ínopes, amíca Túrba, patrónum.



7. Súmmus aetér-no sit hónos Parénti : Par décus Ná-to



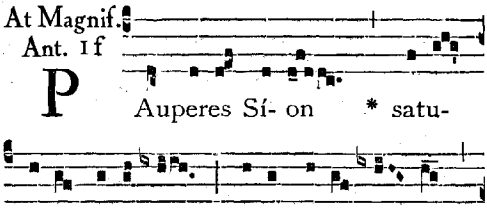
mí-seros levánti : Sáncte, sit cómpar tíbi laus per ómne,



Spí-ritus, aévum. Amen.

℣. Parásti in dulcédine túa páuperi, Déus. (*P. T.* Allelúia.)
℟. Dóminus dábit vérbum evangelizántibus virtúte múlta. (*P. T.* Allelúia.)

℣. 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.*

*Cant.* Magníficat. 1 f. *p.* 212 *or* 218.

*Prayer.* Deus, qui ad salútem. *p.* 1852.

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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.** Justus. *p.* 1667, *except :*

### Collect.

POpulum tuum, quaésumus, Dómine, contínua pietáte custódi : † et, beáti Rochi suffragántibus méritis, * ab

WIth thy loving-kindness which never fails, watch over thy people, O Lord : and for the sake of the merits of blessed Roch, preserve

omni fac ánimae et córporis contagióne secúrum. Per Dóminum nostrum.

us in soul and body from all infection of evil. Through Jesus Christ our Lord.

*Secret nº 12, p.* 969 *and Postcommunion nº 11 (a), p.* 972.

*At Vespers, in the Hymn* Iste Confessor *is said :* Hac die laetus meruit 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.

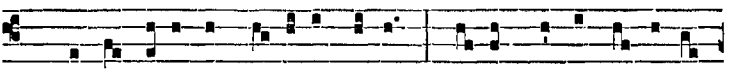
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AUGUST 18.

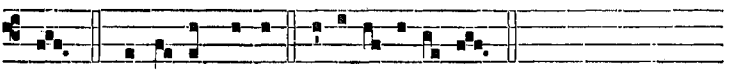
## Saint Helena Empress, Widow. († by 329)

### AT MASS.

*Introit.* Míhi autem. *p.* 1041, *with* ℣. *following :*



*Ps.* Vírga tú-a et bá-culus tú-us : * ípsa me conso-lá-ta



sunt. Gló-ri-a Pátri. E u o u a e.

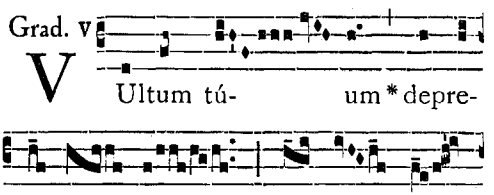
Glória Pátri. 2nd tone. *p.* 28.

### Collect.

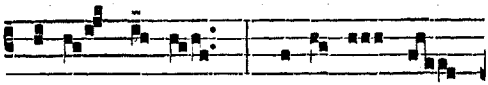
DOmine Jesu Christe, qui locum, ubi Crux tua latébat, beátae Hélenae revelásti, ut, per eam, Ecclésiam tuam hoc pretióso thesáuro ditáres : † ejus nobis intercessióne concéde; ut, vitális ligni prétio, * aetérnae vitae praémia consequámur : Qui vivis et regnas.

O Lord Jesus Christ, woh to blessed Helena wast pleased to reveal the place where thy Cross was hidden, in order, through her, to enrich thy Church with this inestimable treasure : give ear to her prayers, and accept this Tree of life as the price of our attaining to eternal happiness. Who livest...

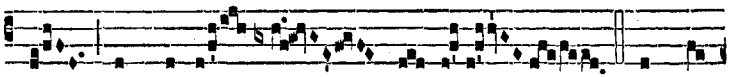
*Epistle.* Mulíerem fortem. *p.* 1300.

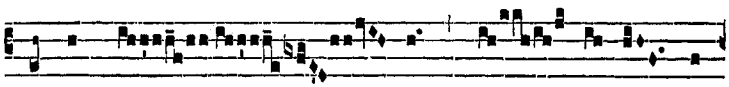


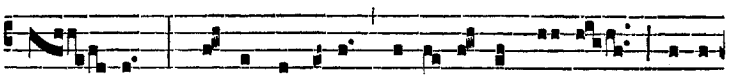

All the rich among the people shall entreat thy countenance : the daughters of kings in thy honour. ℣. After her shall virgins be brought to the king; her neighbours shall be brought to thee. They shall be brought

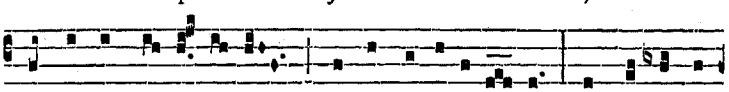



with gladness and rejoicing, they shall be brought into the temple of the king. *Ps. 44, 13, 10 and 15-16.*



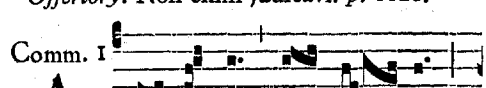




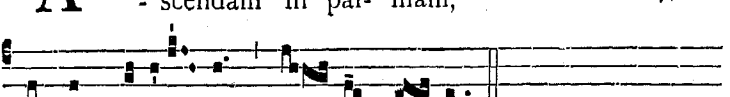
**Allelúia, allelúia.** ℣. Dispérsit. *p.* 1174.

*Gospel.* Símile est regnum caelórum. *p.* 1302.

*Offertory.* Non enim judicávi. *p.* 1128.




I will go up in the palmtree, and will take fruit thereof. *Cant. 7, 8.*



SEPTEMBER 26.

# Sts. John de Brébeuf, Isaac Jogues and their Companions Martyrs.

*Double of II Class in Canada and the United States.*

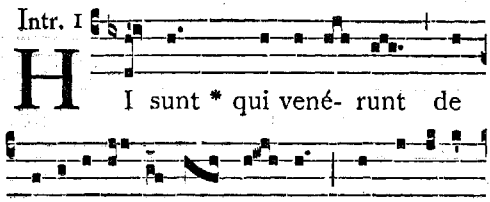
¶ *In the United States, the name of St. Isaac Jogues is first mentioned in the title of the Feast and in Prayers.*

## AT I AND II VESPERS.

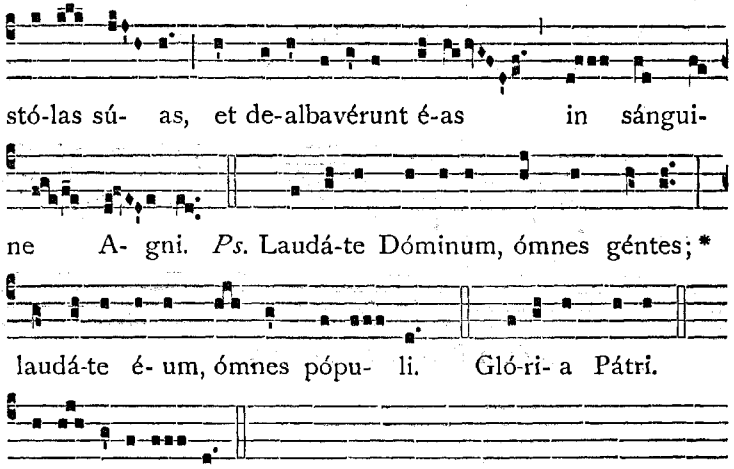
*All as in the Common of two or more Martyrs, p. 1627, except the Prayer as at Mass.*

## AT MASS.

Intr. I




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.*




Glória Pátri. 1st tone. *p.* 28.

**Collect.**

DEus, qui primítias fídei in boreálibus Américae regiónibus sanctórum Mártyrum tuórum Joánnis, Isáaci eorúmque Sociórum praedicatióne et sánguine consecrásti : † concéde propítius; ut eórum intercessióne, * flórida christianórum seges ubíque in dies augeátur. Per Dóminum.

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.

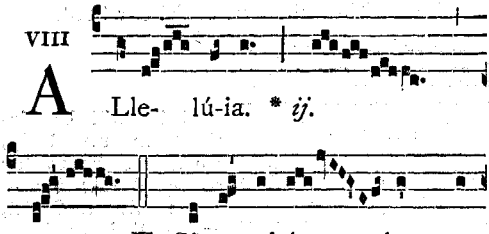
**Lectio Epistolae beati Pauli Apostoli ad Corinthios.**

*The disinterestedness of the Apostles. II Cor. 12, 11-15.*

FRatres : Ego a vobis débui commendári : nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni patiéntia, in signis et prodígiis et virtútibus. Quid est enim quod minus habuístis prae céteris ecclésiis, nisi quod ipse non gravávi vos? Donáte mihi hanc injúriam. Ecce tértio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quaero quae vestra sunt, sed vos; nec enim debent fílii paréntibus thesaurizáre, sed paréntes fíliis. Ego autem libénter impéndam et superimpéndar ipse pro animábus vestris : licet plus vos díligens, minus díligar.

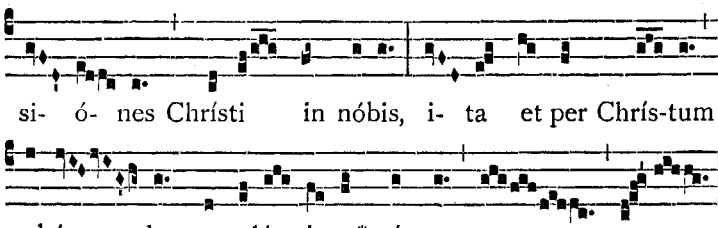
BRethren : I ought to have been commended by you, for I have no way come short of them that are above measure Apostles : although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now for the third time I am ready to go to you, and I shall not be a burden 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.

*Gradual.* Anima nóstra. *p.* 346.



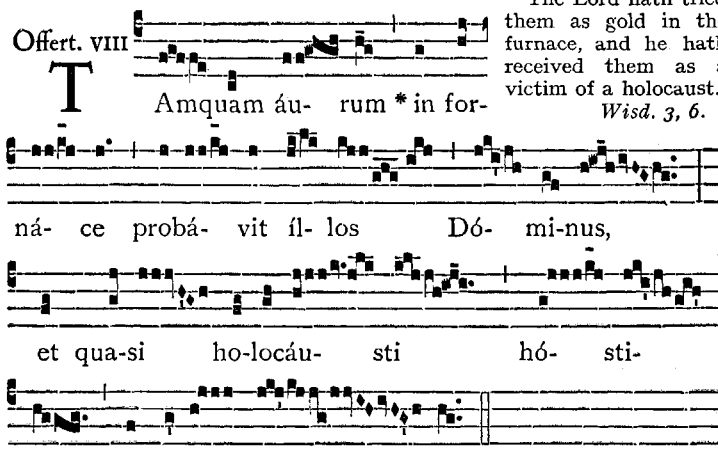

As the sufferings of Christ abound in us, so also through Christ doth our consolation abound.

*2 Cor. 1, 5.*




*Gospel.* Descéndens Jesus. *p.* 1216.

Offert. VIII



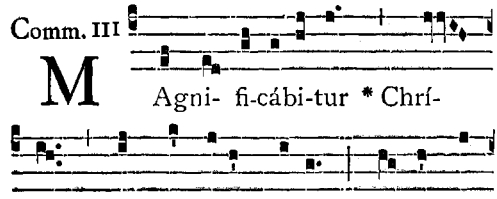

The Lord hath tried them as gold in the furnace, and he hath received them as a victim of a holocaust. *Wisd. 3, 6.*

**Secret.**

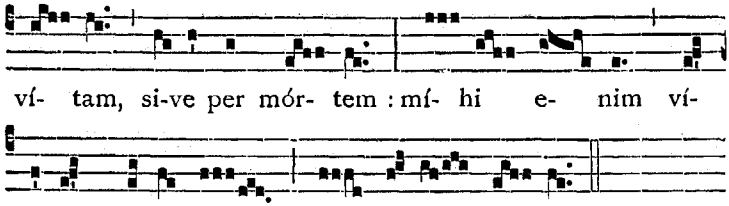
IMmaculátam hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martýribus tuis illibátus vitae candor et juge mortificatiónis stúdium dapem suavíssimam efficiébant. Per Dóminum nostrum.

GRant, O Lord, that we may offer with pure minds the immaculate Host which was a most sweet banquet for thy holy Martyrs on account of the stainless purity of their lives and their constant zeal for mortification. Through Jesus Christ our Lord.

Comm. III




Christ will be glorified in my body, whether it be by life or by death; for to me, to live is Christ, and to die is a gain. *Philip. 1, 20-21.*




**Postcommunion.**

FOrtium pane refóctis tríbue nobis, omnípotens Deus : ut, sicut sancti Mártyres tui Joánnes, Isaácus eorúmque Sócii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárunt; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum nostrum.

GRant 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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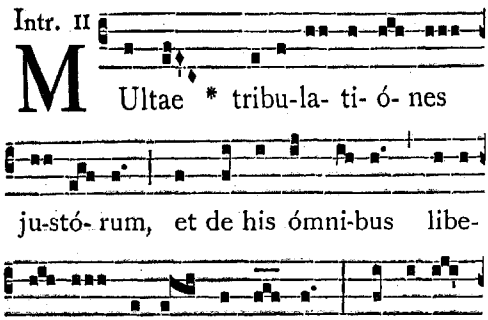
NOVEMBER 5.

## Feast of the Holy Relics.

*Double major.*

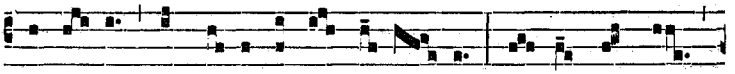
*At I and II Vespers, as in the Common of two or more Martyrs, p.* 1627.
*Prayer.* Auge in nobis. *p.* 1556.

### AT MASS.

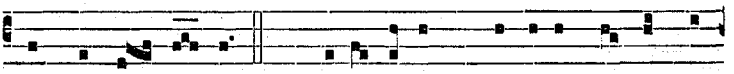



Many were the afflictions of the just, and out of all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken. *Ps.* I will bless the Lord at all times: his praise shall be ever in my mouth.

*Ps. 33, 20-21 and 2.*



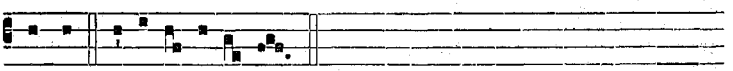
custó-dit ómni- a óssa e- ó- rum : ú- num ex his



non conte- ré- tur. *Ps.* Bene-dí-cam Dóminum in ómni
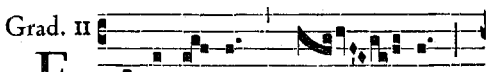


témpo-re : * semper laus é-jus in ó- re mé- o. Gló-ri- a



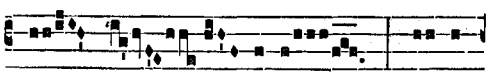
Pátri. E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

*Collect.* Auge in nobis. *p.* 1556.

Grad. II

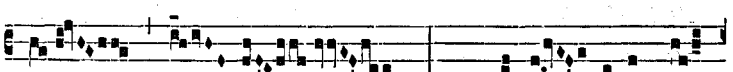


E Xsultá- bunt * sán- cti

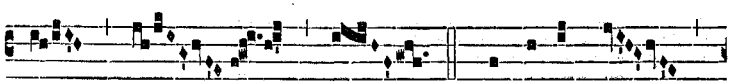


in gló- ri- a : lae-ta-

The saints shall rejoice in glory: they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle: let his praise be in the church of the saints. *Ps. 149, 5 and 1.*



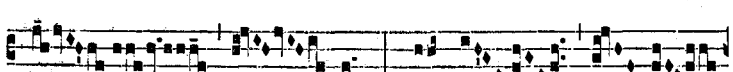
bún- tur in cubí- libus sú-
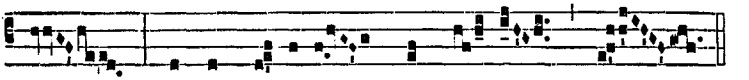


is. ℣. Cantá-te Dó-



mi-no cán- ti-cum



nó- vum : laus é- jus



in ecclé- si a * sanctó- rum.
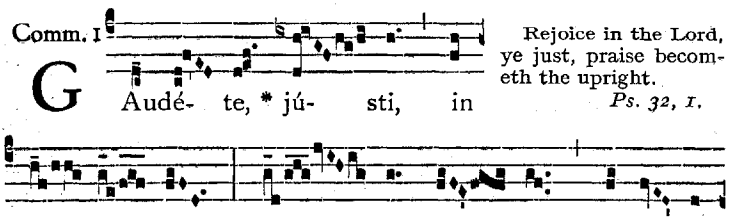
Allelúia, allelúia. ℣. Justi epuléntur. *p.* 1642.

*Gospel.* Descéndens Jésus. *p.* 1216.

*Offertory.* Mirábilis Déus. *p.* 1641.

*Secret.* Implorámus, Dómine. *p.* 1556.

Comm. I
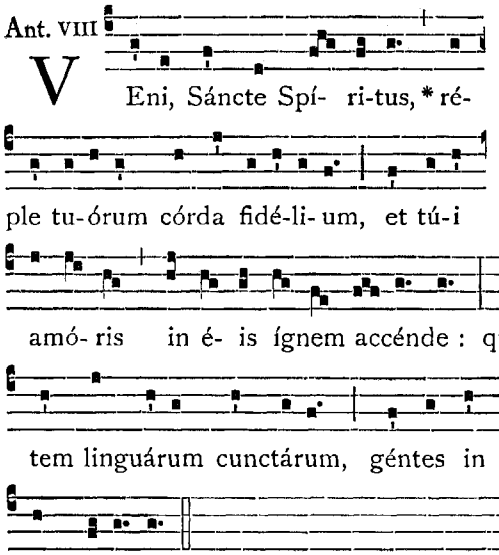


Audé- te, * jú- sti, in Dó- mi- no : ré- ctos dé- cet collau-dá- ti- o.

Rejoice in the Lord, ye just, praise becometh the upright. *Ps. 32, 1.*

*Postcommunion.* Multíplica. *p.* 1556.

# APPENDIX.

## Invocation of the Holy Ghost.




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.

*Hymn.* Véni Creátor. *p.* 768.

℣. Emítte Spíritum túum, et creabúntur.
℟. Et renovábis fáciem térrae.

℣. Send forth thy Spirit, and they shall be created.
℟. And thou shalt renew the face of the earth.

Orémus.

DEus, qui corda fidélium Sancti Spíritus illustratióne docuísti : † da nobis in eódem Spíritu recta sápere, * et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum. ℟. Amen.

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* ℣. Ut ómnibus fidélibus defúnctis... *is said twice :*

Ut congruéntem plúviam fidélibus tuis concédere dignéris : 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 :*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.

℣. And lead us not into temptation.
℟. But deliver us from evil.

**Psalm 146.** *(The Tone " In directum " is used, p. 728.)*

*God's all-powerful and merciful providence.*

LAudáte Dóminum, quóniam bónus *est* **psál**mus : * Déo nóstro sit jucúnda decóraque laud**átio**.

2. Ædíficans Jerú*salem* **Dó**minus : * dispersiónes Israélis congre**gá**bit.

3. Qui sánat con*trítos* **cór**de : * et álligat contritiónes e**ó**rum.

4. Qui númerat multitúdi*nem stel***lá**rum : * et ómnibus éis nómina **vó**cat.

5. Mágnus Dóminus nóster, et **mág**na *vírtus* **é**jus : * et sapiéntiae éjus non est **nú**merus.

6. Suscípiens mansu*étos* **Dó**minus : * humílians autem peccatóres usque ad **tér**ram.

7. Praecínite Dómino in con*fessió*ne : * psállite Déo nóstro in **cí**thara.

8. Qui óperit *caélum* **nú**bibus : * et párat térrae **plú**viam.

9. Qui prodúcit in món*tibus* **foé**num : * et hérbam servitúti **hó**minum.

10. Qui dat juméntis é*scam* **ip**sórum : * et púllis corvórum invocántibus **é**um.

11. Non in fortitúdine équi voluntá*tem* **ha**bébit : * nec in tíbiis viri beneplácitum érit **é**i.

PRaise ye the Lord, because psalm is good : to our God be joyful and comely praise.

2. The Lord buildeth up Jerusalem : he will gather together the dispersed of Israel.

3. Who healeth the broken of heart : and bindeth up their bruises.

4. Who telleth the number of the stars : and calleth them all by their names.

5. Great is our Lord, and great is his power : and of his wisdom there is no number.

6. The Lord lifteth up the meek : and bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise : sing to our God upon the harp.

8. Who covereth the heaven with clouds, and prepareth rain for the earth.

9. Who maketh grass to grow on the mountains, and herbs for the service of men.

10. Who giveth to beasts their food, and to the young ravens that call upon him.

11. He shall not delight in the strength of the horse : nor take pleasure in the legs of a man.

12. Beneplácitum est Dómino super *timéntes* éum, * et in éis qui spérant super misericórdia éjus.

Glória Pátri.

℣. Operi, Dómine, caélum núbibus.
℟. Et pára térrae plúviam.

℣. Ut prodúcat in móntibus foénum.
℟. Et hérbam servitúti hóminum.

℣. Ríga móntes de superióribus túis.
℟. Et de frúctu óperum tuórum satiábitur térra.

℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

DEus, in quo vívimus, movémur, et sumus : † plúviam nobis tríbue congruéntem; * ut, praeséntibus auxíliis sufficiénter adjúti, sempitérna fiduciálius appetámus.

PRaesta, quaésumus, omnípotens Deus : † ut, qui in afflictióne nostra de tua pietáte confídimus, * contra advérsa ómnia tua semper protectióne muniámur.

DA nobis, quaésumus, Dómine, plúviam salutárem : * et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde. Per Dóminum nostrum.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. Benedicámus Dómino.
℟. Déo grátias.

12. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

Glory be to the Father.

℣. Cover, O Lord, the heaven with clouds.
℟. And prepare rain for the earth.

℣. That it may bring forth grass on the mountains.
℟. And green herb for the service of men.

℣. Sprinkle the mountains from thy high places.
℟. And the earth shall be satisfied with the fruit of thy works.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

OGod 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.

GRant, we beseech thee, Almighty God, that we who in our affliction do put our trust in thy goodness, may ever be defended through thy protection against all adversities.

GRant 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 land. Through Jesus Christ our Lord.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Let us bless the Lord.
℟. Thanks be to God

℣. Exáudiat nos omnípotens et miséricors Dóminus.
℟. Amen.

℣. Fidélium ánimae per misericórdiam Déi requiéscant in páce.
℟. Amen.

℣. May the Almighty and most merciful Lord graciously hear us.
℟. Amen.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

## Procession to beg for fine weather.

*All as for the greater Litanies, p. 722, but after the* ℣. Ut ómnibus fidélibus... *is said twice:*

Ut fidélibus tuis aéris serenitátem concédere dignéris : Te rogámus, audi nos.

That thou vouchsafe to grant fine weather to thy faithful: we beseech thee, hear us.

*At the end of the Litany is said:* Páter nóster. *in silence.*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.

℣. And lead us not into temptation.
℟. But deliver us from evil.

**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.*

DEus misereátur nóstri, et benedícat **nó**bis : * illúminet vúltum súum super nos, et misereátur **nó**stri.

2. Ut cognoscámus in térra *viam* **tú**am : * in ómnibus Géntibus salutáre **tú**um.

3. Confiteántur tíbi pópuli, **Dé**us : * confiteántur tíbi pópuli **ó**mnes.

4. Laeténtur et exsúltent Géntes : † quóniam júdicas pópulos in *aequi*táte, * et Géntes in térra **dí**rigis.

5. Confiteántur tíbi pópuli, Déus, † confiteántur tibi pópuli **ó**mnes : * térra dédit frúctum **sú**um.

6. Benedícat nos Déus, Déus nóster, benedícat *nos* **Dé**us : * et métuant éum ómnes fínes **tér**rae.

Glória **P**átri.

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.

Glory be to the Father.

℣. Adduxísti, Dómine, spíritum túum super térram.
℟. Et prohíbitae sunt plúviae de caélo.
℣. Cum obdúxero núbibus caélum.
℟. Apparébit árcus méus, et recordábor foéderis méi.
℣. Illústra fáciem túam, Dómine, super sérvos túos.
℟. Et bénedic sperántes in te.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. Thou didst bring, O Lord, thy wind upon the earth.
℟. And the rain from heaven was restrained.
℣. When I shall cover the sky with clouds.
℟. My bow shall appear, and I will remember my covenant.
℣. Make thy face shine, O Lord, upon thy servants.
℟. And bless those whose hope is in thee.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord, be with you.
℟. And with thy spirit.

Orémus.

DEus, qui culpa offénderis, poeniténtia placáris : † preces pópuli tui supplicántis propítius réspice; * et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

AD te nos, Dómine, clamántes exáudi : † et áëris serenitátem nobis tríbue supplicántibus; * ut, qui juste pro peccátis nostris afflígimur, misericórdia tua praeveniénte, cleméntiam sentiámus.

QUaésumus,omnípotensDeus, cleméntiam tuam : † ut inundántiam coércas ímbrium, * et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum nostrum.

Let us pray.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

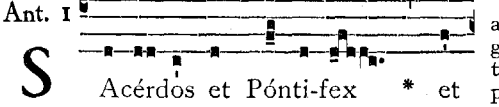
GRaciously hear us, O Lord, who cry out unto thee: and in answer to our prayers bestow upon us fine weather, so that we who most justly are chastised for our sins, may, from thy merciful dealings with us, learn how good thou art.

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.

## For the solemn reception of a Bishop.

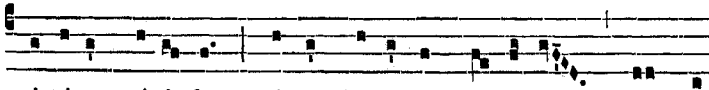
*On the Bishop's arrival, the Priest presents him with a crucifix to be kissed; the Cantors then intone the following Antiphon:*

Ant. I

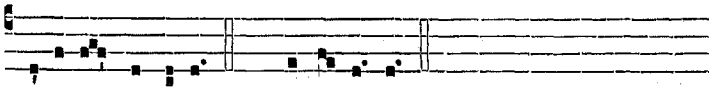


S Acérdos et Pónti-fex * et

Priest and Pontiff, artificer of virtues, a good shepherd among thy people, thou hast pleased the Lord.



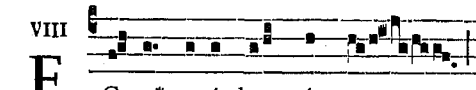
virtútum ópi- fex, pástor bóne in pó-pu-lo, sic pla-



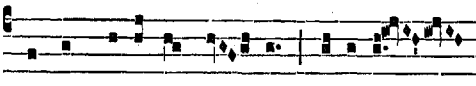
cu-ísti Dómino. *P. T.* Alle-lú- ia.

*The following Responsory may also be sung :*

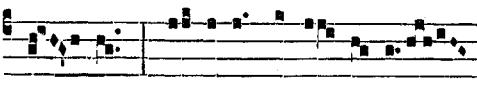
VIII



E C-ce* sacérdos mágnus,



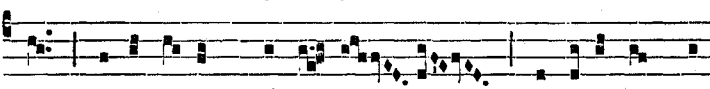
qui in di-ébus sú- is plácu-it



Dé- o : * Id-e-o ju-re- ju-rán-

Behold the great priest who in his days pleased God : * Therefore the Lord, by an oath, did make him to increase among his people. ℣. The Lord gave him the blessing of all nations, and confirmed his covenant upon his head. * Therefore...

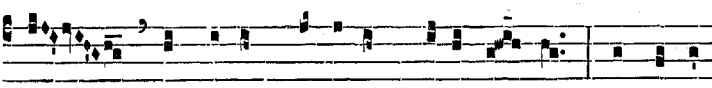
*Epistle of St. Martin, p.* 1560.



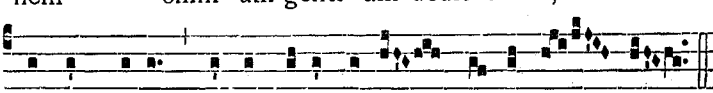
do fé-cit íl-lum Dómi-nus créscere in plé-



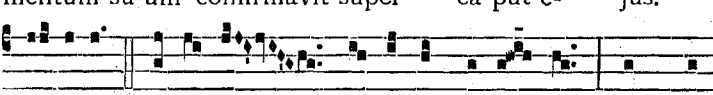
bem sú- am. *P. T.* Alle- lú- ia. ℣. Benedicti-ó-
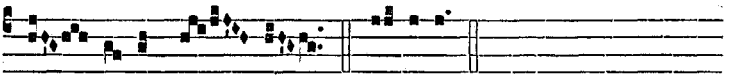


nem ómni- um génti- um dédit íl- li, et testa-



méntum sú-um confirmávit super cá-put é- jus.



* Id-e-o. Gló-ri- a Pá-tri, et Fí-li- o, et Spi-



rí- tu- i Sán- cto. * Id-e-o.

*The Bishop kneels before the Altar, while the Priest, standing at the Epistle side and turned towards the prelate, says :*

℣. Protéctor nóster, ádspice, Déus.

℟. Et réspice in fáciem Christi túi.

℣. Sálvum fac sérvum túum.

℟. Déus méus, sperántem in te.

℣. Mítte éi, Dómine, auxílium de sáncto.

℟. Et de Síon tuére éum.

℣. Nihil proficiat inimícus in éo.

℟. Et fílius iniquitátis non appónat nocére éi.

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

℣. Behold, O God our protector.

℟. And look on the face of thy Christ.

℣. Save thy servant.

℟. Who hopes in thee, O my God.

℣. Send him help, O Lord, from the sanctuary.

℟. And defend him out of Sion.

℣. Let not the enemy prevail against him.

℟. Nor the son of iniquity have power to hurt him.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

OMnípotens sempitérne Deus, qui facis mirabília magna solus, † praeténde super hunc fámulum tuum, et cunctas congregatiónes illi commíssas, spíritum grátiae salutáris : * et ut in veritáte tibi compláceat, perpétuum ei rorem tuae benedictiónis infúnde. Per Christum Dóminum nostrum.

℟. Amen.

Let us pray.

ALmighty and everlasting God, who alone art the worker of wonderful things; send down upon thy servant and upon all the congregations committed to his care, the spirit of thy saving grace; and, that in very truth he may become well-pleasing to thee, pour forth upon him the abiding dew of thy blessing. Through Jesus Christ our Lord. ℟. Amen.

*If the Bishop is being received for the first time in his Church, the following Prayer is sung instead of the above Prayer :*

Orémus.

DEus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiae tuae praeésse voluísti, propítius réspice : † da ei, quaésumus, verbo et exémplo, quibus praeest, proficere; * ut ad vitam una cum grege sibi crédito

Let us pray.

OGod, 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

pervéniat sempitérnam. Per Christum Dóminum nostrum.

to eternal life together with the flock confided to him. Through Jesus Christ our Lord.

*Then the Antiphon and Versicle of the Patron Saint are sung.*

## 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* Omnípotens.

### Orémus.

DEus, humílium visitátor, qui eos patérna dilectióne consoláris : † praeténde societáti nostrae grátiam tuam; * ut per eos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

℟. Amen.

### Let us pray.

O God, who dost visit the humble, to comfort them with thy fatherly love; extend thy grace to this our congregation; that, in the person of those in whom thou dost dwell, we may find thee come among us. Through Christ our Lord.

℟. Amen.

*The Bishop goes up the altar steps, kisses the altar, and gives his solemn blessing.*

*After the allocution, the Priest recites the* Confíteor. *The Bishop says the* Misereátur. *and* Indulgéntiam. *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. *He then recites, with his assistants, the Ps.* De profúndis. *p.* 1784.

*After the psalm, he recites the Antiphon :*

Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit?

If thou, O Lord, wilt mark iniquities; Lord, who shall abide it?

*Then :* Kýrie, eléison. Chríste, eléison. Kýrie, eléison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Páter nóster.

Our Father.

*During the* Pater, *the Bishop sprinkles holy water and incenses three times; he then says the following Versicles :*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a málo.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. In memória aetérna érunt justi.

℟. Ab auditióne mála non timébunt.

℣. The just shall be in everlasting remembrance.

℟. They shall not fear the evil hearing.

℣. A pórta inferi.

℟. Erue, Dómine, ánimas eórum.

℣. From the power of hell.

℟. Save their souls, O Lord.

℣. Réquiem aetérnam dóna éis, Dómine.

℟. Et lux perpétua lúceat éis.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.

℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

DEus, qui inter Apostólicos sacerdótes fámulos tuos pontificáli fecísti dignitáte vigére : praesta, quaésumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Christum Dóminum nostrum. ℟. Amen.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. 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.
℟. 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 profúndis. *p.* 1784.

*In the middle of the graveyard, the Responsory* Líbera. *is sung, p.* 1775. *Then :* Kýrie, eléison, etc.

Páter nóster. *etc., as above.*

Orémus.

DEus, qui inter Apostólicos sacerdótes fámulos tuos sacerdotáli fecísti dignitáte vigére : † praesta quaésumus; * ut eórum quoque perpétuo aggregéntur consórtio.

DEus, véniae largítor et humánae salútis amátor : † quaésumus cleméntiam tuam, ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transiérunt, * beáta María semper Vírgine intercedénde, cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas.

DEus, cujus miseratióne ánimae fidélium requiéscunt : † fámulis et famulábus tuis ómnibus, hic et ubíque in Christo quiescéntibus, da propítius véniam peccatórum; * ut a cunctis reátibus absolúti, tecum sine fine laeténtur. Per Christum Dóminum nostrum.
℟. Amen.

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.

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.

O God, by whose loving-kindness the souls of the faithful departed find rest : grant, in thy mercy, the forgiveness of their sins to thy servants and to all who here or elsewhere sleep in Christ : that cleansed from all stain of sin they may rejoice with thee for evermore. Through Jesus Christ our Lord. ℟. Amen.

℣. Réquiem aetérnam dóna éis, Dómine.
℟. Et lux perpétua lúceat éis.

*The Cantors:* ℣. Requiéscant in páce.
℟. Amen.

℣. Eternal rest give to them, O Lord.
℟. And let perpetual light shine upon them.
℣. May they rest in peace.
℟. Amen.

*On the way back to the church, the Ps.* Miserére. *p.* 1785, *is recited with* Réquiem aetérnam, *at the end.*

*Before the Altar, the Bishop says:*

Kýrie, eléison. Chríste, eléison. Kýrie, eléison.
Páter nóster. *in silence.*
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.
℣. A pórta inferi.
℟. Erue, Dómine, ánimas eórum.
℣. Requiéscant in páce.
℟. Amen.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father.
℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. From the power of hell.
℟. Save their souls, O Lord.
℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

ABsólve, quaésumus, Dómine, ánimas famulórum famularúmque tuárum ab omni vínculo delictórum; † ut in resurrectiónis glória * inter sanctos et eléctos tuos resuscitáti respírent. Per Christum Dóminum nostrum. ℟. Amen.

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.
℟. 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 iniquitátes. *p.* 1784.

Páter nóster. *etc., as above.*

*Prayer.* Deus, cujus miseratióne. *p.* 1880.

# Confirmation.

*The Bishop :* Spíritus Sánctus supervéniat in vos, et virtus Altíssimi custódiat vos a peccátis.

℟. Amen.

℣. Adjutórium nóstrum in nómine Dómini.

℟. Qui fécit caélum et térram.

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

May the Holy Spirit come upon you, and may the virtue of the Most High guard you from sin.

℟. Amen.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

OMnípotens sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua et Spíritu Sancto, † quique dedísti eis remissiónem ómnium peccatórum : * emítte in eos septifórmem Spíritum tuum Sanctum Paráclitum de caelis.

℟. Amen.

Spíritum sapiéntiae, et intelléctus. ℟. Amen.

Spíritum consílii, et fortitúdinis. ℟. Amen.

Spíritum sciéntiae, et pietátis. ℟. Amen.

ADímple eos Spíritu timóris tui, et consígna eos signo Cru✠cis Christi, in vitam propítius aetérnam. Per eúmdem Dóminum nostrum Jesum Christum... in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Let us pray.

ALmighty 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.

℟. Amen.

The Spirit of wisdom and understanding. ℟. Amen.

The Spirit of counsel and fortitude. ℟. Amen.

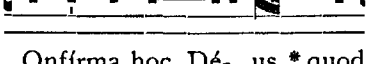
The Spirit of knowledge and piety. ℟. Amen.

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.

℟. Amen.

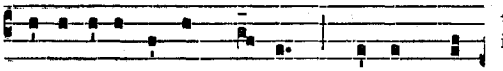
*When all are confirmed, the Bishop washes his hands while there is sung :*

Ant. VIII c



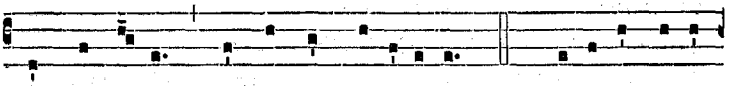
COnfírma hoc, Dé- us, * quod

Confirm this, O God, which thou hast wrought in us, from

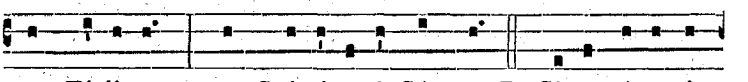


thy holy temple, which is in Jerusalem. *Ps. 67, 29-30.*

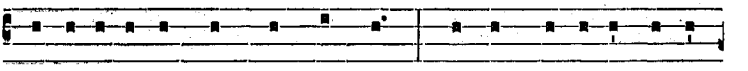
ope-rátus es in nó-bis, a témplo



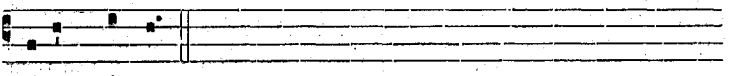
sáncto tú- o, quod est in Je-rúsa-lem. ℣. Gló-ri- a Pátri,



et Fí-li- o, et Spi-rí-tu- i Sáncto. ℟. Sic-ut é-rat in



princí-pi- o, et nunc, et semper, et in saécu-la saecu-

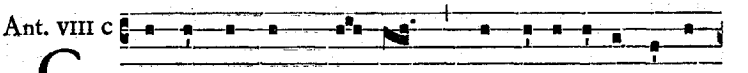


lórum. Amen.

*The Antiphon* Confírma hoc *is repeated.*

*The Antiphon* Confírma hoc *is sometimes sung in the following manner:*

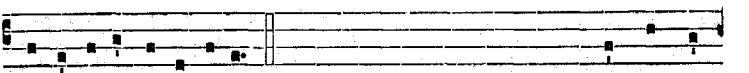
Ant. VIII c



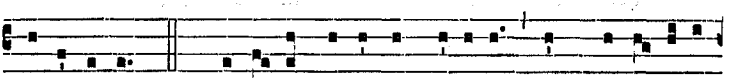
C Onfírma hoc, Dé- us, * quod ope-rá-tus es in



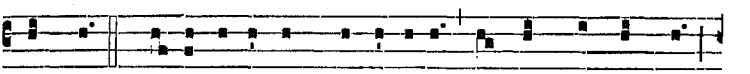
nó-bis, a témplo sáncto tú- o, † quod est in Jerú-sa-lem,



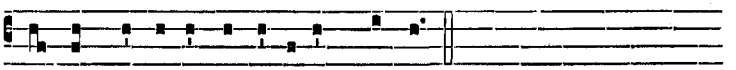
alle-lú-ia, alle-lú-ia. *During Septuagesima* † quod est in



Je-rú-sa-lem. ℣. Gló-ri- a Pátri, et Fí-li- o, et Spi-rí- tu- i



Sáncto. ℟. Sic-ut é-rat in princí-pi- o, et nunc, et semper,



et in saécu-la saecu-lórum. Amen.

*The Antiphon* Confírma hoc. *is repeated.*

*Then the Prelate, turned towards the Altar, says:*

℣. Osténde nóbis, Dómine, misericórdiam túam.
℟. Et salutáre túum da nóbis.

℣. Show us, O Lord, thy mercy.
℟. And give us thy salvation.

℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

DEus, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; † réspice propítius ad humilitátis nostrae famulátum, et praesta; ut eórum corda, quorum frontes sacro Chrísmate delinívimus, et signo sanctae Crucis signávimus, * idem Spíritus Sanctus in eis supervéniens, templum glóriae suae dignánter inhabitándo perfíciat: Qui cum Patre, et eódem Spíritu Sancto vivis et regnas, Deus, in saécula saeculórum. ℟. Amen.

Let us pray.

O God, who hast given thy Holy Spirit to thy Apostles, and hast willed that he should be given to the other faithful by them and their successors; regard benignantly the service of our lowliness; and grant that the same Holy Spirit, coming upon those whose foreheads we have anointed with holy chrism and marked with the sign of the Cross, may make their hearts a temple of his glory. Who livest and reignest with the Father and the same Holy Spirit, God, world without end.
℟. Amen.

Ecce sic benedicétur omnis homo, qui timet Dóminum.

So will every man be blessed who fears the Lord.

BEnedícat vos Dóminus ex Sion, ut videátis bona Jerúsalem ómnibus diébus vitae vestrae, et habeátis vitam aetérnam. ℟. Amen.

MAY the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life, and may have everlasting life. ℟. Amen.

# 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. *Pánge língua*, *p.* 814, is sung as far as *Tántum 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. *Tántum ergo Sacraméntum* is then sung; at *Genitóri* the Blessed Sacrament is incensed in the usual way.

When *Tántum ergo* is ended, *Pánem de caélo* etc. is not said, but the Cantors at once begin with *Kýrie, eléison*, **the Litany of the Saints**, *p.* 722. They continue as far as ℣. *Dóminus vobíscum* 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 the ℣. *Domine, exáudi oratiónem 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. *Pánge língua* is sung in the same manner as on the day of Exposition.

After the Procession the Blessed Sacrament is placed on the altar, and *Tántum ergo* is sung. At *Genitóri* the Celebrant puts incense into a thurible, and incenses the Blessed Sacrament.

At the end of *Tántum ergo* there follows *Pánem de caélo*, etc. The Celebrant stands, and (omitting *Dóminus vobíscum*) sings all the prescribed prayers.

## *PRAYERS.*

(1) DEus, qui nobis sub Sacraménto mirábili Passiónis tuae memóriam reliquísti : † tríbue, quaésumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; * ut redemptiónis tuae fructum in nobis júgiter sentiámus.

(1) 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.

*From Advent until Christmas :*

(2) DEus, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti : † praesta supplícibus tuis; * ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

(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.

*From Christmas to the Purification :*

DEus, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum, Fílium tuum.

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.

*From the Purification until Advent, (excluding Paschal Time) :*

COncéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére : † et gloriósa beátae Maríae semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia.

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.

*In Paschal Time :*

DEus, qui per resurrectiónem Fílii tui, Dómini nostri Jesu Christi, mundum laetificáre dignátus es : † praesta, quaésumus; ut, per ejus Genitrícem Vírginem Maríam, * perpétuae capiámus gáudia vitae.

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.

(3) OMnípotens sempitérne Deus, miserére fámulo tuo Pontífici nostro *N.*, † et

(3) ALmighty everlasting God, have mercy upon thy servant *N.*, our Sovereign Pontiff, and direct him,

dírige eum secúndum tuam cleméntiam in viam salútis aetérnae : * ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

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) DEus, refúgium nostrum et virtus : † adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; * ut, quod fidéliter pétimus, efficáciter consequámur.

(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) OMnípotens sempitérne Deus, qui vivórum dominátis simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis : † te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, * intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum, Fílium tuum : Qui tecum.

(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...

*The Celebrant kneels down and sings :*

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

*The Cantors or the Celebrant (where it is the custom) sing :*

℣. Exáudiat nos omnípotens et miséricors Dóminus.

℟. Et custódiat nos semper. Amen.

℣. May the almighty and merciful Lord graciously hear us.

℟. And may he preserve us for ever. Amen.

*The Celebrant sings on a lower note :*

℣. Fidélium ánimae per misericórdiam Dei requiéscant in pace. ℟. Amen.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. 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.*

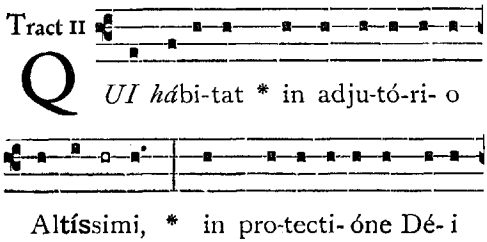
¶ *In case of vacancy of the Holy See, instead of the invocation* Ut Domnum Apostólicum et omnes ecclesiásticos órdines, *etc., there is said :* Ut omnes ecclesiásticos órdines, *etc.; the* ℣. Orémus pro Pontífice nostro *N. with the* ℟. *and the Prayer for the Sovereign Pontiff are omitted.*

# PIECES

## that, because of their length, may be adapted to a Psalm-tone.

### *First Sunday of Lent.*

Tract II




*The intonation is repeated after each Versicle.*

℣. 1. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

℣. 2. He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

℣. 3. *Quóni*am ípse liberávit me de láqueo venántium, * et a vérbo áspero.

℣. 3. For he hath delivered me from the snare of the hunters, and from the sharp word.

℣. 4. *Scápu*lis súis obumbrábit tíbi, * et sub pénnis éjus *sper*ábis.

℣. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

℣. 5. *Scúto* circúmdabit te véritas éjus: * non timébis a timóre *noc*túrno.

℣. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

℣. 6. *A sagítta* volánte per díem, † a negótio perambulánte in ténebris, * a ruína et daemónio meridiáno.

℣. 7. *Cádent* a látere túo mílle, † et décem míllia a déxtris túis : * tíbi autem non approp*in*quábit.

℣. 8. *Quóni*am Angélis súis mandávit de te, * ut custódiant te in ómnibus *vi*is túis.

℣. 9. *In mán*ibus portábunt te, * ne unquam offéndas ad lápidem pé*dem* túum.

℣. 10. *Super* áspidem et basilíscum ambulábis, * et conculcábis leónem et *dra*cónem.

℣. 11. *Quóni*am in me sperávit, † liberábo éum : * prótegam éum, quóniam cognóvit nó*men* méum.

℣. 12. *Invo*cábit me, et égo exáudiam éum : * cum ípso sum in tribula*ti*óne.

℣. 13. *Erí*piam éum, et glorificábo éum : † longitúdine diérum adimplébo éum, * et osténdamílli salutá*re* méum.

℣. 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.

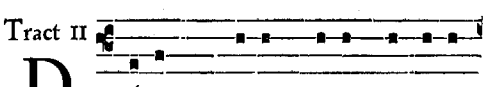
℣. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

℣. 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.*

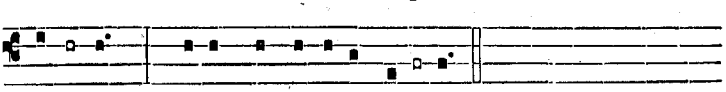
## *Palm Sunday.*

Tract II



D*É-us*, * Dé-us mé-us, réspice

O God, my God, look upon me : why hast thou forsaken me?



in me : * quare me de-re-*li*quí- sti?

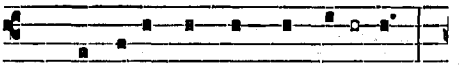
*The intonation is repeated after each Versicle.*

℣. 2. *Lón*ge a salúte méa * vérba delictórum *meó*rum.

℣. 3. *Déus* méus, clamábo per díem, nec exáudies : * in nócte, et non ad insipiénti*am* míhi.

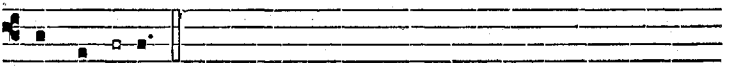
℣. 2. Far from my salvation are the words of my sins.

℣. 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.



℣. 4. *Tu au*tem in sáncto hábi-tas, *

℣. 4. But thou dwellest in the holy place, praise of Israel.



*laus* Isra-ël.

℣. 5. *In te* speravérunt pátres nóstri : * speravérunt, et liberásti éos.

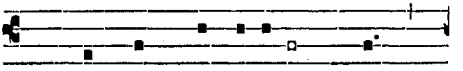
℣. 6. *Ad te* clamavérunt, et sálvi fácti sunt : * in te speravérunt, et non sunt *con*fúsi.

℣. 7. *Ego* autem sum vérmis, et non hómo : * oppróbrium hóminum, et abjéctio plébis.

℣. 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

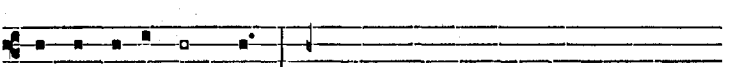
℣. 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

℣. 7. But I am a worm and no man : the reproach of men, and the outcast of the people.



℣. 8. *Omnes* qui vidébant me, †

℣. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.



aspernabántur me : * locúti sunt lábiis, et mov*érunt* cáput.

℣. 9. *Sperávit* in Dómino, erípiat éum : * sálvum fáciat éum, quóniam *vult* éum.

℣. 10. *Ipsi* véro consideravérunt, et conspexérunt me : † divisérunt sibi vestiménta méa, * et super véstem méam miser*unt* sórtem.

℣. 11. *Líbe*ra me de óre leónis : * et a córnibus unicornuórum humilitátem méam.

℣. 12. *Qui ti*métis Dóminum, laudáte éum : * univérsum sémen Jácob, magnificáte éum.

℣. 13. *Annun*tiábitur Dómino generátio ventúra : * et annuntiábunt caéli justítiam éjus.

℣. 14. *Pópu*lo, qui nascétur, * quem fécit Dóminus.

℣. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

℣. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

℣. 11. Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

℣. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

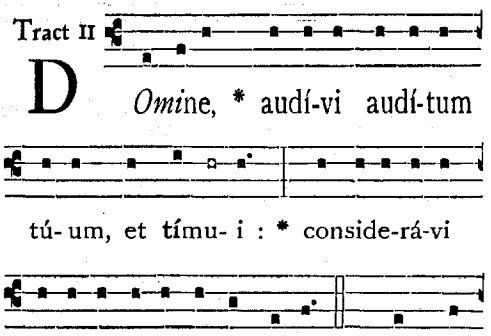
℣. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice.

℣. 14. To a people that shall be born, which the Lord hath made. *Ps. 21.*

# *Good Friday.*

## After the first Lesson.

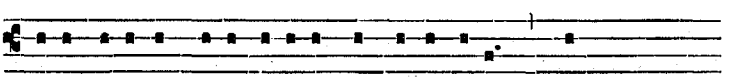
Tract II




*Canticle of the Prophet Habacuc.*

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

℣. 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.



di- o du-ó-rum animá-li- um inno-tescé-ris : † dum appropinquáverint ánni, cognoscéris : * dum advénerit témpus, o*sten*déris.

℣. 3. *In é*o, dum conturbáta fúerit ánima méa : * in ira, misericórdiae mémor éris.

℣. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

℣. 4. *Déus* a Líbano véniet, * et Sánctus de mónte umbróso, et *con*dénso.

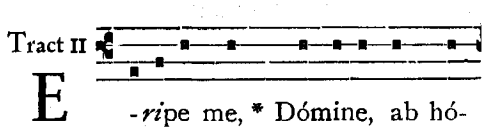
℣. 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

℣. 5. *Op*éruit caélos majéstas éjus : * et láudis éjus pléna *est* térra.

℣. 5. His majesty hath covered the heavens; and the earth is full of his praise.

## After the second Lesson.

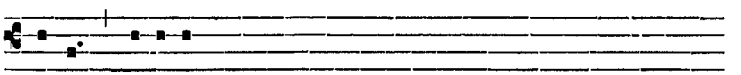
Tract II




Deliver me, O Lord, from the evil man; rescue me from the unjust man.



mine má- lo : * a ví-ro in-íquo lí-*be*-ra me. *Flex :* pecca-



tó-ri †

℣. 2. *Qui co*gitavérunt malítias in **córde** : * tóta díe constituébant **praé**lia.

℣. 3. *Acu*érunt línguas suas sicut ser**pén**tes : * venénum áspidum sub lábiis *e*órum.

℣. 4. *Custó*di me, Dómine, de mánu peccatóris : * et ab homínibus iníquis lí*bera* me.

℣. 5. *Qui co*gitavérunt supplantáre gréssus **méos** : * abscondérunt supérbi láque*um* **míhi**.

℣. 6. *Et fú*nes extendérunt in láqueum pédibus **méis** : * juxta íter scándalum posu*érunt* **míhi**.

℣. 7. *Dixi* Dómino : Déus méus **es** tu : * exáudi, Dómine, vócem oratió*nis* **méae**.

℣. 8. *Dómi*ne, Dómine, vírtus salútis **méae** : * obúmbra cáput méum in día **bélli**.

℣. 9. *Ne trá*das me a desidério méo peccatóri : † cogitavérunt ad**vér**sum me : * ne derelínquas me, ¦ ne unquam ex*alté*ntur.

℣. 10. *Cáput* circúitus e**ó**rum : * lábor labiórum ipsórum opéri*et* **é**os.

℣. 11. *Verúm*tamen justi confitebúntur nómini **túo** : * et habitábunt récti cum vúl*tu* **túo**.

℣. 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.

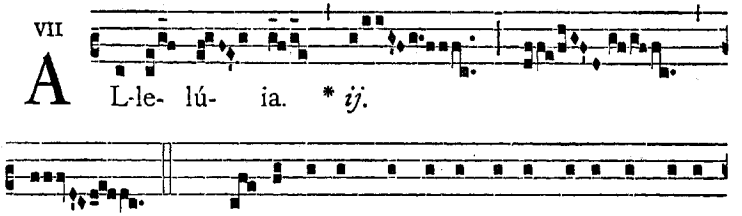
℣. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

℣. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

## ℣. of Alleluia for Saint Teresa of the Child Jesus.

(October 3).

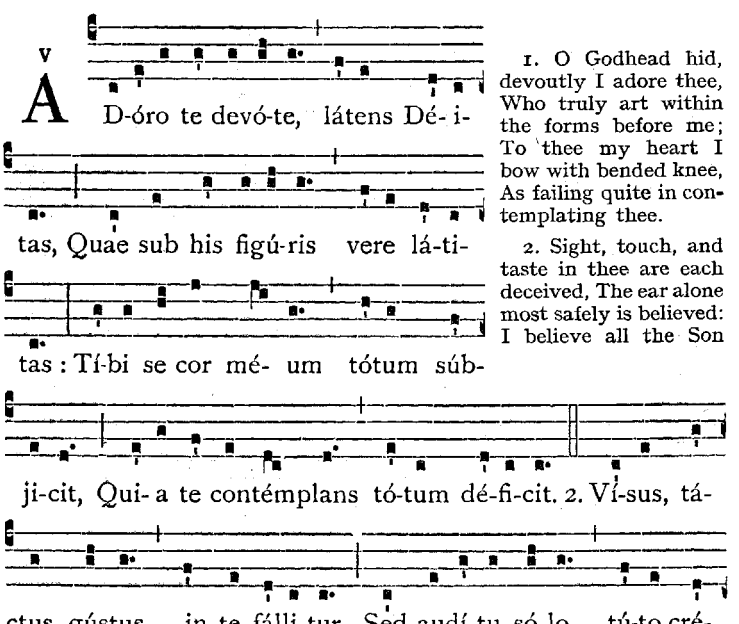
VII



# VARIOUS CHANTS
## FOR BENEDICTION OF THE BLESSED SACRAMENT [1].

## I. In Honour of the Blessed Sacrament.

### Adoro te.

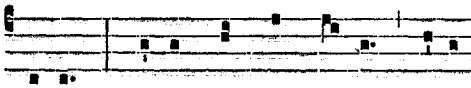



1. O Godhead hid, devoutly I adore thee, Who truly art within the forms before me; To thee my heart I bow with bended knee, As failing quite in contemplating thee.

2. Sight, touch, and taste in thee are each deceived, The ear alone most safely is believed: I believe all the Son

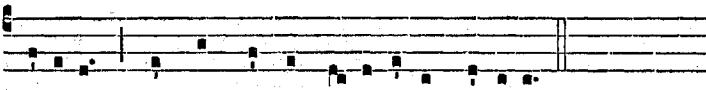
[1] Not to extend this book unduly, only the chants in common use are here given.

In parishes and Religious Communities where a wider choice is required, **Cantus Selecti ad Benedictionem Sanctissimi Sacramenti, n° 807,** can be employed.



di-tur : Crédo quídquid dí-xit Dé-i

of God has spoken, Than Truth's own word there is no truer token.



Fí-li-us : Nil hoc vérbo Ve-ri-tá-tis vé-ri-us.

3. In Crúce latébat sóla Déitas,
At hic látet simul et humánitas :
Ambo tamen crédens atque cónfitens,
Péto quod petívit látro poénitens.

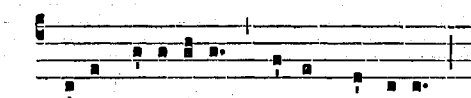
3. God only on the Cross lay hid from view; But here lies hid at once the manhood too: And I, in both professing my belief, Make the same prayer as the repentant thief.

4. Plágas, sicut Thómas, non intúeor :
Déum tamen méum te confíteor :
Fac me tíbi semper mágis crédere,
In te spem habére, te dilígere.

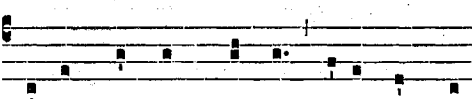
4. Thy wounds, as Thomas saw, I do not see; Yet thee confess my Lord and God: Make me believe thee ever more and more; In thee my hope, in thee my love to store.

5. O memoriále mórtis Dómini!
Pánis vívus vítam préstans hómini!
Praésta méae ménti de te vívere,
Et teílli semper dúlce sápere.

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.

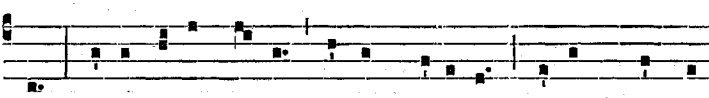


6. Pí-e pellicáne, Jé-su Dómine!

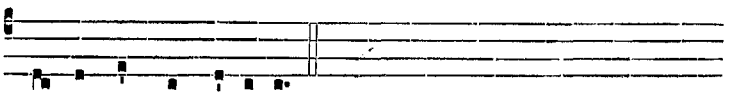


Me immúndum múnda tú-o Sángui-

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.



ne : Cú-jus úna stíl-la sálvum fáce-re Tó-tum múndum



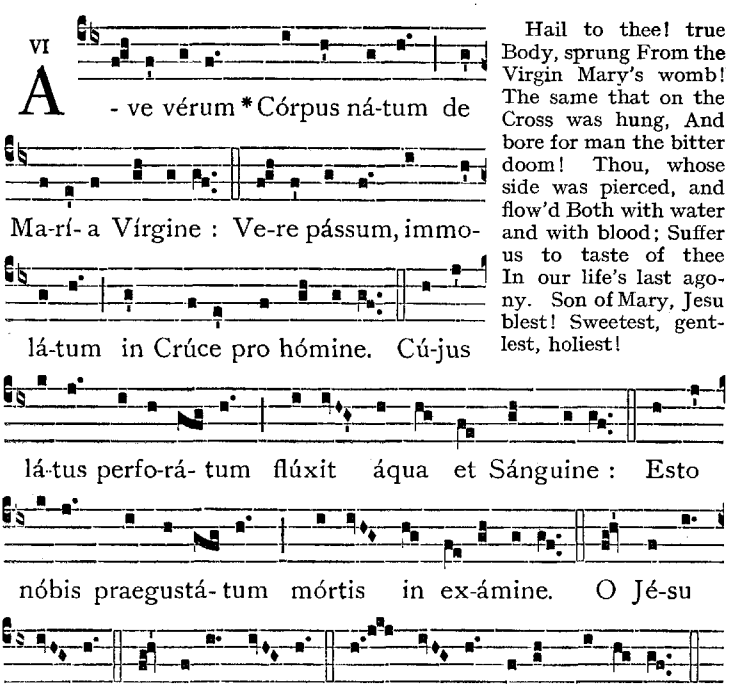
quit ab ómni scé-le-re.

7. Jésu, quem velátum nunc aspício,
Oro fíat íllud quod tam sitio :
Ut te reveláta cérnens fácie,
Vísu sim beátus túae glóriae.
Amen.

7. Jesu! whom for the present veiled I see, What I so thirst for, oh, vouchsafe to me: That I may see thy countenance unfolding, And may be blest thy glory in beholding.

Æterne Rex altissime. *Hymn. p.* 811.

## Ave verum. *

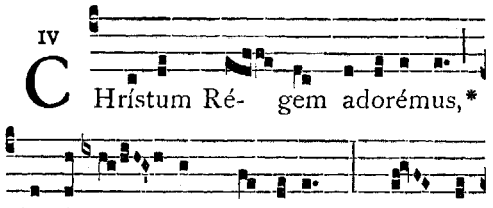



Hail to thee! true Body, sprung From the Virgin Mary's womb! The same that on the Cross was hung, And bore for man the bitter doom! Thou, whose side was pierced, and flow'd Both with water and with blood; Suffer us to taste of thee In our life's last agony. Son of Mary, Jesu blest! Sweetest, gentlest, holiest!

* Melodies taken from the Solesmes books are marked with a star.
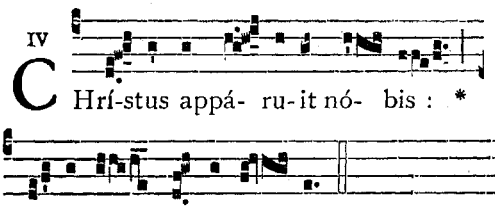
Caro mea. ℣. *Alleluia. p.* 794.

## Christum Regem. *




*Ant.* Let us adore Christ the King, Ruler of all nations: who gives, to all who eat him, superabundant graces of the Spirit.

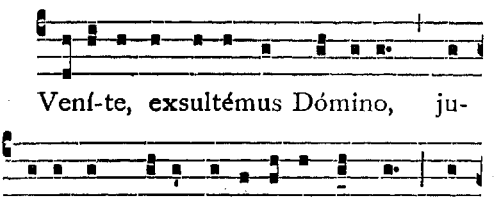
## Christus apparuit.



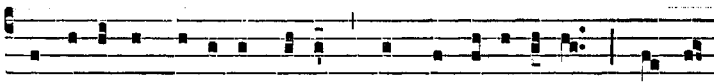

Christ has appeared to us: Come let us adore him.

*The Choir repeats :* Christus appáruit nóbis : * Veníte, adorémus.

## Psalm 94.




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.

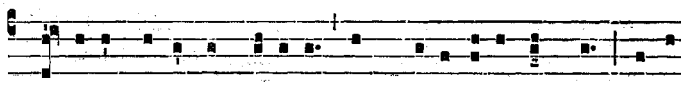


occupémus fá-ci- em é-jus in confessi- óne, et in

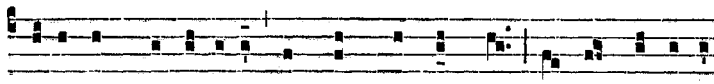


psálmis jubi- lémus é- i.

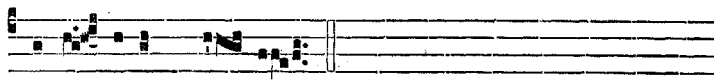
*The Choir :* Veníte, adorémus.



Gló-ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i Sáncto. Sic-ut



érat in princí-pi- o, et nunc, et semper, et in saécu-la



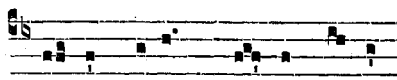
saecu- lórum. A- men.

*The Choir :* Christus appáruit nóbis : * Veníte, adorémus.
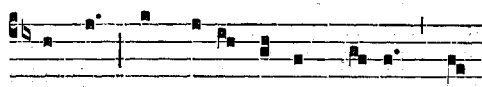
Ecce panis. *p.* 799.

## Homo quidam. *

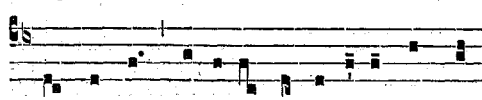
VI



H Omo quídam * fé- cit cœnam
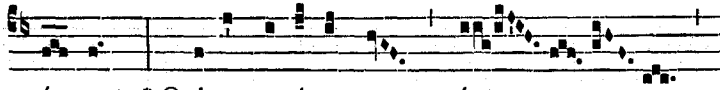


mágnam, et mí-sit sérvum sú- um hó-

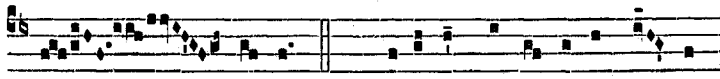


ra cœnae dí-cere invi-tá-tis, ut ve-

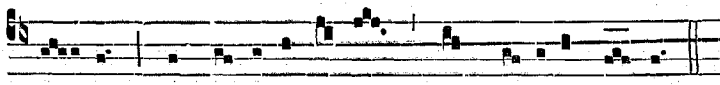
A certain man made a great supper : and he sent his servant at the hour of supper to say to them that were invited : Come, for all is ready. ℣. Come and eat my bread, and drink the wine that I have mingled for you. Glory...



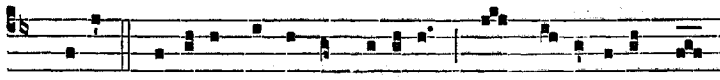
ní- rent: * Qui- a pa-rá-ta sunt ó-



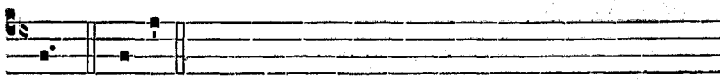
mni- a. ℣. Veni-te, comé-di-te pá- nem



mé- um, et bí- bi- te ví-num quod míscu- i vó- bis.



* Qui- a. Gló-ri- a Pátri, et Fí-li- o, et Spi- rí-tu- i Sán-



cto. * Qui- a.

Jesu, dulcis memoria. *Hymn, p.* 374.

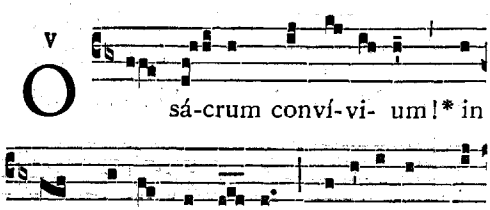
O quam suavis est. *Antiphon, p.* 791.

## O sacrum convivium.

*CHANT I. p.* 820.
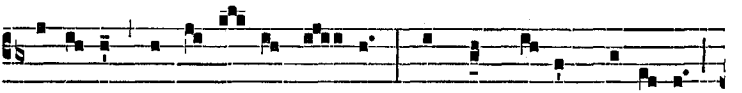
*In Septuagesima, Alleluia is not said at the end, p.* 1730.

### *CHANT II.**



V O sá-crum convi-vi- um! * in quo Chrístus 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.



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-

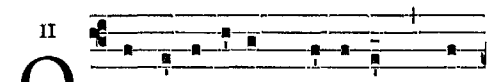


lú- ia.

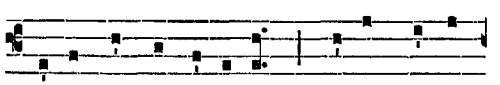
## O salutaris Hostia.

*CHANT I. p.* 810.

*CHANT II.**



O sa-lu-táris hósti- a, Quae



caéli pándis ósti- um, Bélla prémunt



hostí-li- a, Da róbur, fer auxí-li- um.

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.

2. To thee, one Lord, yet Three in One, Let everlasting glory be : O grant us life that end hath none, In Fatherland to spend with thee.

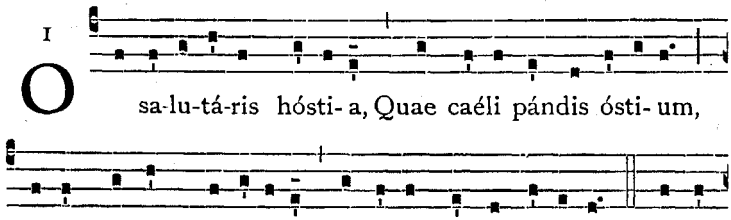


2. Uni trinóque Dómino Sit sempi-térna gló-ri- a, Qui

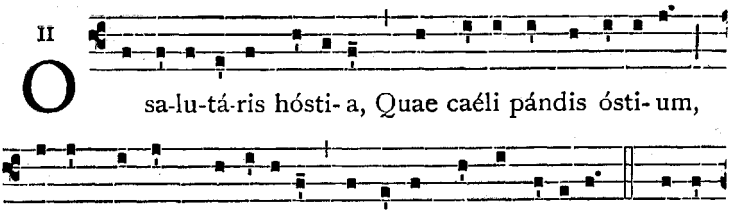


ví-tam sine térmi- no Nóbis dónet in pátri- a. A-men.
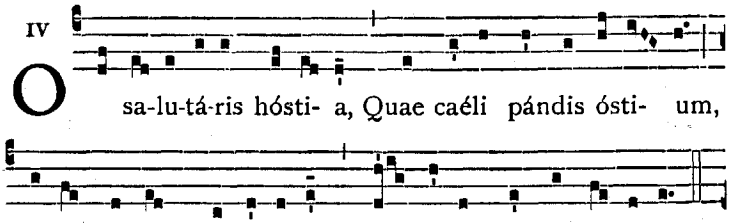
## *CHANT III.**



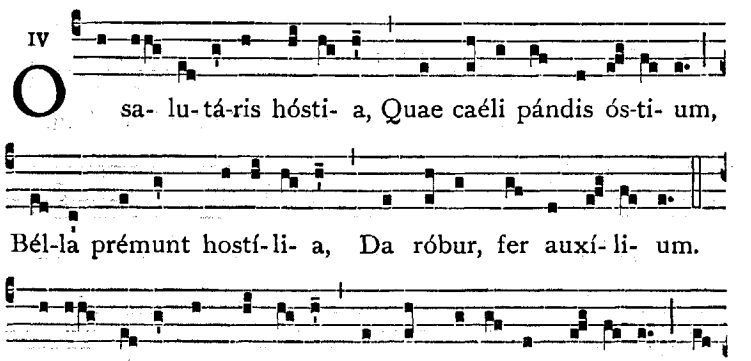

## *CHANT IV.**



## *CHANT V.**




## *CHANT VI.**
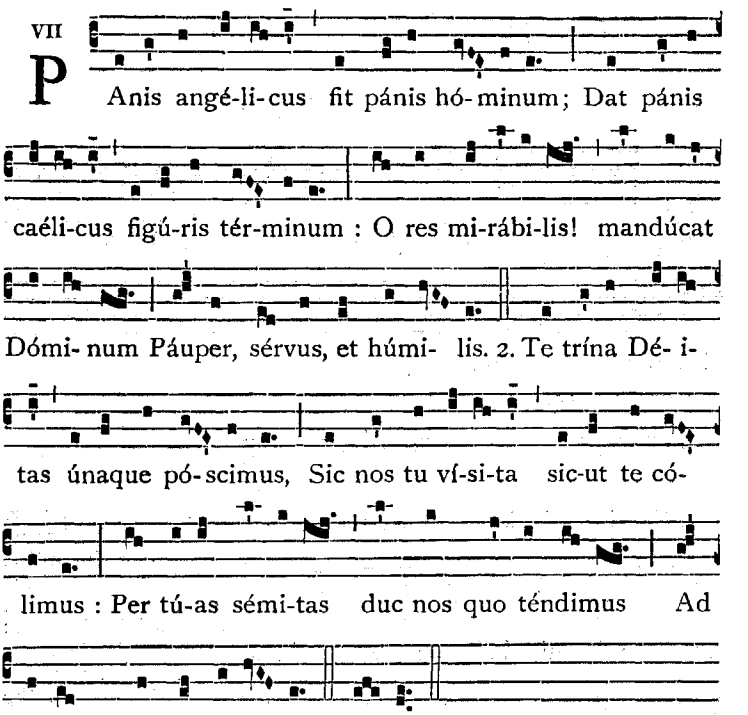


Pange lingua. *Hymn, p.* 803 *and* 818.

Panis angelicus. *1st mode. p.* 808.

Panis angelicus. *4th mode. p.* 806.

## Panis angelicus.

VII




Sacris solemniis. *Hymn, p.* 805 *and* 807.

Salutis humanae sator. *Hymn, p.* 744.

Ubi caritas et amor. *Canticle, p.* 565.

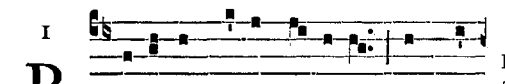
# II. For the various Seasons of the Year.

## IN ADVENT.

Creator alme siderum. *Hymn, p.* 271.

Greater Antiphons O. *p.* 290 *and foll.*

### Rorate, caeli, desuper. *



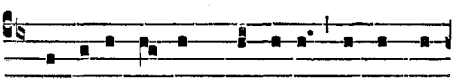
Drop down dew, ye heavens, from above, and let the clouds rain the just one.

R Orá-te, caéli, dé-super, et nú-



bes plú- ant jústum.

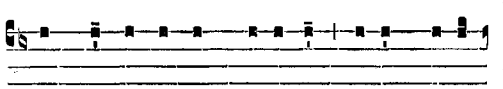
Roráte *is repeated.*



1. Ne i-rascá-ris, Dómine, ne ultra

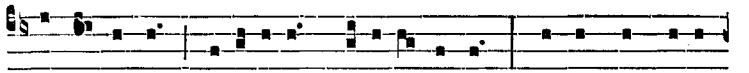


memíne-ris iniqui-tá-tis : ecce cí-vi-tas

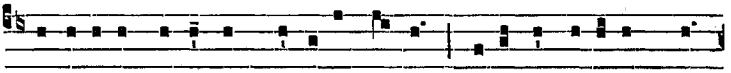


1. Be not angry, O Lord, remember no more our iniquities. Behold the city of the holy one is deserted, Sion is laid desolate : Jerusalem is laid waste: the home of thy sanctification and of thy glory, where our fathers praised thee.

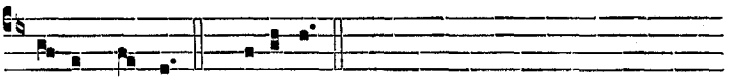
Sáncti fácta est desérta : Sí- on desér-



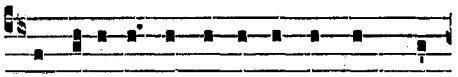
ta fácta est : Jerúsa-lem deso-lá-ta est : dómus sancti-fi-



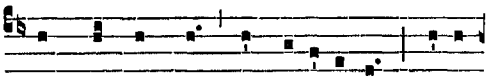
ca-ti-ónis tú-ae et gló-ri-ae tú-ae, ubi laudavérunt te
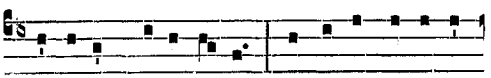


pátres nóstri. ℟. Rorá-te.



2. Peccávimus, et fácti súmus tamquam



immúndus nos, et cecídimus qua-si



fó-li-um uni-vérsi : et i-niqui-tá-tes
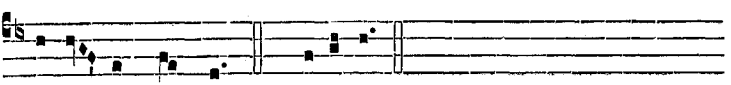
2. We have sinned, and we are become like the unclean; we are all fallen as a leaf; our iniquities, like the storm, have carried us away. Thou hast hidden thy face from us, and hast thrown us into the power of our sins.



nóstrae qua-si véntus abstu-lé-runt nos : abscondísti fá-



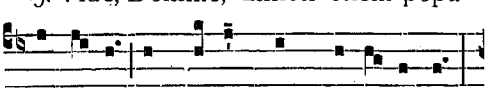
ci-em tú-am a nóbis, et alli-sísti nos in mánu i-ni-



qui-tá-tis nóstrae. ℟. Rorá-te.

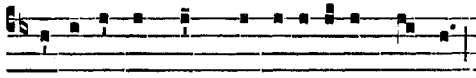


3. Víde, Dómine, afflicti-ónem pópu-



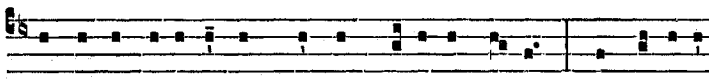
li tú-i, et mítte quem missú-rus es :

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

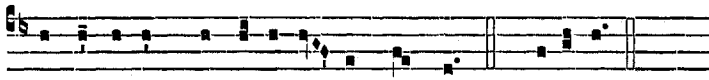


daughter of Sion, that he may take away the yoke of our captivity.

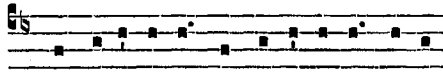
emítte Agnum dominatórem térrae,



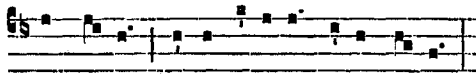
de Pétra desérti ad móntem fí-li-ae Sí- on : ut áuferat



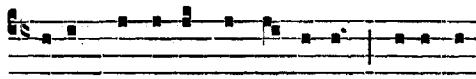
ípse júgum capti-vi-tá- tis nóstrae. ℣. Rorá-te.



4. Consolámi-ni, conso-lámi-ni, pópu-

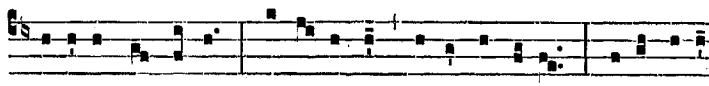


le mé- us : ci-to véni- et sálus tú- a :

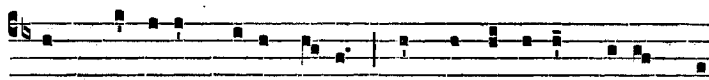


quare maeró-re consúme-ris, qui-a in-

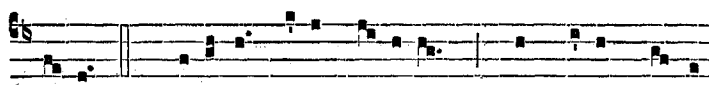
4. Be comforted, be comforted, O my people : thy Saviour shall come quickly. Why hath grief devoured thee? Why hath sorrow disfigured thee? I will save thee : fear not : for I am the Lord thy God, the Holy one of Israel, thy Redeemer.



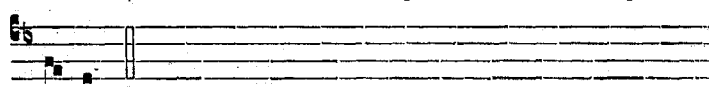
novávit te dó-lor? Salvábo te, nó-li timé-re, égo enim



sum Dóminus Dé-us tú-us, Sánctus Isra-ël, Redémptor
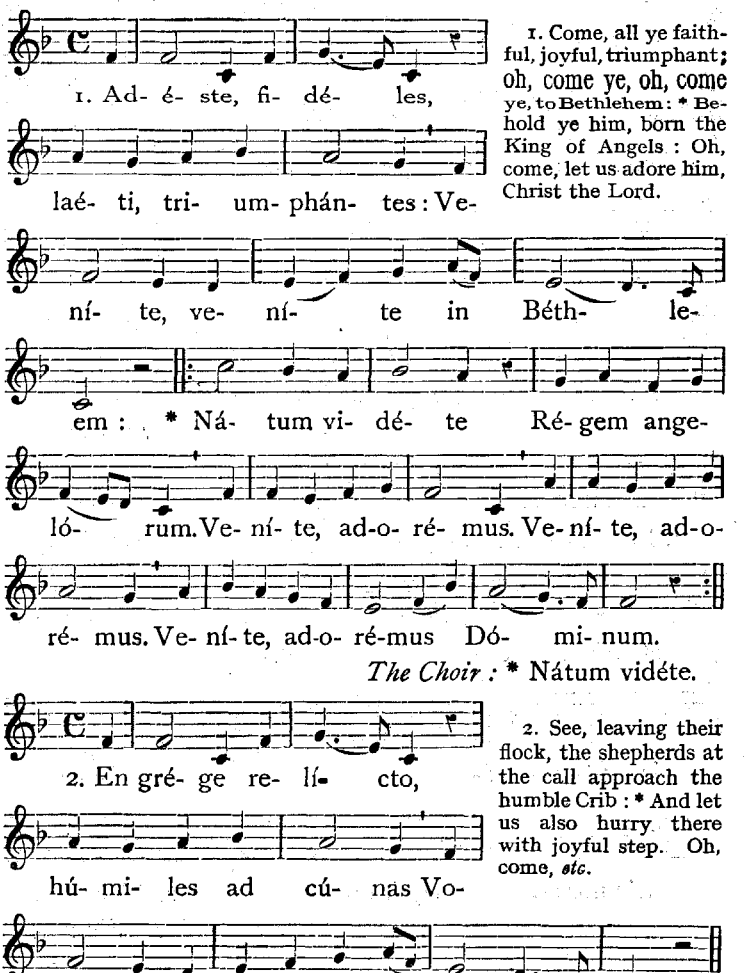


tú- us. ℣. Rorá-te, caéli, dé-super, et núbes plú- ant



jústum.

# IN CHRISTMASTIDE.

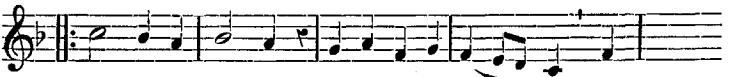
## Adeste fideles.
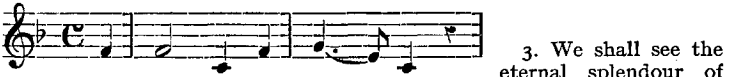



1. Come, all ye faithful, joyful, triumphant; oh, come ye, oh, come ye, to Bethlehem: * Behold ye him, born the King of Angels: Oh, come, let us adore him, Christ the Lord.

*The Choir:* * Nátum vidéte.

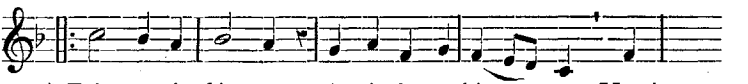
2. See, leaving their flock, the shepherds at the call approach the humble Crib: * And let us also hurry there with joyful step. Oh, come, *etc.*



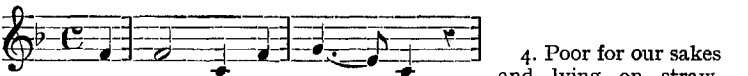

*The Choir :* * Et nos.



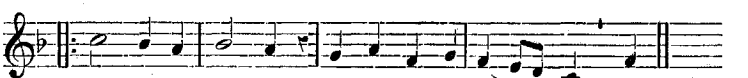

3. We shall see the eternal splendour of the eternal Father veiled in the flesh. * An infant God wrapped in swaddling clothes, Oh, come, *etc.*




*The Choir :* * Déum.
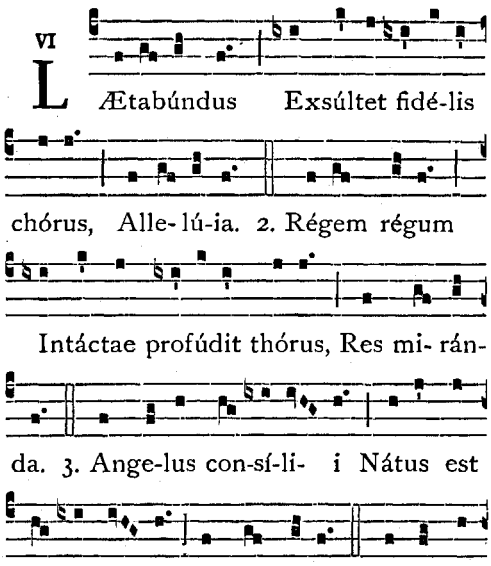



4. Poor for our sakes and lying on straw, let our pious embraces warm him. * Who would not love in return him who loves us so? Oh, come, *etc.*




*The Choir :* * Sic nos.

Jesu Redemptor omnium. *Hymn, p.* 326.

## 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.
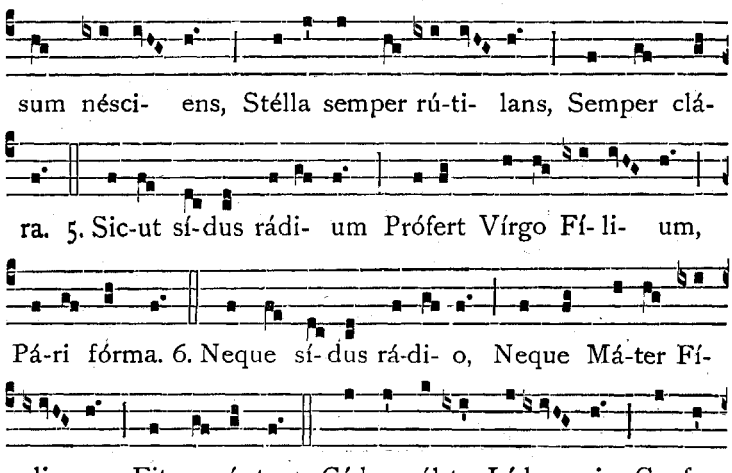
3. The Angel of Counsel is born of the Virgin; the Sun of the Star.

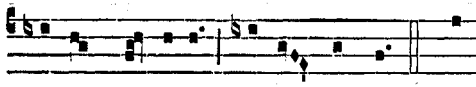
4. Sun that never sets, star ever brilliant, Star ever radiant.

5. As the star gives forth its beam, thus the Virgin her Son, in like manner.
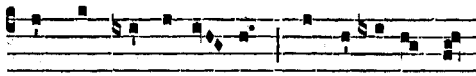
6. Neither the star by its beam, nor the Virgin by her Son, is impaired.

7. The lofty cedar of Libanon has become

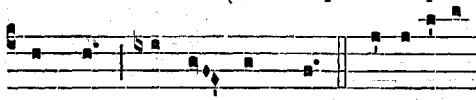




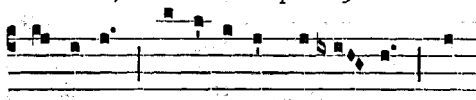
má-tur hýssopo Válle nóstra. 8. Vér-



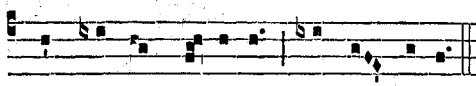
bum ens Altíssi-mi, Corpo-rá-ri pás-



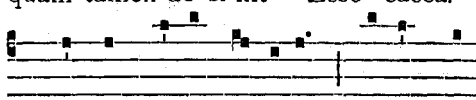
sum est, Cárne súmpta. 9. I-sa-í-as



cé-ci-nit, Synagóga mémi-nit, Num-



quam tamen dé-si-nit Esse caéca.



10. Si non sú-is vá-tibus, Cré-dat vel

small as the hyssop in our valley.

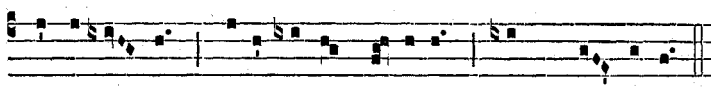
8. The Word, the Son of the Most High, has deigned to take a body, being made flesh.

9. Isaias had sung it, the synagogue remembered it, yet ever remaining blind.

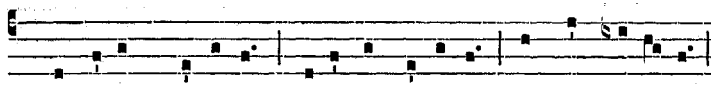
10. If she did not believe her own poets (Prophets), at least let her believe those of the Gentiles: the Sibylline verses did annouce these mysteries.

11. O unhappy one, make haste to believe, at least in ancient oracles; why, O unhappy nation, would you be lost?

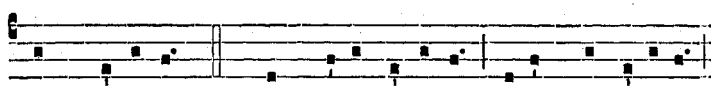
12. Consider him, the new-born child whom the Scriptures have annouced; it is he himself, whom a Virgin has brought into the world. Alleluia.



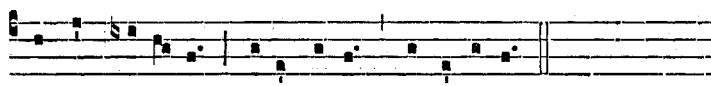
gentí-li-bus Sibyl-lí-nis vérsibus Haec prae-dícta.



11. Infé-lix própe-ra, Créde vel vé-te-ra: Cur damnábe-ris,

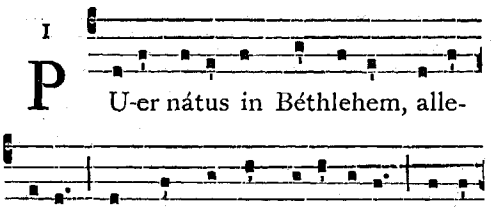


Gens mí-se-ra? 12 Quem dócet lítte-ra Nátum consíde-ra:

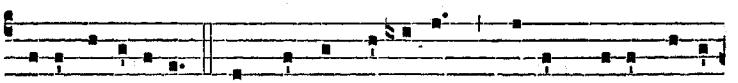


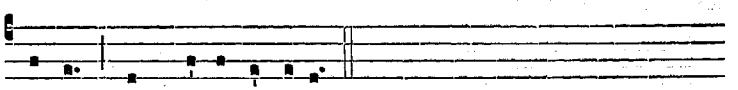
Ipsum génu-it Pu-érpe-ra, Alle-lú-ia.

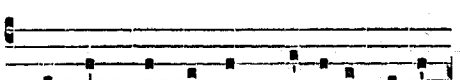
## Puer natus.
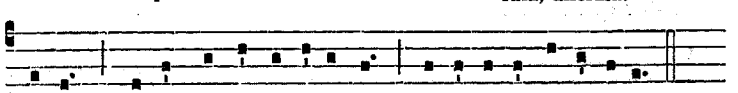



1. A Child is born in Bethlehem, alleluia : Whence rejoices Jerusalem, alleluia, alleluia. ℣. In heartfelt jubilation Christ new-born let us adore, With a new canticle.



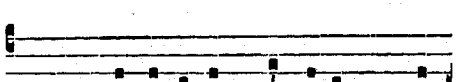



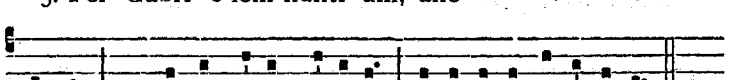

2. Assumed is flesh by the Son, alleluia, Of God the Father the Most High Son, alleluia, alleluia.



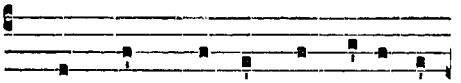

℣. In córdis.




3. Through Gabriel as messenger, alleluia, The Virgin conceived a Son, alleluia, alleluia.

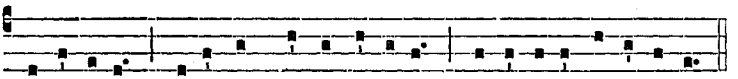



℣. In córdis.



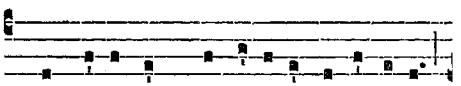
4. Tamquam spónsus de thá-lamo,

4. Like a bridegroom from his chamber, alleluia : He came forth from his Mother's womb, alleluia, alleluia.



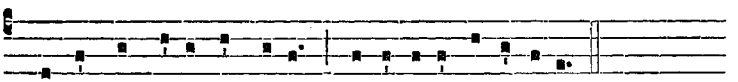
alle-lú-ia, Procéssit Mátris ú-tero, alle-lú-ia, alle-lú-ia.

℟. In córdis.

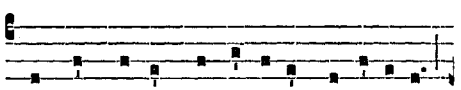


5. Hic jácet in praesépi- o, alle-lú-ia,

5. Here lies he in the manger, alleluia, Who reigns without end, alleluia, alleluia.

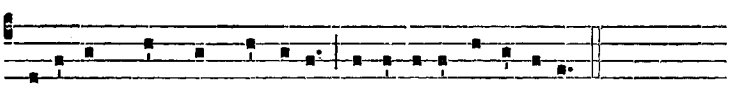


Qui régnat sine término, alle-lú-ia, alle-lú-ia. ℟. In córdis.



6. Et Ange-lus pastó-ribus, alle-lú-ia,

6. And the Angel to the shepherds, alleluia, Reveals that he is the Lord, alleluia, alleluia.

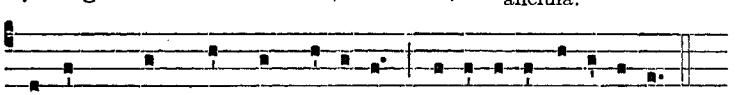


Revé-lat quod sit Dóminus, alle-lú-ia, alle-lú-ia. ℟. In córdis.



7. Réges de Sába véni- unt, alle-lú-ia,

7. Kings from Saba are coming, alleluia; Gold, incense, myrrh they offer, alleluia, alleluia.
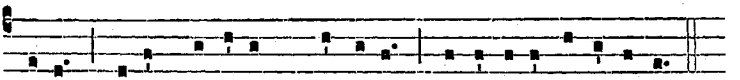


Aurum, thus, mýrrham óffe-runt, alle-lú-ia, alle-lú-ia.

℟. In córdis.



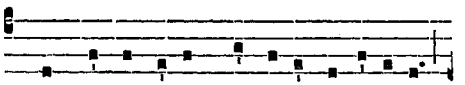
8. Intrántes dómum ínvicem, alle-

8. Entering the house, in turn, alleluia, the newly born they greet as Prince, alleluia, alleluia.



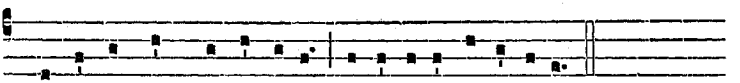
lú-ia, Nóvum sa-lútant Príncipem, alle-lú-ia, alle-lú-ia.

℟. In córdis.



9. De Mátre nátus Vírgine, alle-lú-ia,

9. Of Mother born and Virgin, alleluia, he who light is of light, alleluia, alleluia.

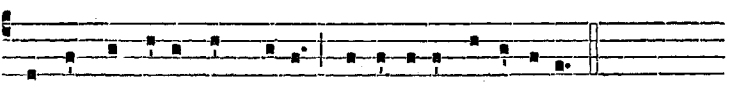


Qui lúmen est de lúmine, alle-lú-ia, alle-lú-ia. ℟. In córdis.



10. Sine serpéntis vúlnere, alle-lú-ia,

10. Without the serpent's wound, alleluia, One of us, he came of our blood, alleluia, alleluia.

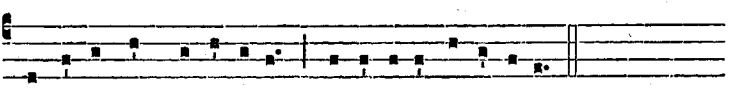


De nóstro vénit sánguine, alle-lú-ia, alle-lú-ia. ℟. In córdis.

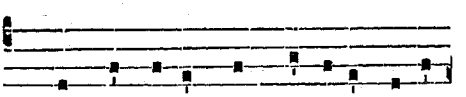


11. In carne nóbis símilis, alle-lú-ia,

11. In flesh unto us was he like, alleluia, As to sin however unlike us, alleluia, allel.

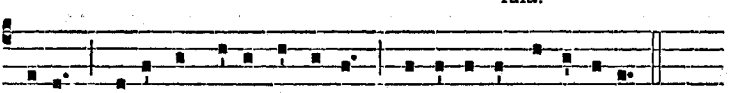


Peccá-to sed dissími-lis, alle-lú-ia, alle-lú-ia. ℟. In córdis.



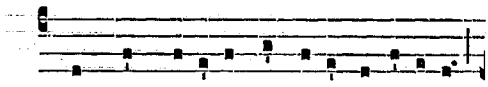
12. Ut rédde-ret nos hómines, alle-

12. In order to make us men, alleluia, Of God and himself the images, alleluia, alleluia.



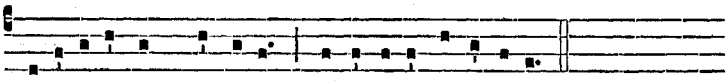
lú-ia, Dé-o et síbi símiles, alle-lú-ia, alle-lú-ia.

℟. In córdis.

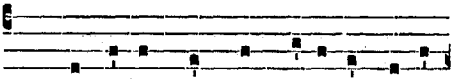


13. In hoc natá-li gáudi- o, alle-lú-ia,

13. In this birthday rejoicing, alleluia, Let us bless the Lord, alleluia, alleluia.

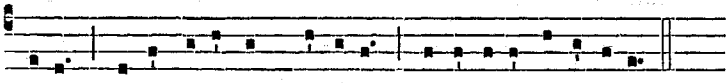


Benedicámus Dómino, alle-lú-ia, alle-lú-ia. ℟. In córdis.



14. Laudé-tur sáncta Tríni- tas, alle-

14. Praised be the holy Trinity, alleluia, To God let us give thanks, alleluia, allel.



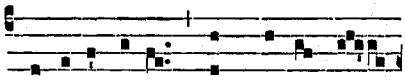
lú-ia, Dé- o di-cámus grá-ti- as, alle-lú-ia, alle-lú-ia.

℟. In córdis.

## IN SEPTUAGESIMA.

### Media vita. *

IV

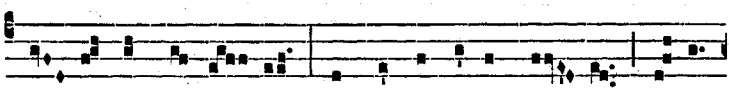


M Edi- a ví-ta * in mórte sú-

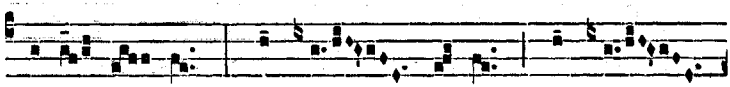


mus : quem quaérimus adju- tó-rem,

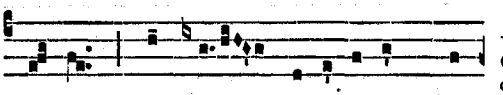
In the midst of life we are in death; to whom shall we go for help, if it be not to thee, O Lord? Thou, who on account of our sins art justly angry : * O Holy One, who art God, O Holy One,



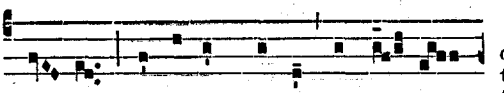
ní- si te, Dómi- ne? qui pro peccá-tis nó- stris júste



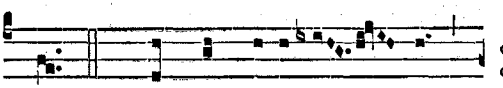
i-rá- sce- ris : * Sáncte Dé- us, Sáncte



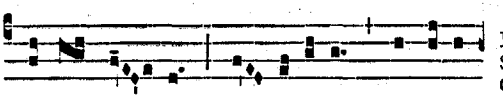

who art strong, O Holy One, who art our merciful Saviour, deliver us not up to the bitterness of death.



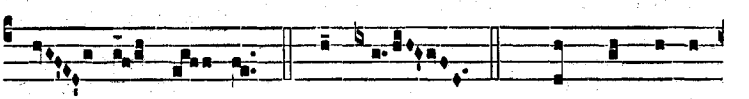

℣. 1. In thee have our fathers hoped; they have hoped, and thou hast delivered them. * O Holy...

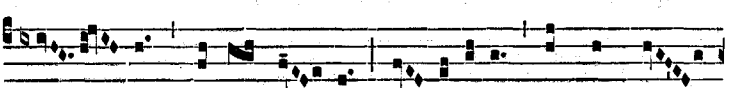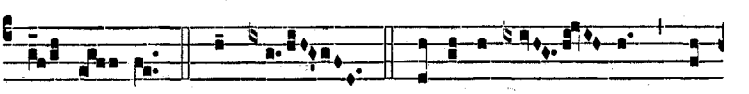



℣. 2. Unto thee have our fathers cried; they cried, and they have not been confounded. * O Holy...



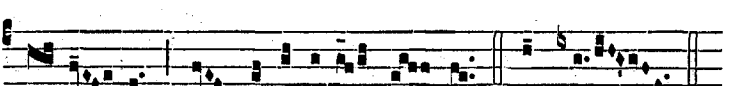

℣. Glory be to the Father, and to the Son, and to the Holy Ghost. * O Holy...





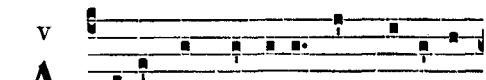




## THE SEASON OF LENT.

### Attende, Domine. *

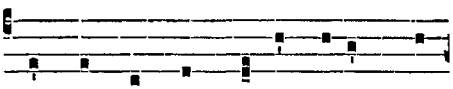
℣ A Ttténde, Dómine, et mi-se-ré-



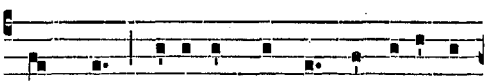
Hear us, O Lord, and have mercy on us, for we have sinned against thee.



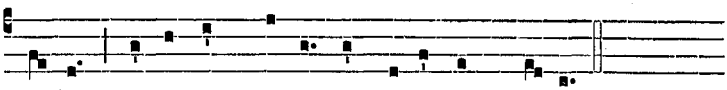
re, qui-a peccávimus tí-bi. Atténde *is repeated.*



1. Ad te, Rex súmme, ómni-um Red-

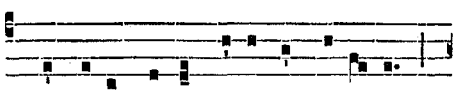


émptor, ócu-los nóstros sublevámus

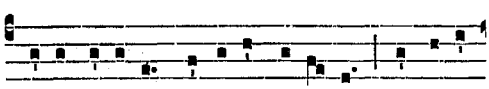


fléntes : exáudi, Chríste, suppli-cántum pré-ces. ℟. Atténde.

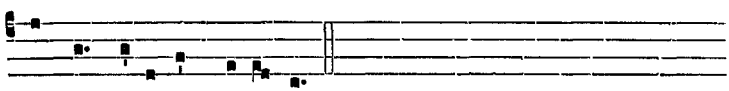
1. To thee, O sovereign King, and redeemer of all, do we lift our eyes bathed in tears : O Christ, hear our prayers.



2. Déxtera Pátris, lápis angu-lá-ris,

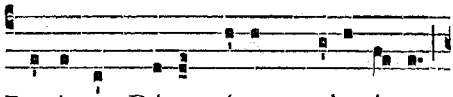


ví- a salú-tis, jánu-a caeléstis, áblu-e



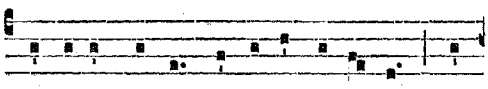
nóstri mácu-las de-lí-cti. ℟. Atténde.

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.
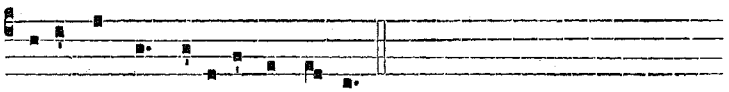


3. Rogámus, Dé-us, tú-am majestá-tem :

3. We beseech, O God, thy majesty : may thy sacred ears hear our groanings; accord us, in thy clemency, the pardon of our crimes.



áuribus sácris gémi-tus exáudi : crí-

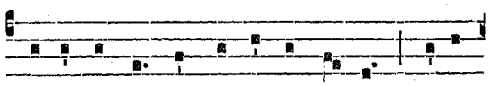


mina nóstra plácidus indúlge. ℣. Atténde.



4. Tí-bi fatémur crímina admíssa : con-

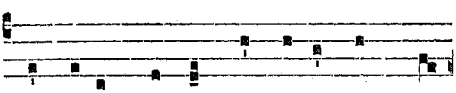
4. Those crimes we confess : with a contrite heart, we lay bare to thee our hidden wretchedness : O Redeemer, may thy tenderness pardon us.



trí-to córde pándimus occúl-ta : tú-a,



Redémptor, pí-e-tas ignóscat. ℣. Atténde.

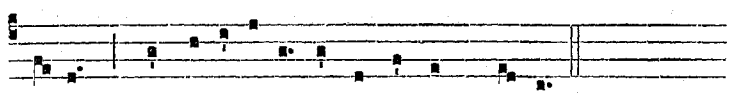


5. Innocens cáptus, nec repúgnans dú-

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.



ctus; téstibus fálsis pro ímpi-is dam-



ná-tus : quos redemísti, tu consérva, Chrí-ste. ℣. Atténde.

Domine, non secundum. *Tract, p.* 459.

## Miserere mei, Deus.



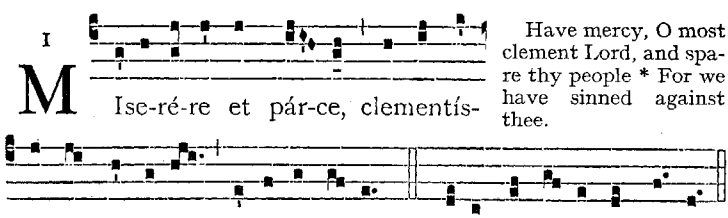
1. Miserére mé- i, Dé- us, *
2. Et secúndum multitúdinem miseratiónum tu- á- rum, *
3. Amplius láva me ab iniquitá- te mé- a : *
4. Quóniam iniquitátem méam égo co- gnó- sco : *
5. Tíbi sóli peccávi, et málum coram te fé- ci : *

6. Ecce enim in iniquitátibus con- cé- ptus sum : *
7. Ecce enim veritátem di- le- xí- sti : *
8. Aspérges me hyssópo et mun dá- bor : *
9. Audítui méo dábis gáudium et lae- tí- ti- am : *
10. Avérte fáciem túam a peccá- tis mé- is : *
11. Cor múndum créa in me, Dé- us : *
12. Ne projícias me a fáci- e tú- a : *
13. Rédde míhi laetítiam salutá- ris tú- i : *
14. Docébo iníquos ví- as tú- as : *
15. Líbera me de sanguínibus, Déus, Déus salú- tis mé- ae : *
16. Dómine, lábia méa a- pé-ri- es : *
17. Quóniam si voluísses sacrifícium, dedís- sem ú ti- que : *
18. Sacrifícium Déo spíritus contri- bu- lá- tus : *
19. Benígne fac, Dómine, in bóna voluntáte tú- a Sí- on : *
20. Tunc acceptábis sacrifícium justítiae, oblatiónes et ho-lo- cáu- sta : *

Miserére mé- i, Dé- us : *

## Miserere et parce.

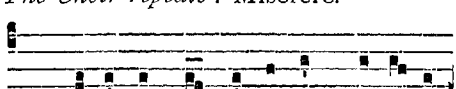
I



M Ise-ré-re et pár-ce, clementís- sime Dómine, pópu-lo tú- o : * Qui-a peccá-vimus tí-bi.

Have mercy, O most clement Lord, and spare thy people * For we have sinned against thee.

*The Choir repeats :* Miserére.



1. Prostrá-ti ómnes, lácrimas produ-ci-

1. Prostrated in thy presence, we shed tears; unveiling the secret faults we have com-

## Psalm 50.



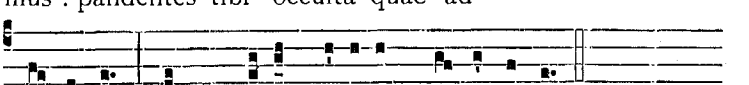
1. secúndum mágnam mise- ri- cór- di- am tú- am.
2. déle in- i- qui- tá- tem mé- am.
3. et a pec- cá- to mé- o múnda me.
4. et peccátum méum con- tra me est sem- per.
5. ut justificéris in sermónibus túis, et vín- cas cum ju- di- cá- ris.
6. et in peccátis concé- pit me má- ter mé- a.
7. incérta et occúlta sapiéntiae túae mani- fe- stá- sti mí- hi.
8. lavábis me, et super ní- vem de- al- bá- bor.
9. et exsultábunt ós- sa hu- mi- li- á- ta.
10. et ómnes iniqui- tá- tes mé- as dé- le.
11. et spíritum réctum ínnova in vi- scé- ri- bus mé- is.
12. et spíritum sánctum túum ne áu- fe- ras a me.
13. et spíritu prin- ci- pá- li con- fír- ma me.
14. et ímpii ad te con- ver- tén- tur.
15. et exsultábit língua méa ju- stí- ti- am tú- am.
16. et os méum annunti- á- bit láu- dem tú- am.
17. holocáu- stis non de- le- cta- be- ris.
18. cor contrítum et humiliátum, Dé- us, non de- spí- ci- es.
19. ut aedificén- tur mú- ri Je- rú- sa- lem.
20. tunc impónent super al- tá- re tú- um ví- tu- los.

mi- se- ré- re mé- i.



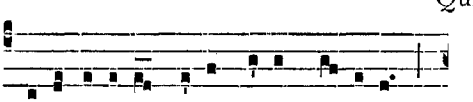
mitted, we ask pardon of thee, O Lord. * For...

mus : pandéntes tíbi occúlta quae ad-

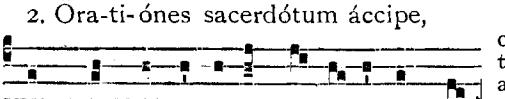


mí- simus, a te, Dé- us, véni- am de-póscimus.

* Quia peccávimus tibi.

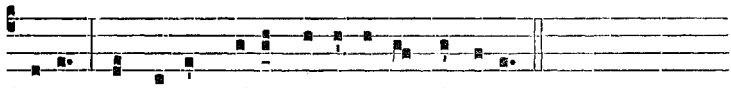


2. Ora-ti-ónes sacerdótum áccipe,



2. Accept the prayers of priests, and accord them all they ask, in abundance; and have mercy on thy people, O Lord. * For...

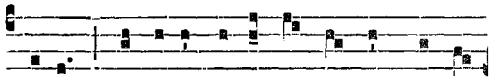
et quaéque póstu-lant afflu- énter trí-



bu- e : ac tú-ae plébi mi-seré-re, Dómine.
* Quia peccávimus tíbi.



3. Pácem rogámus, pácem nóbis trí-



bu-e : ámove bélla et nos ómnes é-

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...



ru-e : húmi-li préce postu-lámus, Dómine.
* Quia peccávimus tíbi.

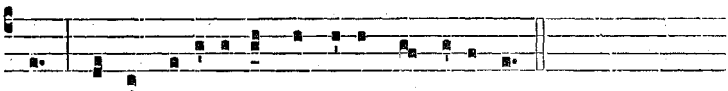


4. Inclína áurem, Dé-us clementíssi-



me : jam ablu-ántur de-lictórum má-cu-

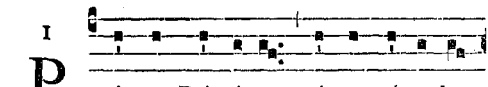
4. Most merciful God, give ear to us : that the stains of our sins may be at last blotted out : and do thou, in thy benevolence, deliver us from all dangers. * For...



lae : et a per-ícu-lis tu benígnus éxime.
* Quia peccávimus tíbi.

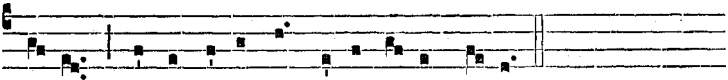
*The Choir repeats :* Miserére.

## Parce, Domine.



P Arce, Dómine, párce pópu-lo

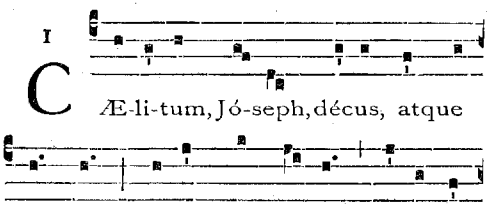
Spare, O Lord, spare thy people : let not thy wrath be kindled against us for ever.



tú- o : ne in aetérnum i-rascá-ris nó-bis. *(3 times.)*

# FEASTS AND MONTH OF ST. JOSEPH.

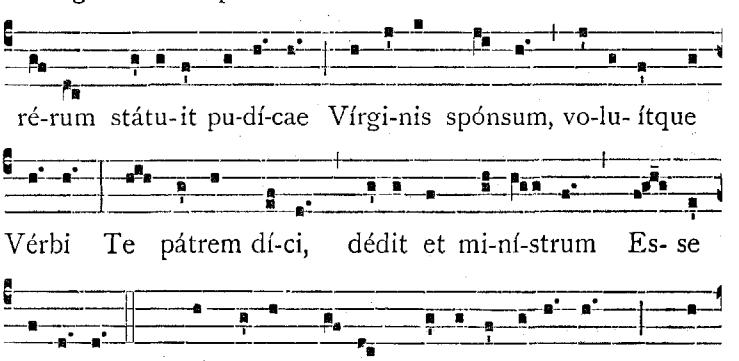
## Caelitum, Joseph.




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.

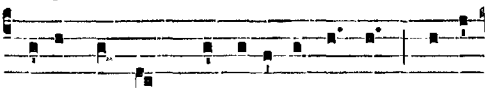
2. Thou by the world's Creator wert appointed Spouse of the Virgin: thee he willed to honour Naming thee Father of the Word, and guardian of our salvation.

3. Thou thy Redeemer, lying in a stable, Whom long ago foretold the choir of pro-

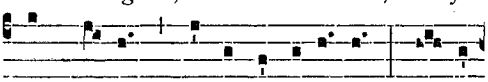




lísque ná- tum Nú- men adó-ras. 4. Rex



Dé- us ré-gum, domináator órbis, Cú-jus



ad nú-tum trémit infe-ró-rum Túrba,



cui prónus famu-lá-tur aéther, Se

phets, Sawest rejoicing, and thy God adoredst Humble in childhood.

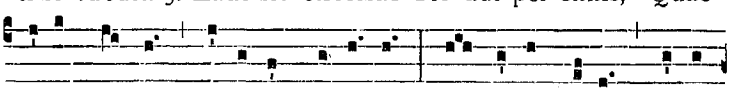
4. God, King of kings, and Governor of the ages, He at whose word the powers of hell do tremble, He whom the adoring heavens ever worship, Called thee Protector.

5. Praise to the Triune Godhead everlasting, Who with such honour mightily hath blest thee; O may he grant us at thy blest petition Joys everlasting.

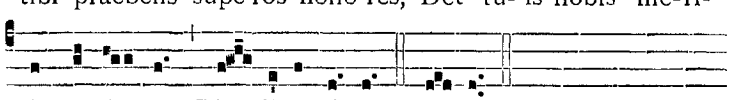
*(Trans. McDougall).*



tí-bi subdit. 5. Laus sit excélsae Trí- adi per-énnis, Quae



tíbi praébens súpe-ros honó-res, Det tú- is nóbis mé-ri-
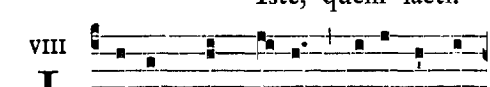


tis be- á- tae Gáu- di- a ví-tae. Amen.

Ecce fidelis servus. *Antiphon, p.* 1106.

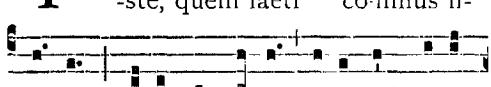
Fidelis servus. *Communion, p.* 1366.

Iste, quem laeti. *

VIII



I -ste, quem laéti có-limus fi-



dé- les, Cújus excélsos cánimus tri- úm-

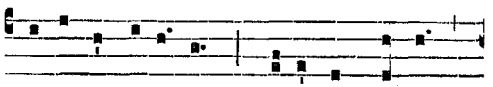
1. He whom we honour, with joy and faith, whose sublime triumphs we sing; on this day, Joseph has merited the joys of eternal life.



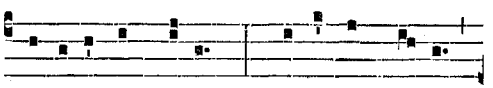
phos, Hac dí- e Jó-seph mé-ru-it perén-



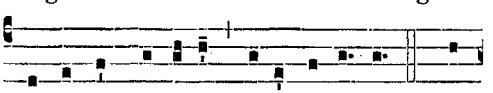
nis Gáudi- a ví-tae. 2. O nimis fé- lix,



nimis o be- á-tus! Cújus extrémam



ví-gi-les ad hóram Chrístus et Vírgo
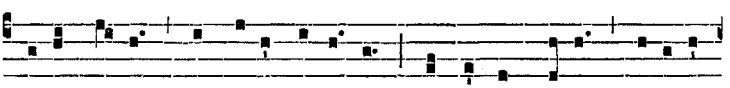


simul adsti-térunt Ore se-ré-no. 3. Hinc

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.

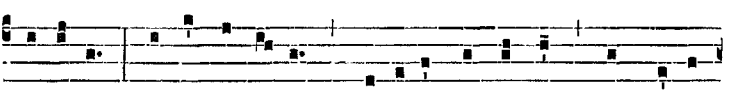
3. Henceforth a conqueror of death, freed from fleshly bonds, he passes in peaceful sleep to the heavenly mansions, and adorns his brow with glittering crowns.

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.

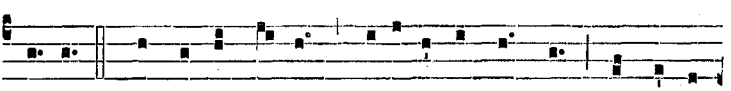
5. To thee be all praise, to thee all



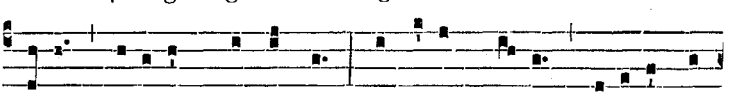
stýgis víctor, láque-o so-lú-tus Cárnis, ad sédes plácido



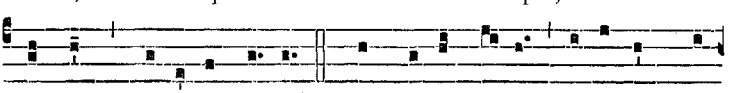
sopó-re Mígrat aetérnas, ru-ti-lísque cíngit Témpo-ra



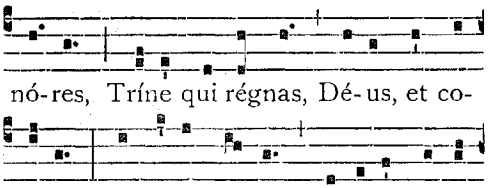
sértis. 4. Ergo regnántem flagi-témus ómnes, Adsit ut



nóbis, veni- ámque nóstris Obtinens cúlpis, tríbu-at su-
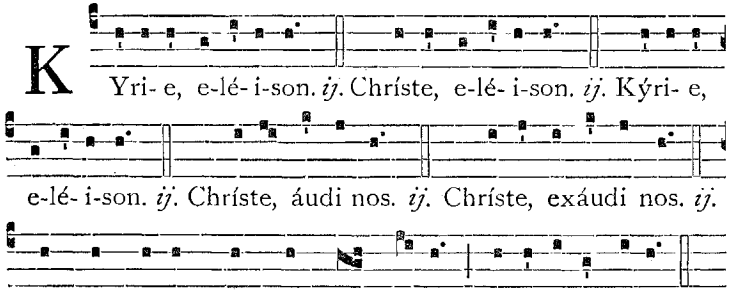


pérnae Múne-ra pá-cis. 5. Sint tí-bi pláusus, tí-bi sint ho-
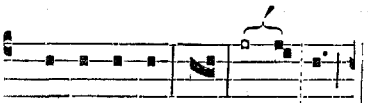



honours, O Trinity, God who reignest, and who bestowest golden crowns on thy faithful servant for all eternity.

Te Joseph celebrent. *Hymn, p.* 702.
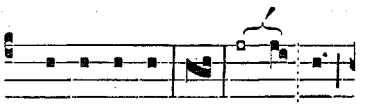
## Litany. *



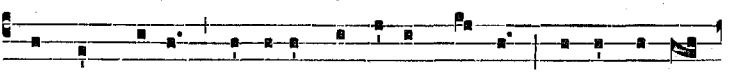

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
1. Holy Mary, pray for us.
2. St Joseph,



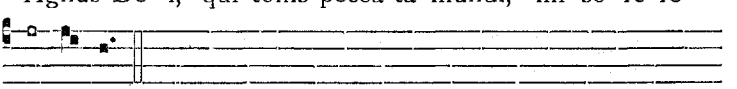
3. Próles Dá- vid ín-cly- ta,
4. LúmenPatri-ar- chá-rum,
5. Déi Genitrí-cis spónse,
6. Cústos pudí-ce Vírgi- nis,
7. Fílii Déi nu- trí-ci- e,
8. Christi defénsor sé-du- le,
9. Almae Famíliae praéses,
10. Jóseph ju- stíssi- me,
11. Jóseph ca- stíssi- me,
12. Jóseph pru- den-tís-si- me,
13. Jóseph for- tís-si- me,
14. Jóseph obedien- tís-si- me,
15. Jóseph fi- de- lís-si- me,



16. Spéculum pati- én-ti- ae,
17. Amátor pau-per- tá- tis,
18. Exémplar o- pí-fi- cum,
19. Doméstícae vítae dé- cus,
20. Cú- stos vírgi- num,
21. Familiá- rum cólu- men,
22. Solátium mi-se- ró- rum,
23. Spes ae- gro-tánti- um,
24. Patróne mo-ri- én-ti- um,
25. Tér- ror daémo-num,
26. Protéctor sán- ctae Ec- clési- ae,



Agnus Dé- i, qui tóllis peccá-ta múndi, párce nó-bis,
Agnus Dé- i, qui tóllis peccá-ta múndi, exáu-di nos,
Agnus Dé- i, qui tóllis peccá-ta múndi, mi- se- ré- re



Dómi-ne.
Dómi-ne.
nó-bis.

℣. Constítuit éum dóminum dómus súae.
℟. Et príncipem ómnis possessiónis súae.

℣. He made him the lord of his household.
℟. And prince over all his possessions.

---

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,

pray for us.

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,

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.

## IN PASSIONTIDE.

Christus factus est. *Responsory, p.* 546.

Crucem tuam. *Antiphon, p.* 590.

Crux fidelis. *with* Pange lingua. *Hymn, p.* 591.

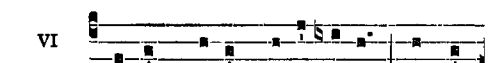
O Crux ave, *p.* 505.

O Crux splendidior. *Antiphon, p.* 1159.

Stabat Mater. *Sequentia, p.* 1423.

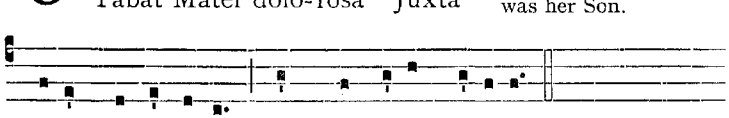
### Stabat Mater.

VI



S Tábat Máter dolo-rósa Júxta

1. There stood the Mother sorrowful, Beside the cross in tears, While hanging on it was her Son.



Crúcem lacrimó-sa, Dum pendébat Fí-li-us.

2. Cújus ánimam geméntem,
Contristátam et doléntem
Pertransívit gládius.

2. Whose soul sighing, Saddened and grieving, Was pierced by the sword.

3. O quam trístis et afflícta
Fúitílla benedícta
Máter Unigéniti!

3. O how sad and afflicted Was that blessed Mother of the only begotten.

4. Quae maerébat et dolébat,
Pía Máter, dum vidébat
Náti poénas ínclyti.

4. She was mourning and grieving, The tender Mother, while she saw her son's pains, her noble Son.

5. Quis est hómo qui non fléret,
Mátrem Christi si vidéret
In tánto supplício?

5. Who is the man who would not weep, The Mother of Christ if he saw In such suffering?

6. Quis non pósset contristári,
Christi Mátrem contemplári
Doléntem cum Fílio?

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 súae géntis,
Vídit Jésum in torméntis,
Et flagéllis súbditum.

7. For the sins of His own nation She saw Jesus in torments, And by scourges beaten down.

8. Vídit súum 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 Máter, fons amóris,
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 sibi compláceam.

10. Grant that fervent be the heart of me In loving Christ my God That to him I may be pleasing.

11. Sáncta Máter, istud ágas,
Crucifíxi fige plágas
Córdi méo válide.

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 dívide.

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,
Crucifíxo 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 Crúcem técum stáre,
Et me tíbi sociáre
In plánctu desídero.

14. Beside the cross with thee to stand, And myself with thee to join In sorrow I desire.

15. Vírgo 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 pórtem Christi mórtem,
Passiónis fac consórtem,
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 cruóre Fílii.

17. Make me with his wounds to be wounded, Make me of his cross to be enamoured, And of the blood of thy Son.

18. Flámmis ne úrar succénsus,
Per te, Vírgo, sim defénsus
In die judícii.

19. Chríste, cum sit hinc exíre,
Da per Mátrem me veníre
Ad pálmam victóriae.

20. Quando córpus moriétur,
Fac ut ánimae donétur
Paradísi glóriae. Amen.

18. With flames lest I burn consumed, by thee, O Virgin, may I be defended In the day of judgment.

19. Christ, when it is time hence to depart, Grant that through thy Mother I may come to the palm of victory.

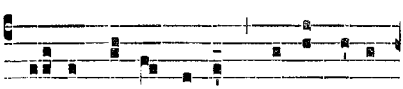
20. When my body shall die, Grant that to my soul be given Of Paradise the glory.

Vexilla Regis. *Hymn, p.* 504.

## EASTER DAY.

### Salve, festa dies. *

IV



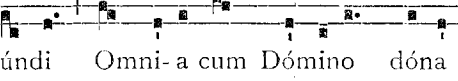
S Alve, fésta dí- es, tó-to vene-

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.



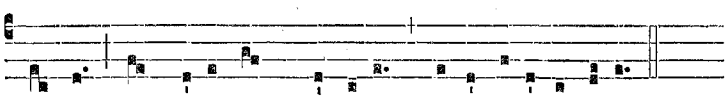
rábi- lis aévo, Qua Dé-us inférnum ví-cit et ástra ténet.

*The Choir repeats :* Sálve, fésta.



1. Ecce renascéntis testá-tur grá-ti- a

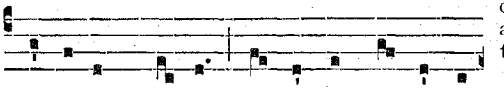
1. Behold, the grace of the world reborn attests that all the gifts of the Lord have returned with him.



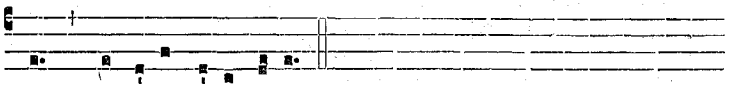
múndi Omni- a cum Dómino dóna redísse sú-o. Sálve.



2. Namque tri- umphánti post trísti- a



tárta-ra Chrí-sto, Undíque frónde né-



mus, grámina flóre fávent. Sálve.

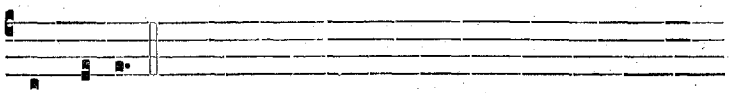
2. For, to celebrate the triumph over the darkness of death, the forests everywhere are covered with foliage, and the plants display their flowers.



3. Qui génus humá-num cérnens mer-

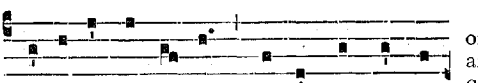


sísse pro-fúndo, Ut hóminem e-rípe-res, es quoque fá-

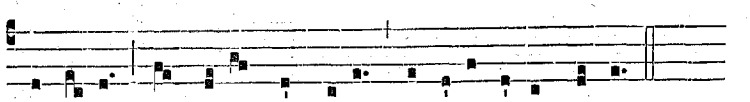


ctus hómo. Sálve.

3. Thou it was, who, seeing the sad wreck of the human race, didst deign to become man.



4. Trísti- a cessé- runt inférnae víncu-
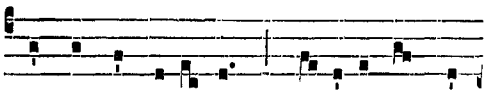


la lé-gis, Expavítque chá-os lúminis ó-re prémi. Sálve.

4. The dismal chains of the infernal regions are broken, and chaos quivers penetrated with light.



5. Pollí-ci-tam sed rédde fí-dem, pré-

5. But, O Divine power, fulfil thy promise: a third sun hath



cor, álma poté-stas : Térti- a lux ré-

risen at the dawn: come forth from the tomb.

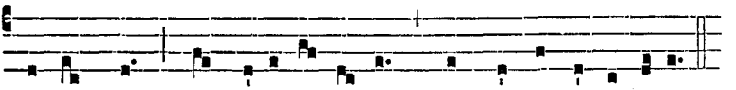


di- it, súrge, sepúlte mé-us. Sálve.

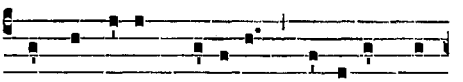


6. Sólve ca-tená-tas inférni cárce-

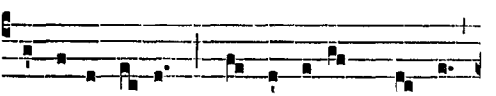
6. Unfetter the spirits enchained in the prisons of hell, and bring on high all that sank into the abyss.



ris úmbras, Et révo-ca súrsum quidquid ad íma rú- it. Sálve.

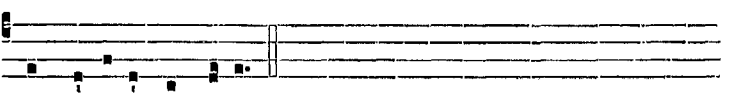


7. Rédde tú-am fáci- em, ví-de-ant ut



saécu-la lúmen; Rédde dí- em qui nos,

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.

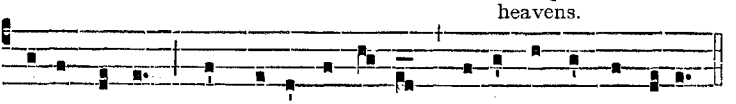


te mo-ri- énte, fúgit. Sálve.



Sál-ve, fésta dí- es, tó-to vene-rá-

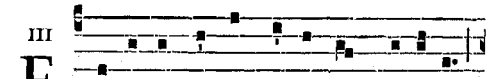
Hail, festal day, held in veneration throughout the ages; on which a God doth triumph over the tomb and doth take possession of the heavens.



bi- lis aévo, Qua Dé- us inférnum ví-cit et ástra ténet.

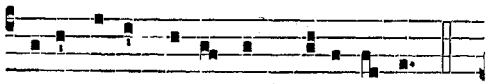
## IN PASCHAL TIME.

### Exsultemus et laetemur. *

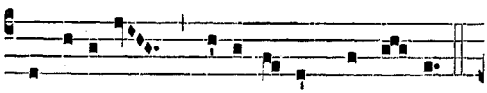


III

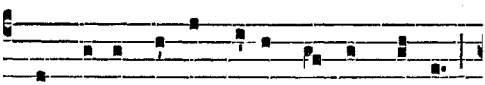
E Xsultémus et laetémur hódi- e,



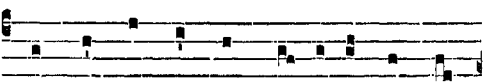
Dí- es íste, dí- es est laetí-ti- ae : *



Alle-lú-ia, resurré-xit Dómi- nus.



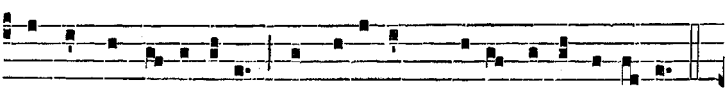
2. Exsultándi et laetándi témpus est :



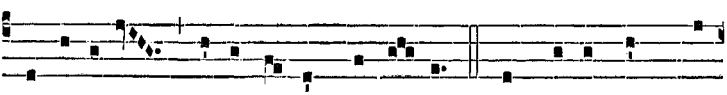
Páscha nóstrum immo- lá-tus Agnus



est. * Alle-lú-ia, resurré-xit Dómi- nus. 3. Tímor ábsit,



ábsit despe-rá-ti- o : Jam illúxit Chrísti re-surrécti- o. *



Alle-lú-ia, re-surré-xit Dómi- nus. 4. Ad sepúlcrum mu-

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.



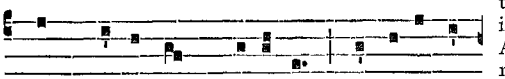
lí- e-res véni- unt, Ab Ange-lo respón-



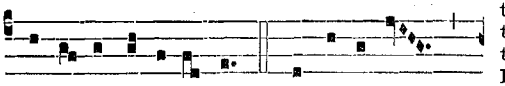
sum re-cí-pi- unt. * Alle-lú-ia, re-



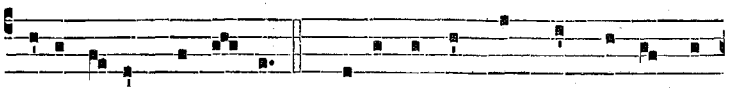
surré-xit Dómi- nus. 5. In sepúlcro



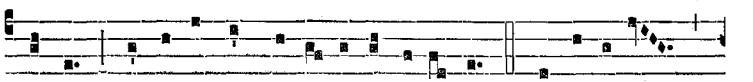
quem do-léntes quaéri-tis? Surrexísse



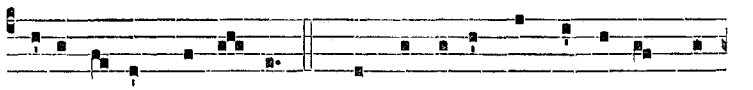
dí-ci- te discípu- lis. * Alle-lú-ia,



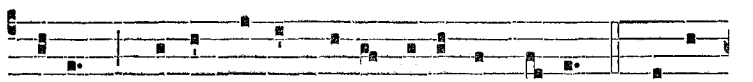
resurré-xit Dómi- nus. 6. Ce-lebrántes hoc Páscha sanctís-



simum, Epu-lémur ve-ri- tá-tis ázymum. * Alle-lú-ia,



resurré-xit Dómi- nus. 7. Fermentá-tum expurgémus nó-



xi- um : Víctor súrgit, vé-ra ví-ta ómni- um. * Alle-



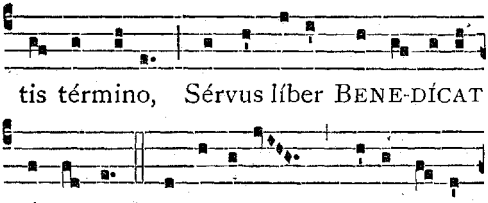
lú-ia, resurré-xit Dómi- nus. 8. In hoc ergo ve-tustá-

5. Whom seek you so sadly in the tomb? Tell his disciples he is risen. Alleluia, the Lord is risen.

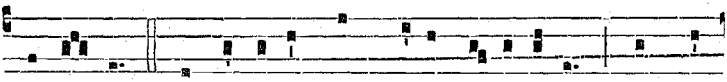
6. As we keep this most holy Passover, let us feast on the unleavened bread of truth. Alleluia, the Lord is risen.

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.

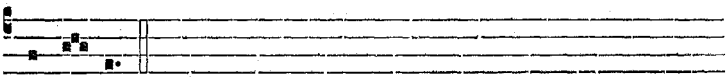



9. The prisoners have come again from the pit; let us all return thanks to God. Alleluia, the Lord is risen.

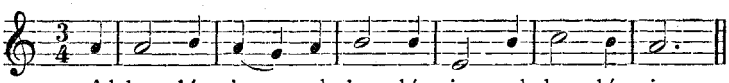




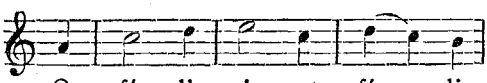




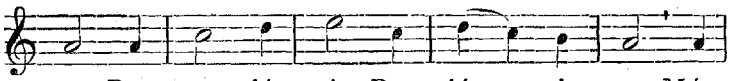

## O filii.

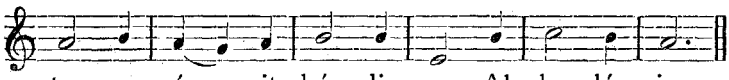



*The Choir repeats :* Allelúia.



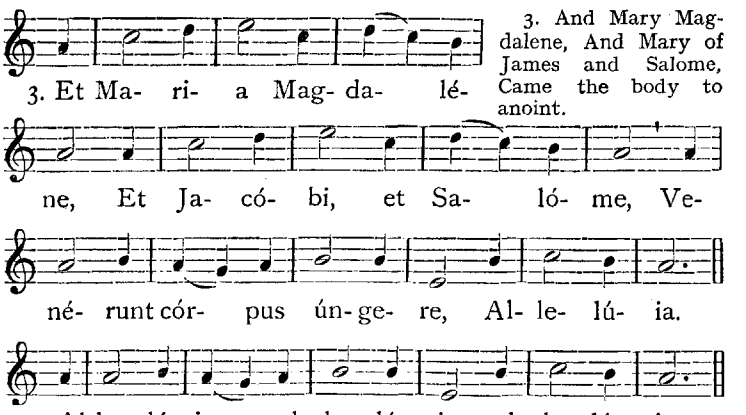

1. O sons and daughters, The King celestial, The King of glory, From death arose to-day.




**2. Et máne príma sábbati,**
**Ad óstium monuménti**
**Accessérunt discípuli.**

2. And early the first day of the week, To the door of the tomb Came the disciples.




3. And Mary Magdalene, And Mary of James and Salome, Came the body to anoint.

4. In albis sédens Angelus
Praedíxit muliéribus :
In Galilaéa est Dóminus.

4. In white robes sitting the Angel Foretold to the women : In Galilee is the Lord.

5. Et Joánnes Apóstolus
Cucúrrit Pétro cítius,
Monuménto vénit prius.

5. And John the Apostle Outran Peter speedily, To the tomb he came first.

6. Discípulis adstántibus,
In médio stétit Chrístus,
Dícens : Pax vóbis ómnibus.

6. The disciples standing by, In the midst stood Christ, Saying : Peace be to you all.

7. Ut intelléxit Dídymus,
Quia surréxerat Jésus,
Remánsit fere dúbius.

7. When word came to Didymus, That risen was Jesus, He remained somewhat doubtful.

8. Víde, Thóma, víde látus,
Víde pédes, víde mánus,
Nóli ésse incrédulus.

8. See, Thomas, see my side, See my feet, see my hands, Do not be unbelieving.

9. Quando Thómas Chrísti látus,
Pédes vídit atque mánus,
Díxit : Tu es Déus méus.

9. When Thomas saw Christ's side, When the feet he saw and the hands, He said : Thou art my God.

10. Beáti qui non vidérunt,
Et fírmiter credidérunt,
Vitam aetérnam habébunt.

10. Blessed they who have not seen, Yet have firmly believed, Life eternal shall they have.

11. In hoc fésto sanctíssimo
Sit laus et jubilátio,
BENEDICÁMUS DÓMINO.

11. On this feast most holy Be there praise and jubilation, Bless we the Lord.
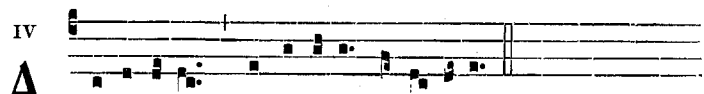
12. Ex quíbus nos humíllimas
Devótas atque débitas
DÉO dicámus GRÁTIAS.

12. For which things let us most humbly, Devoutly and dutifully To God give thanks.

## ASCENSION OF OUR LORD.

### Omnes gentes.

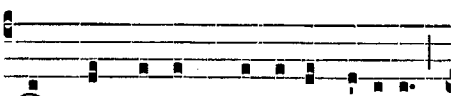
IV



A Lle-lú-ia : * Alle-lú-ia, alle-lú-ia.

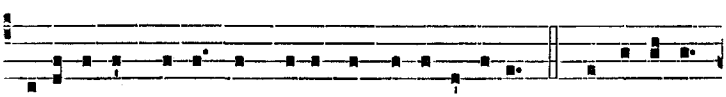
*The Choir repeats :* Allelúia.

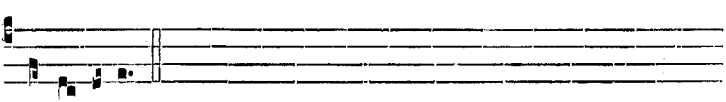
### Psalm 46.

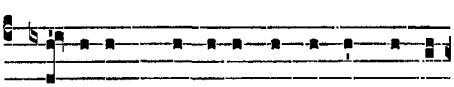


Ómnes géntes, pláudi-te mánibus : jubi-lá-te Dé- o in vóce exsulta-ti- ónis. * Alle-lú- ia, alle- lú-ia.

1. O clap your hands, all ye nations : shout unto God with the voice of joy.

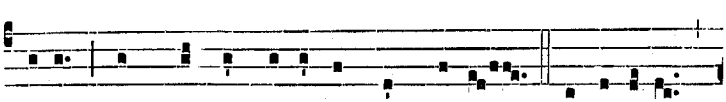


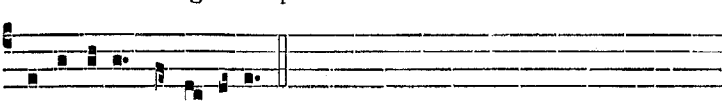


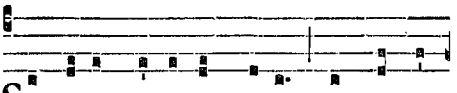


Quó-ni- am Dóminus excélsus, terrí- bi-lis : rex mágnus super ómnem térram. Alle-lú-ia : alle-lú-ia, alle-lú- ia.

2. For the Lord is high, terrible : a great king over all the earth.





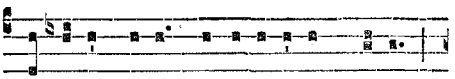


Subjé-cit pópu-los nóbis : et géntes

3. He hath subdued the people under us : and the nations under our feet.



sub pédibus nóstris. * Alle-lú-ia, alle-lú-ia.

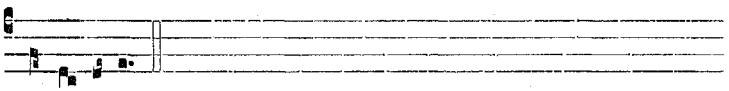


E-légit nóbis he-redi-tátem sú-am :

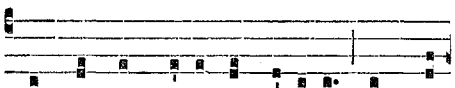
4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.



spé-ci-em Jácob quam di-léxit. Alle-lú-ia : alle-lú-ia,



alle-lú-ia.



Ascéndit Dé-us in júbi-lo : et Dó-

5. God is ascended with jubilee : and the Lord with the sound of trumpet.



minus in vóce túbae. * Alle-lú-ia, alle-lú-ia.

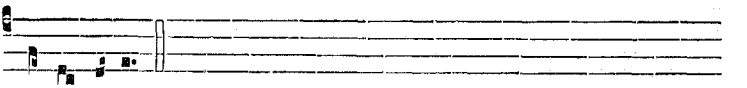


Psál-li-te Dé-o nóstro, psálli-te :

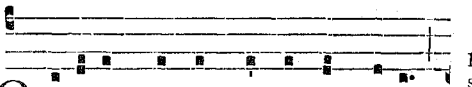
6. Sing praises to our God, sing ye : sing praises to our king, sing ye.



psálli-te régi nóstro, psálli-te. Alle-lú-ia : alle-lú-ia,



alle- lú-ia.



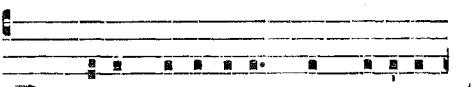
Quóni- am rex ómnis térrae Dé-us : psálli-te sapi-énter. * Alle-lú-ia, alle-lú-ia.

7. For God is the king of all the earth : sing ye wisely.



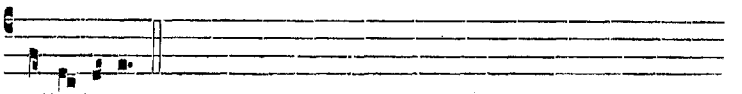
Regnábit Dé-us super géntes : Dé-us sédet super sédem sánctam sú-am. Alle-lú-ia : alle-lú-ia, alle-lú-ia.

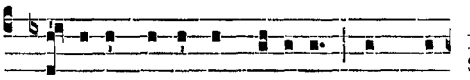
8. God shall reign over the nations : God sitteth on his holy throne.



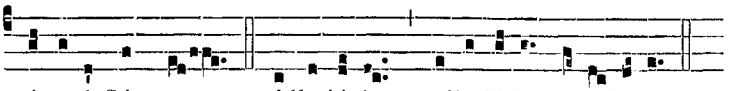
Príncipes popu-lórum congregá-ti sunt cum Dé- o Abraham : quóni- am dí- i fórtes térrae veheménter e-levá-ti sunt. * Alle-lú-ia,

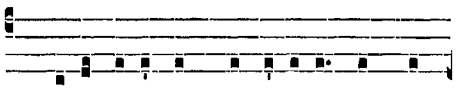
9. The princes of the people are gathered together with the God of Abraham : for the strong gods of the earth are exceedingly exalted.



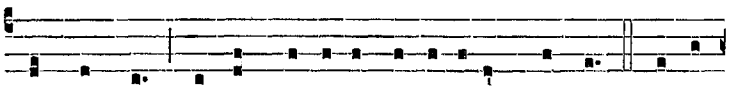



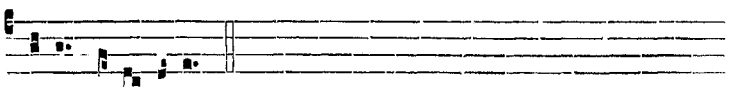

10. Glory be to the Father, and to the Son, and to the Holy Ghost.

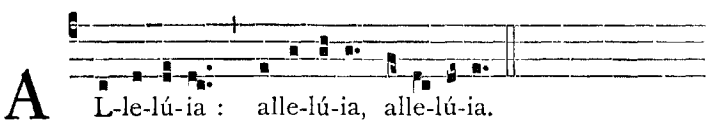



11. As it was in the beginning, is now, and ever shall be, world without end. Amen.

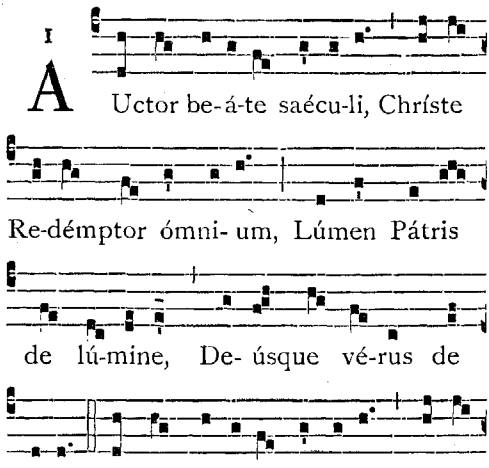


# IN HONOUR OF THE SACRED HEART OF JESUS.
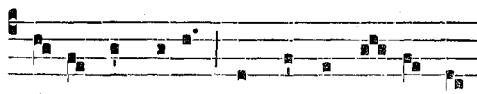
## Auctor beate saeculi. *
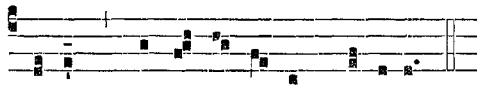



1. O Christ, the world's Creator bright, Who didst mankind from sin redeem, Light from the Father's glorious Light, True God of God, in bliss supreme.

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.



mó-ris íncly-ti : Hoc fónte gén-tes háu-



ri- ant Remis-si- ó-nis grá-ti- am.



5. Percúss*um* ad hoc est lánce- a, Pas-



súmqu*e* ad hoc est vúlne-ra, Ut nos

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.



lavá- ret sórdibus Unda flu- ént*e* et Sánguine. 6. Jé-su,



tí-bi sit gló-ri- a, Qui Córde fúndis gráti- am, Cum Pá-



tr*e* et álmo Spí- ri-tu, In sempi- térna saécu-la. Amen.

## Cor, arca legem continens. *

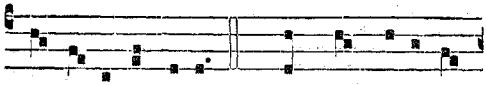


C OR, árca légem cóntinens Non

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



mi- se- ri-córdi- ae. 2. Cor, sanctu-á-ri-
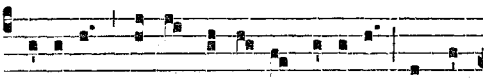


um nóvi Inteme-rá-tum foéde-ris,



Témplum ve-tú- sto sáncti- us, Ve-lúm-
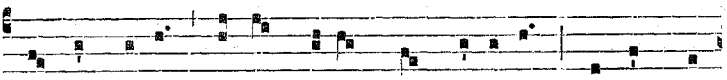


que scísso u-tí-li-us. 3. Te vulne-rá-tum



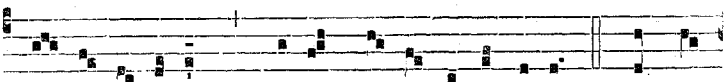
cá-ri-tas Ictu pa-ténti vó-lu-it, Amó-



ris in-vi- sí-bi-lis Ut ve-ne-rémur vúlne-ra. 4. Hoc sub amó-



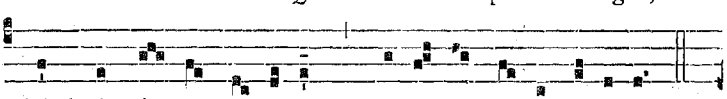
ris sýmbo-lo Pássus cru-énta et mýsti-ca, Utrúmque



sa- cri- fí- ci- um Chrístus Sa- cérdos óbtu-lit. 5. Quis non



amántem rédamet? Quis non redémptus dí-li-gat, Et
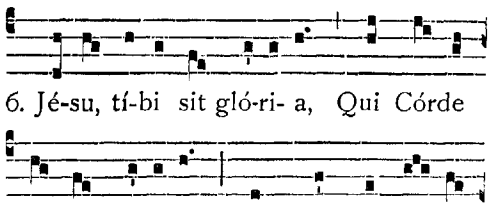


Córde in í- sto sé- li-gat Æterna ta-berná-cu-la?

2. O Heart, spotless shrine of the new covenant, temple holier than the old, veil more precious than what was rent.

3. Love willed thee wounded with open stroke, that we might worship the wounds of love unseen.

4. Under this symbol of love suffering in body and soul, Christ the Priest offered double sacrifice.

5. Who will not render love for love? Who will not love who has been redeemed, and in that Heart choose his eternal dwelling?
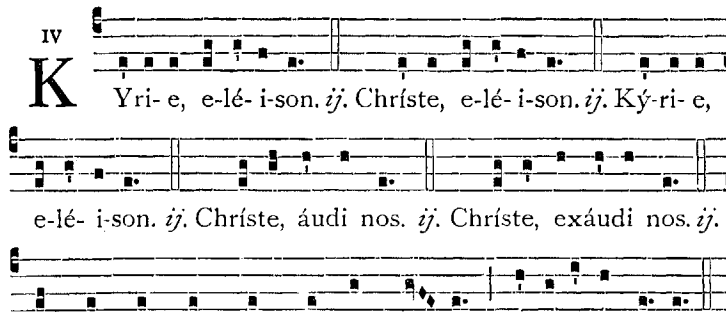



6. O Jesus, who pourest grace from thy Heart, glory to thee; with the Father and bountiful Spirit, for endless ages.

En ut superba criminum. *Hymn, p.* 838.

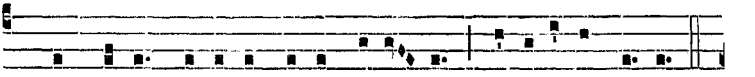
Consecration to the Sacred Heart, *p.* 841.

## Litany of the Sacred Heart.

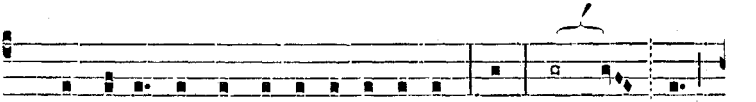



Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,



1. Cor Jé-su, Fí-li- i Pátris aetér-ni, * mi-seré-re nó-bis.



2. Cor Jé-su, in sínu Vírginis Mátris a Spíritu Sáncto for- má- tum,
3. Cor Jé-su, Vérbo Déi substantiáliter u- ní- tum,
4. Cor Jé-su, majestátis in- fi- ní- tae,
5. Cor Jé-su, témplum Dé- i sán- ctum,
6. Cor Jé-su, tabernáculum Al- tís- si- mi,
7. Cor Jé-su, dómus Déi et pór- ta caé- li,
8. Cor Jé-su, fórnax árdens ca- ri- tá- tis,
9. Cor Jé-su, justítiae et amóris re- ce- ptá-cu- lum,
10. Cor Jé-su, bonitáte et amó- re plé- num,
11. Cor Jé-su, virtútum ómnium a- býs- sus,
12. Cor Jé-su, ómni láude di- gníssi- mum,
13. Cor Jé-su, rex et céntrum ómni- um cór-di- um,
14. Cor Jé-su, in quo sunt ómnes thesáuri sapiéntiae et sci- én- ti- ae,
15. Cor Jé-su, in quo hábitat ómnis plenitúdo divi- ni- tá- tis,
16. Cor Jé-su, in quo Páter síbi bene com- plá-cu- it,
17. Cor Jé-su, de cújus plenitúdine ómnes nos ac- cé- pi- mus,
18. Cor Jé-su, desidérium cóllium ae- ter- nó- rum,
19. Cor Jé-su, pátiens et múltae mise- ri- cór-di- ae,

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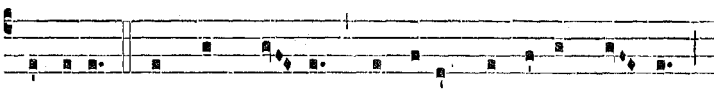
1. Heart of Jesus, Son of the Eternal Father, have mercy on us
2. Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,
3. Heart of Jesus, united substantially with the Word of God,
4. Heart of Jesus, of infinite majesty,
5. Heart of Jesus, holy temple of God,
6. Heart of Jesus, 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,
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 hills,
19. Heart of Jesus, patient and rich in mercy,



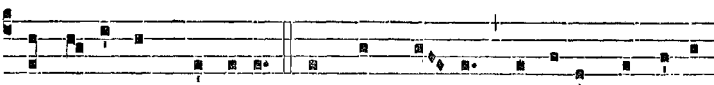
20. Cor Jé-su, díves in ómnes qui ín- vo- cant te,
21. Cor Jé-su, fons vítae et san- cti- tá- tis,
22. Cor Jé-su, propitiátio pro peccá- tis nó- stris,
23. Cor Jé-su, saturátum op- pró-bri- is,
24. Cor Jé-su, attrítum propter scéle- ra nó- stra,
25. Cor Jé-su, usque ad mórtem obédi- ens fá- ctum,
26. Cor Jé-su, láncea per- fo- rá- tum,
27. Cor Jé-su, fons totíus consola- ti- ó- nis,
28. Cor Jé-su, vita et resurrécti- o nó- stra,
29. Cor Jé-su, pax et reconciliáti- o nó- stra,
30. Cor Jé-su, víctima pec- ca- tó- rum,
31. Cor Jé-su, sálus in te spe- rán-ti- um,
32. Cor Jé-su, spes in te mo- ri- én- ti- um,
33. Cor Jé-su, delíciae sanctó- rum ó- mni- um,



Agnus Dé- i, qui tóllis peccá-ta mún-di, párce nóbis,



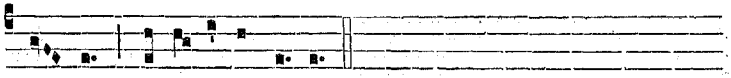
Dómine. Agnus Dé- i, qui tóllis peccá-ta mún-di,



exáudi nos, Dómine. Agnus Dé- i, qui tóllis 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.



*mún-di, mi-se-ré-re nó-bis.*

℣. Jésu, mítis et húmilis Córde.
℟. Fac cor nóstrum secúndum Cor túum.

℣. Jesus meek and humble of Heart.
℟. Make our hearts like to thine.

Orémus.

OMnípotens sempitérne Deus, réspice in Cor dilectíssimi Fílii tui, et in laudes et satisfactiónes quas in nómine peccatórum tíbi persólvit, † iísque misericórdiam tuam peténtibus, tu véniam concéde placátus, * in nómine ejúsdem Fílii tui Jesu Christi : Qui tecum vivit et regnat in saécula saeculórum. Amen.

Let us pray.

ALmighty and everlasting God, graciously regard the Heart of thy well-beloved Son and the acts of praise and satisfaction which he renders thee on behalf of us sinners, and through their merit, grant pardon to us who implore thy mercy, in the name of thy Son Jesus Christ: Who lives and reigns with thee world without end. Amen.

## TRINITY SUNDAY.

### Adesto, sancta Trinitas.



I
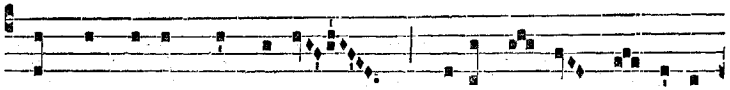
A D- ésto, sáncta Trí-ni-tas,



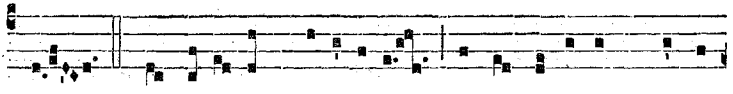
Par spléndor, úna Dé- i-tas, Quae

1. Be present, holy Trinity, Like splendour, and one Deity: Of things above and things below Beginning, that no end shall know.

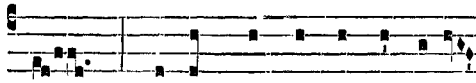
2. Thee all the armies of the sky Adore, and laud, and magnify;



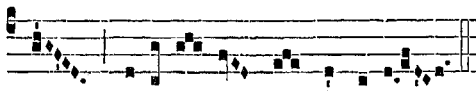
éxstas ré-rum ómni- um Síne fí- ne prin-cí-pi-



um. 2. Te caeló-rum mi-lí-ti- a Láudat, adó-rat, praédi-
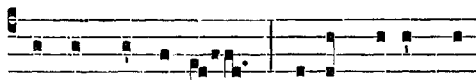


cat, Tríplexque múndi máchina



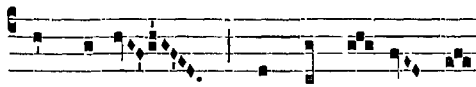
Benedí- cit per saécu-la.



3. Adsumus et nos cérnu- i Te a-do-



rántes fámu-li : Vó-ta precésque



súppli-cum Hymnis júnge cae-

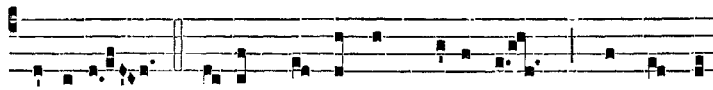
And Nature, in her triple frame, For ever sanctifies thy name.

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!

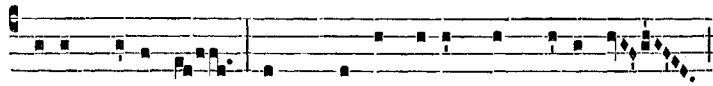
4. Light, sole and one, we thee confess, With triple praise we rightly bless; Alpha and Omega we own, With every spirit round thy throne.

5. To thee, O unbegotten One, And thee, O sole-begotten Son, And thee, O Holy Ghost, we raise, Our equal and eternal praise.
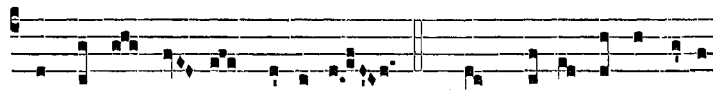
*(Trans. Neale).*



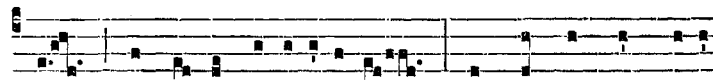
lésti- um. 4. Unum te lúmen crédimus, Quod et ter



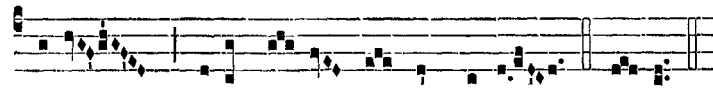
idem có-limus : Alph*a* et Oméga quem dí-cimus,



Te láudat ómnis spí-ri-tus. 5. Laus Pátri sit ingéni-

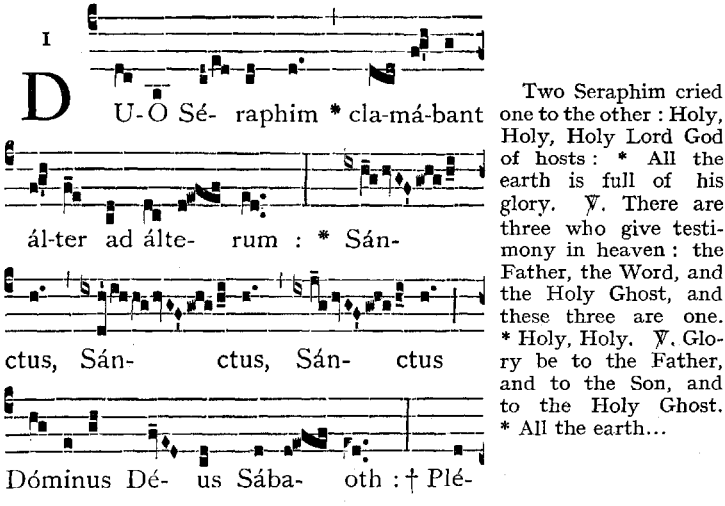


to : Laus é- jus Unigéni-to : Laus sit sáncto Spi-rí-

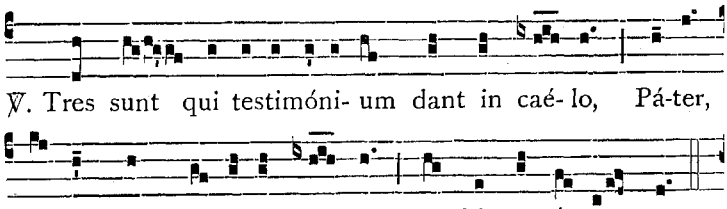


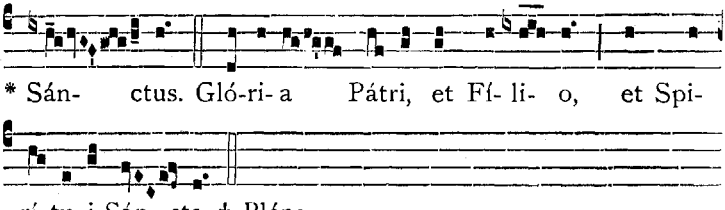
tu- i, Tríno Dé- o et símpli-ci. Amen.

## 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...

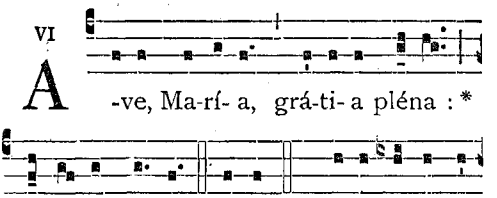


# III. In Honour of the B. V. Mary.
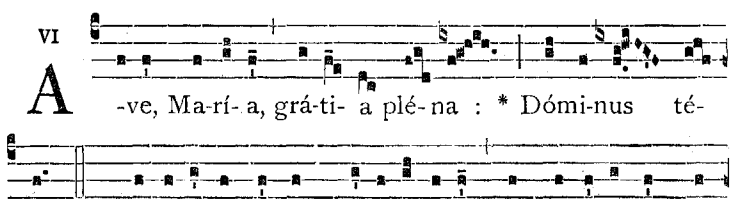
## Alma Redemptoris. *Antiphon, p.* 238, 239.
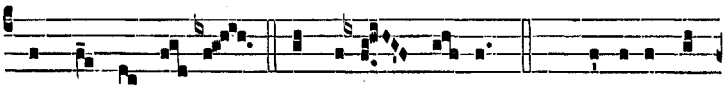
### Ave, Maria. *




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

### Ave, Maria. *



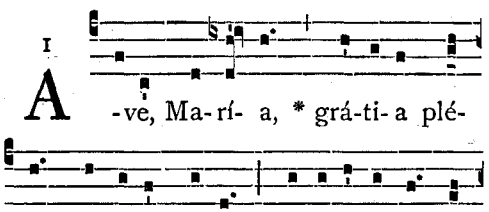


ctus véntris tú- i. * Dómi-nus té- cum. ℣. Gló-ri- a Pá-



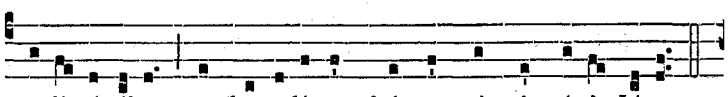
tri, et Fí- li- o, et Spi- rí- tu- i Sáncto. Ave.

## Ave, Maria. *

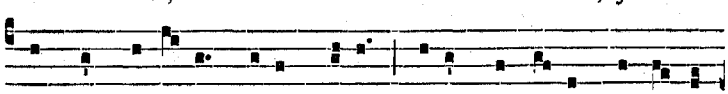


I A -ve, Ma-rí- a, * grá-ti-a plé-na, Dóminus té-cum, benedícta tu in

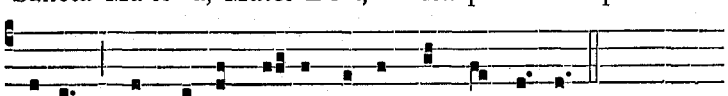
Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.



mu-li- é-ribus, et benedíctus frúctus véntris tú- i, Jésus.



Sáncta Ma-rí- a, Máter Dé- i, óra pro nó-bis pecca-tó-



ri-bus, nunc et in hó-ra mórtis nóstrae. Amen.

Ave, Maria. *Offertory, p.* 297.

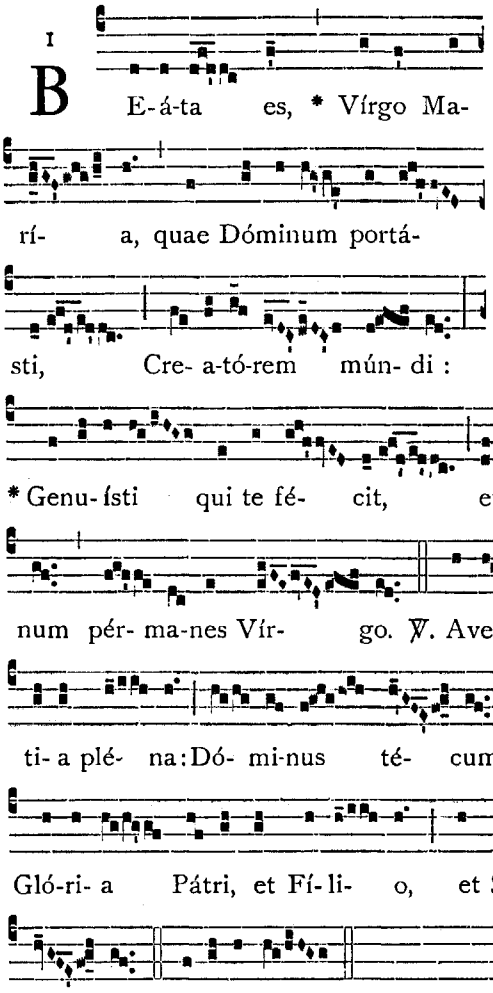
Ave, Maria. *Offertory, Immaculate Conception, p.* 999.

Ave, maris stella. *Hymn, p.* 1360, 1713, 1714, 1716.

Ave, Regina caelorum. *Antiphon, p.* 240, 241.

Beata Dei Genitrix. *Antiphon, p.* 1573.

## Beata es.
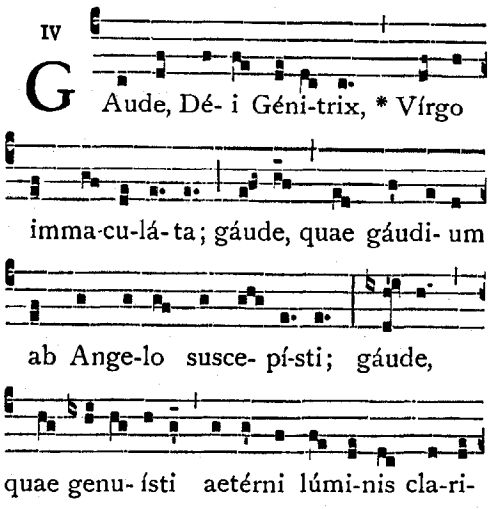



O Virgin Mary, blessed art thou who didst bear the Lord, the Creator of the world: Thou didst conceive him who made thee, yet remaining a Virgin for evermore. ℣. Hail Mary, full of grace, the Lord is with thee. * Thou didst conceive him... Glory... * Thou didst conceive him.

Caelestis aulae Nuntius. *Hymn of the Rosary, p.* 1475.

## Gaude, Dei Genitrix. *
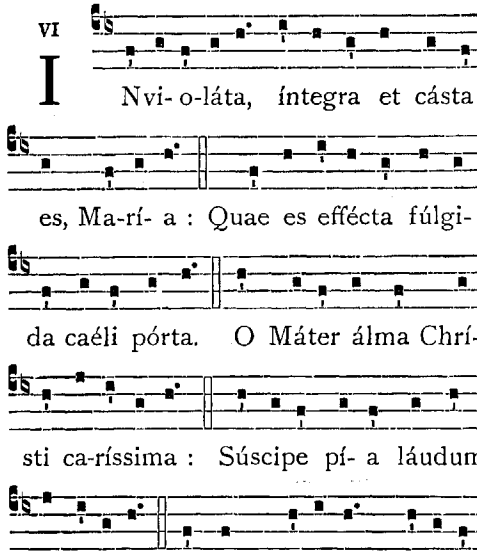
IV
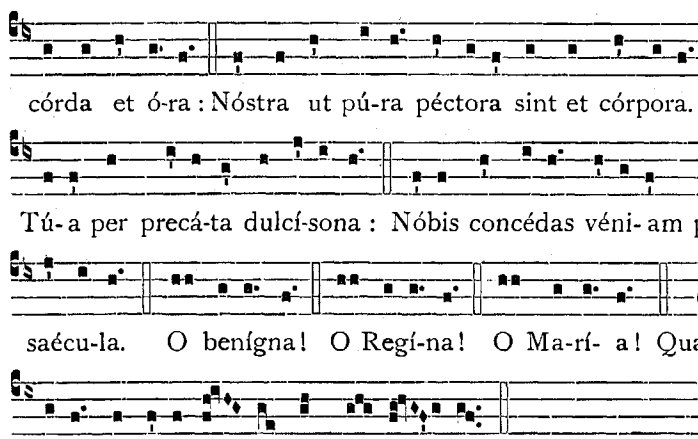



Rejoice, Mother of God, spotless Virgin; rejoice, for thou hast received joy from the Angel; rejoice, thou hast brought forth the splendour of eternal ligt; Mother, rejoice; rejoice, Virgin Mother of God; thou only art Mother and Virgin; all creation praises thee, Mother of the Light; be for us, we pray, a perpetual intercessor.

Gloriosa dicta sunt. *Communion, p.* 1000.

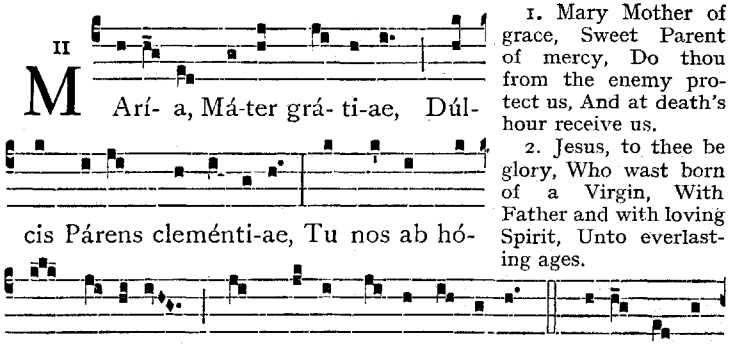
## Inviolata. *




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.

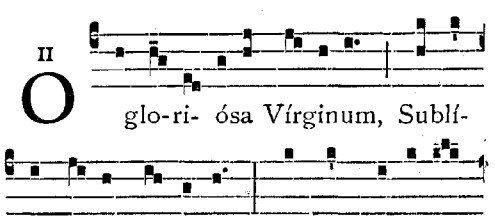



1. Mary Mother of grace, Sweet Parent of mercy, Do thou from the enemy protect us, And at death's hour receive us.

2. Jesus, to thee be glory, Who wast born of a Virgin, With Father and with loving Spirit, Unto everlasting ages.

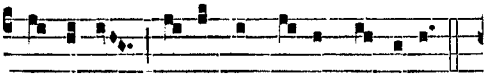
**Monstra te esse Matrem**, *p.* 1360, 1713, 1715, 1716.

## O gloriosa Virginum.

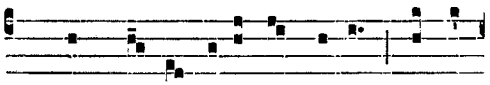



1. O thou glorious among Virgins, Sublime amid the stars: Him who was thy Creator, now a tiny child, With milk thou feedest at thy breast.

2. What Eve unhappily lost, Thou restorest in thy dear offspring: To give en-



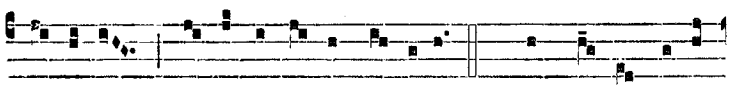
párvu-lum Lacténte nútris ú-bere.



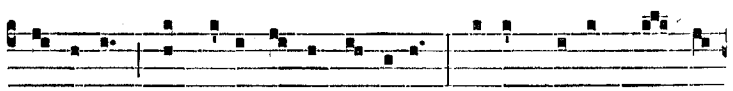
2. Quod Hé-va trístis ábstu-lit, Tu réd-



dis álmo gérmi-ne : Intrent ut ástra



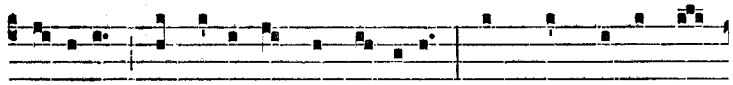
flé-bi-les, Caé-li reclú-dis cárdines. 3. Tu Ré-gis álti



já-nu- a, Et áula lú-cis ful-gida : Ví-tam dátam per Vír-



ginem, Géntes redémptae, pláudi-te. 4. Jé-su, tí- bi sit



gló-ri-a, Qui nátus es de Vír-gine, Cum Patre et álmo



Spí- ri-tu, In sempi-térna saécu-la. A-men.
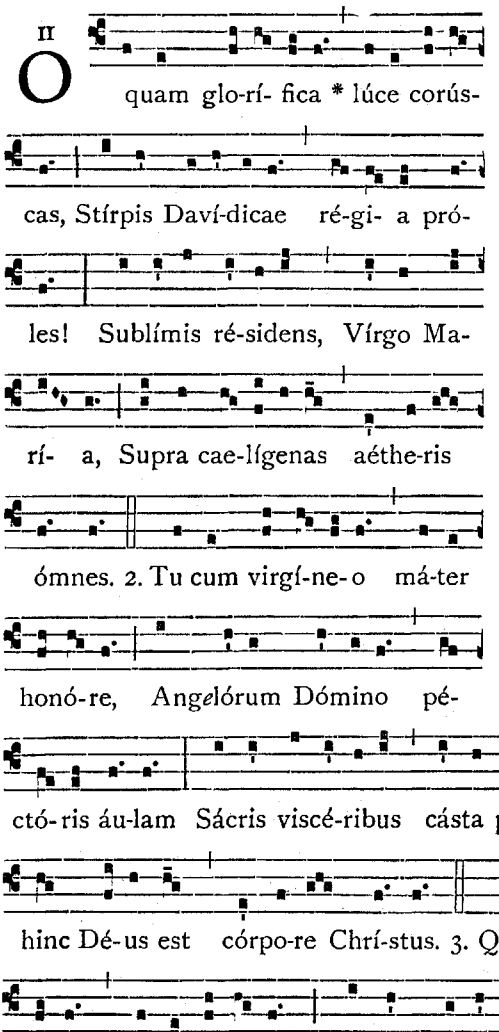
trance into the skies to the sorrowful, Of heaven thou openest the gates.

3. Thou of the King most high art the gate, And the hall of light all gleaming; Life given through the Virgin, Ye nations redeemed, acclaim!

4. Jesus, to thee be glory, Who wast born of a Virgin, With Father and with loving Spirit, Unto everlasting ages.

Omnis expertem. *Hymn, p.* 1078.

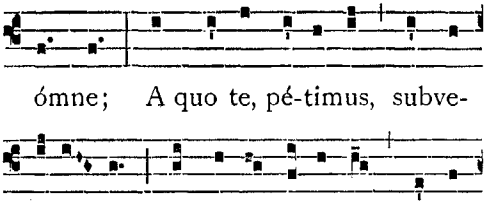
# O quam glorifica. *




1. With how glorious a light thou shinest, Princess of David's line; Mary the Virgin, thou dwellest in highest heaven above all the blessed.

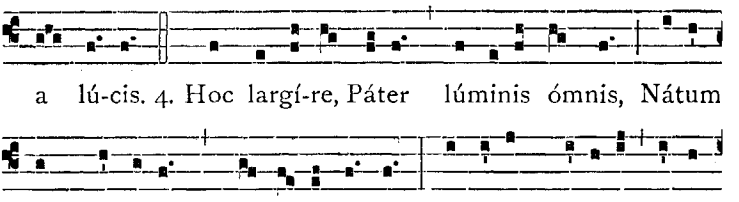
2. Thou, Mother with a Virgin's honour, chaste didst prepare in they sacred womb the palace of thy breast for the Angels' Lord; whence Christ is born, God in the flesh;

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.

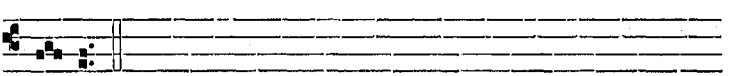


ómne; A quo te, pé-timus, subve- ni-én-te, Abjéctis ténebris, gáudi-

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.



a lú-cis. 4. Hoc largí-re, Páter lúminis ómnis, Nátum per própri-um, Flámi-ne sácro, Qui técum ní-tida ví-vit in aéthra, Régnans, ac móde-rans saécu-la cúncta.

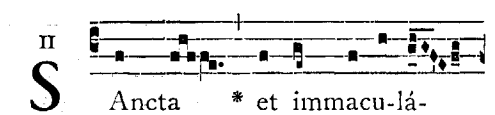


Amen.

Regina caeli, laetare. *Antiphon P. T., p.* 242.

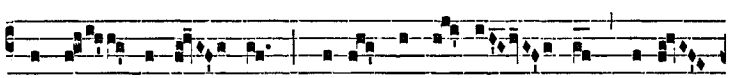
Salve, Regina. *Antiphon, p.* 243, 244.

## Sancta et immaculata.
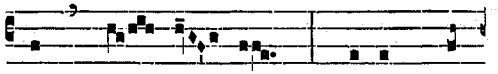


S Ancta * et immacu-lá-

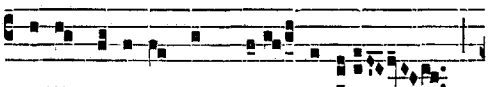
Holy and spotless Maidenhood, I know not with what praises to exalt thee; * For whom the heavens



ta vir- gí-ni- tas, quíbus te láu-di- bus éffe-
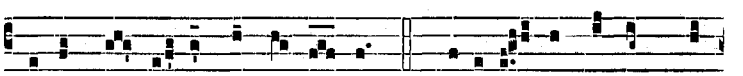


ram, né- sci- o : * Qui- a quem

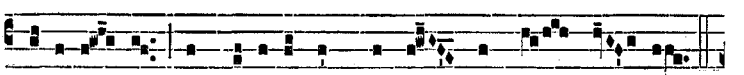


caéli cápere non pót- erānt,

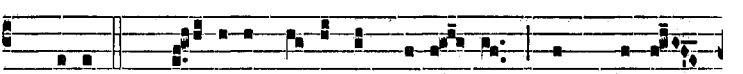
could not contain thou didst bear in thy womb. ℣. Blessed art thou among women, and blessed is the fruit of thy womb. ℣. Glory. * For whom...



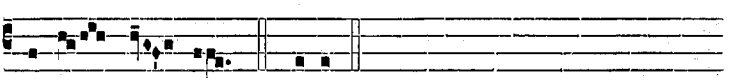
tú- o gré- mi- o contu- lí- sti. ℣. Benedí- cta tu in mu-



li- é-ri- bus, et benedíctus frúctus véntris tú- i.



* Qui- a. ℣. Gló- ri- a Pátri, et Fí-li- o, et Spi-rí-



tu- i Sán-cto. * Qui- a.

Sancta Maria. *Antiphon, p.* 1708.

Stabat Mater, *p.* 1926.

## Stirps Jesse. *

II

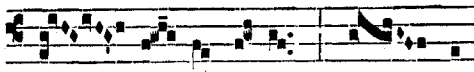


S Tirps * Jés- se



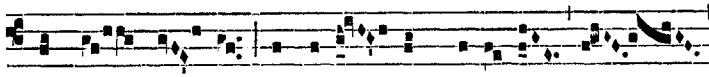
vír- gam pro- dú- xit,

The stem of Jesse brought forth a shoot, and the shoot a flower; * and on this flower rested the Spirit of life. ℣. The Virgin Mother of God is the shoot,

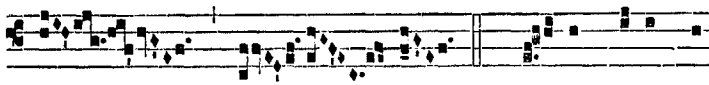


vír- ga-que fló-rem : * Et su-

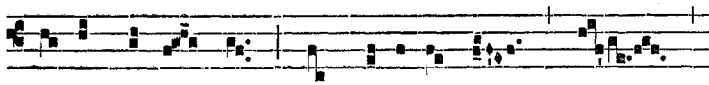
the flower her Son. * And on. ℣. Glory. * And on...



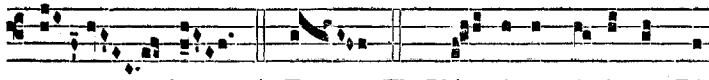
per hunc fló- rem requi-é- scit Spí-ri-tus ál-



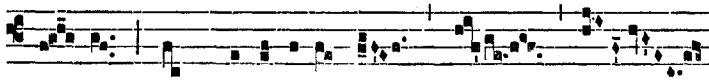
mus. ℣. Vír-go Dé-i Gé-



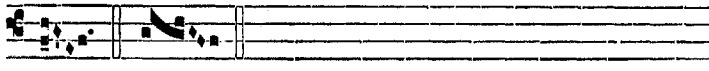
ni-trix vírga est, flos Fí-li-us é-



jus. * Et. ℣. Gló- ri-a Pátri, et Fí-



li- o, et Spi-rí-tu-i Sán-



cto. * Et.

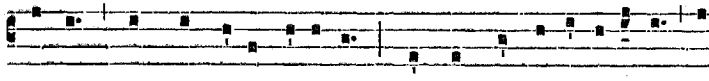
## Sub tuum.

VII

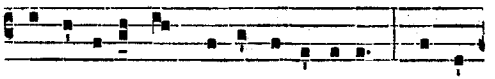


SUB tú-um praesí-di-um confú-

To thy protection do we fly, O holy Virgin, God's Mother: our petitions do not despise in our times



gimus, * sáncta Dé-i Génitrix : nóstras depre-ca-ti-ónes ne

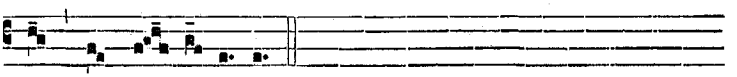


of need: but from all dangers deliver us always, O Virgin glorious and blessed.

despí-ci- as in ne-cessi-tá-tibus : sed a



per-í-cu-lis cúnctis líbe-ra nos semper, Vírgo glo-ri-ó-



sa et be- ne-dícta.

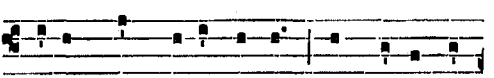
Te gestientem gaudiis. *Hymn of the Rosary, p.* 1484.

## Virgo, Dei Genitrix. *

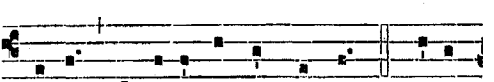
II



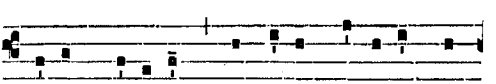
V Irgo, Dé- i Génitrix, * quem



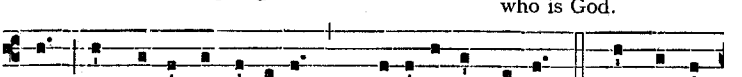
tótus non cápit órbis : In tú- a se



cláusit víscе-ra fáctus hómo. 2. Véra



fídes Géni-ti [1] purgávit crímina mún-



di, Et tí-bi virgí-ni-tas invi-o-láta mánet. 3. Te mátrem

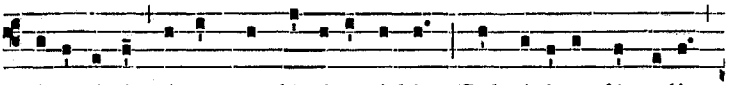
1. Virgin Mother of God, he whom the whole world cannot contain, was enclosed in thy womb, and was made man.

2. True faith in the Son has purified the crimes of the world, and thy virginity remains intact.

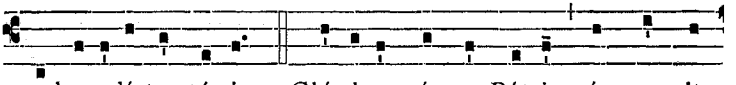
3. Thee, the Mother of Divine Love, the universe doth proclaim as its succour; Come then to the help of thy servants, O blessed Mother.

4. May immense glory be to the Father, likewise to the Son, and to the Holy Ghost, who is God.

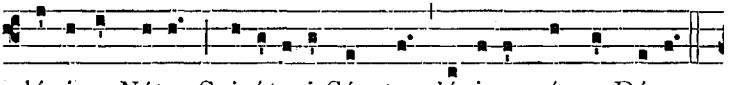
[1] *The original text is :* Vera fide Génitus.



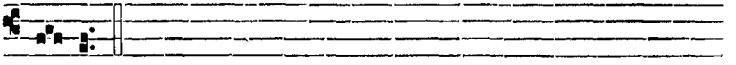
pi- e-tá-tis, ópem te clámitat órbis : Subvéni-as fámu-lis,



o benedícta, tú- is. 4. Gló-ri-a mágna Pátri, cómpar sit



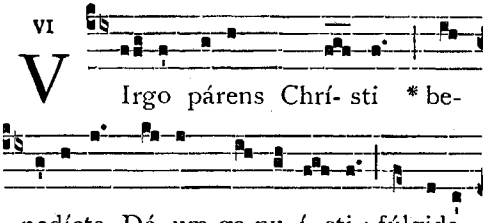
gló-ri- a Náto, Spi-rí-tu-i Sáncto, gló-ri- a mágna Dé-o.



Amen.

## Virgo parens Christi. *

VI
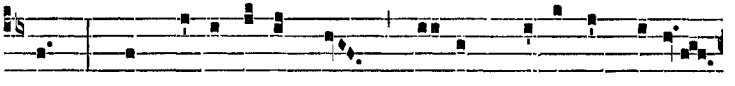


V Irgo párens Chrí- sti * be-

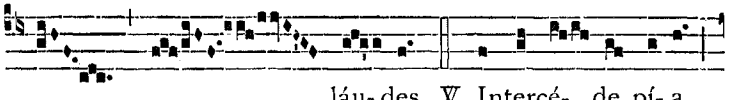
nedícta, Dé- um ge-nu- í- sti : fúlgida

stélla máris, nos pró-tege, nos tu-e- á-

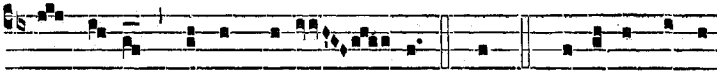
Virgin, blest Mother of Christ; thou, by whom God was born to us; dazzling star of the sea; protect us, defend us; * Let the heavenly choirs sing thy praises; Virgin Mary, intercede for us in thy maternal goodness. * Let the... Glory to the Father, and to the Son, and to the Holy Ghost. Let the...



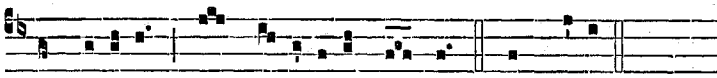
ris : * Dum tí-bi so-lémnes cántant caéli ágmina



láu- des. ℣. Intercé- de pí- a

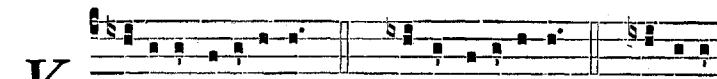


pro nó-bis, Vírgo Ma-rí- a. * Dum. Gló-ri- a Pátri,

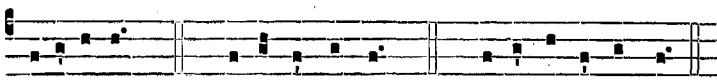


et Fí-li- o, et Spi-rí-tu-i Sáncto. * Dum tí-bi.

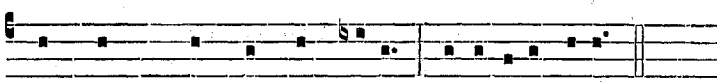
## Litany of Loreto I. *



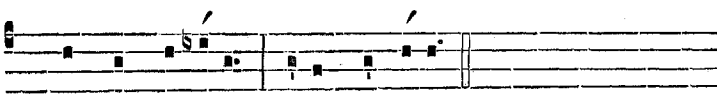
K Yri- e, e-lé-i-son. *ij.* Chríste, e-lé- i-son. *ij.* Ký-ri- e,



e-lé- i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*



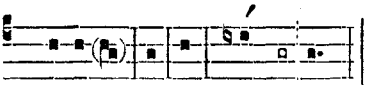
Pá- ter de caé- lis, Dé-us, mi-se-rére nóbis.
Fíli Redémptor mún-di, Dé-us, mi-se-rére nóbis.
Spí- ri- tus Sáncte, Dé-us, mi-se-rére nóbis.
Sán-cta Trínitas, ú- nus Dé-us, mi-se-rére nóbis.



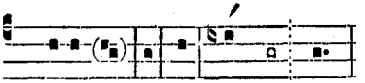
I. Sáncta Ma-rí- a, óra pro nóbis.

---

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.
I. Holy Mary, pray for us.



2. Sáncta Dé- i Gé- ni-trix,
3. Sáncta Vír- go vír- gi-num,
4. Má- ter Chrí- sti,
5. Máter divíi- nae grá- ti-ae,
6. Má- ter pu-rís- si-ma,
7. Má- ter ca- stís-si-ma,
8. Máter invi- o- lá- ta,
9. Máter inte- me-rá- ta,
10. Má- ter a- má-bi-lis,
11. Máter ad- mi-rá- bi-lis,
12. Máter bóni consí- li-i,
13. Máter Cre- a- tó- ris,
14. Máter Sal- va-tó- ris,
15. Vírgo pru- dentís- si-ma,
16. Vírgo ve- ne-rán- da,
17. Vírgo prae-di- cán- da,
18. Vír- go pót- ens,
19. Vír- go clé- mens,
20. Vír- go fi- dé- lis,
21. Spécu- lum ju- sti- ti-ae,
22. Sédes sa- pi- én- ti-ae,
23. Cáusa nóstrae lae-tí- ti-ae,
24. Vas spi-ri- tu-á- le,
25. Vas ho- no-rá- bi-le,



26. Vas insígne de-vo- ti- ó- nis,
27. Ró- sa mýsti- ca,
28. Túr- ris Da-ví-di- ca,
29. Túr- ris e- búrne- a,
30. Dó- mus áu-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. Refúgium pec-ca- tó- rum,
36. Consolátrix af- fli- ctó- rum,
37. Auxílium Christi- a- nó- rum,
38. Regína An-ge- ló- rum,
39. Regína Pa-tri- ar- chá- rum,
40. Regína Pro-phe-tá- rum,
41. Regína A-po- sto-ló- rum,
42. Re- gí- na Márty- rum,
43. Regína Confes- só- rum,

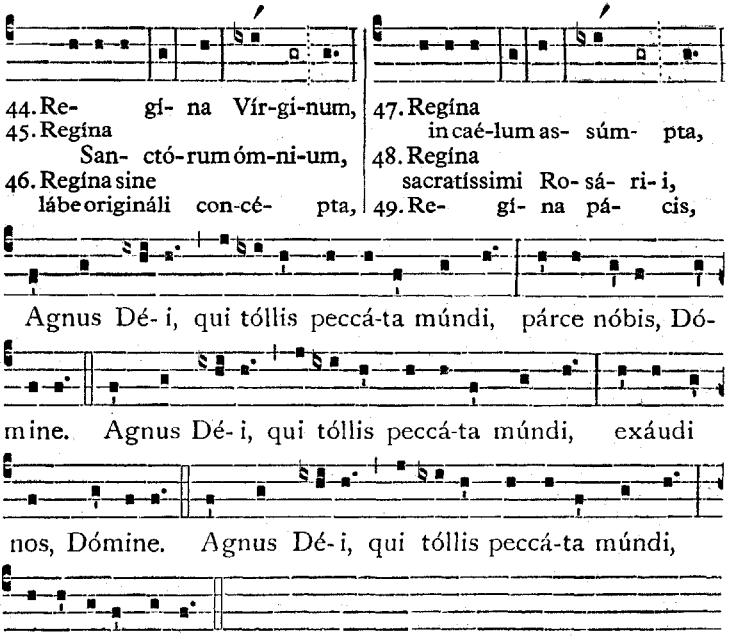
---

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,

pray for us.

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.




℣. Ora pro nóbis, sáncta Déi Génitrix.
℟. Ut digni efficiámur promissiónibus Christi.

℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

Orémus.

Let us pray.

COncéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére : † et, gloriósa beátae Maríae semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. ℟. Amen.

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. ℟. 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,

pray for us.

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.

*During Advent:*

℣. Angelus Dómini nuntiávit Maríae.
℟. Et concépit de Spíritu Sáncto.

Orémus.

DEus, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti : † praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, * ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

℣. The Angel of the Lord declared unto Mary.
℟. 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. ℟. Amen.

*In Christmastide:*

℣. Post pártum, Vírgo, inviolāta permansísti.
℟. Déi Génitrix, intercéde pro nóbis.

Orémus.

DEus, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum.
℟. Amen.

℣. After childbirth thou didst remain a most pure virgin.
℟. 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.
℟. Amen.

*In Paschal Time:*

℣. Gáude et laetáre, Vírgo María, allelúia.
℟. Quia surréxit Dóminus vere, allelúia.

Orémus.

DEus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es : † praesta, quaésumus; ut per ejus Genitrícem Vírginem Maríam * perpétuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. 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.
℟. Amen.

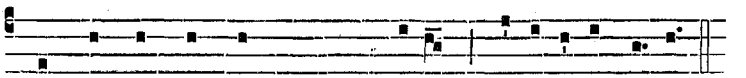
## Another Chant *



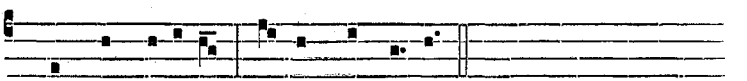
K Yri- e, e-lé- i-son. *ij.* Chríste, e-lé- i-son. *ij.* Ký-ri-e,



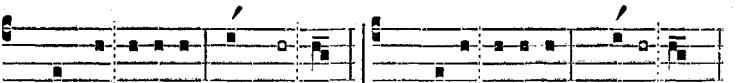
e-lé- i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*



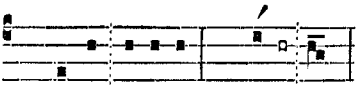
Pá- ter de caé- lis, Dé- us, mi-se-ré-re nó-bis.
Fí- li Red- émptor múndi, Dé- us, mi-se-ré-re nó-bis.
Spí- ri- tus Sáncte, Dé- us, mi-se-ré-re nó-bis.
Sáncta Trí- ni- tas, únus Dé- us, mi-se-ré-re nó-bis.



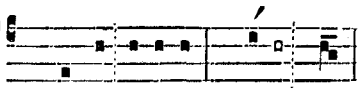
1. Sáncta Marí- a, ó- ra pro nó-bis.



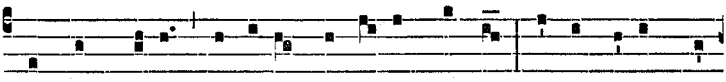
| | | |
|---|---|---|
| 2. Sáncta Déi | Gé- | ni-trix, |
| 3. Sáncta Vírgo | vír- | gi-num, |
| 4. Má-ter | Chrí- | sti, |
| 5. Má-ter divínae | grá- | ti-ae, |
| 6. Má-ter pu- | rís- | si-ma, |
| 7. Má-ter ca- | stís- | si-ma, |
| 8. Má-ter invio- | lá- | ta, |
| 9. Má-ter inteme- | rá- | ta, |
| 10. Má-ter a- | má- | bi-lis, |
| 11. Má-ter admi- | rá- | bi-lis, |
| 12. Má-ter bóni consí- | | li-i, |
| 13. Má-ter Crea- | tó- | ris, |
| 14. Má-ter Salva- | tó- | ris, |
| 15. Vír-go pruden- | tís- | si-ma, |
| 16. Vír-go vene- | rán- | da, |
| 17. Vír-go praedi- | cán- | da, |
| 18. Vír-go | pót- | ens, |
| 19. Vír-go | clé- | mens, |
| 20. Vír-go fi- | dé- | lis, |
| 21. Spéculum ju- | stí- | ti-ae, |
| 22. Sédes sapi- | én- | ti-ae, |
| 23. Cáusa nóstrae lae- | tí- | ti-ae, |
| 24. Vas spiritu- | á- | le, |
| 25. Vas hono- | rá- | bi-le, |
| 26. Vas insígne devo- | ti- | ó-nis, |
| 27. Ró-sa | mý- | stica, |
| 28. Túr-ris Da- | ví- | di-ca, |
| 29. Túr-ris e- | búrne- | a, |
| 30. Dómus | áu- | re-a, |
| 31. Foé-de-ris | ár- | ca, |
| 32. Já-nu-a | caé- | li, |
| 33. Stélla matu- | tí- | na, |
| 34. Sá-lus infir- | mó- | rum, |
| 35. Re-fú-gium peccató- | | rum, |
| 36. Conso-látrix affli- | cto- | rum, |
| 37. Au-xí-lium Chri- | stia- | nó- rum, |
| 38. Re-gí-na Ange- | ló- | rum, |



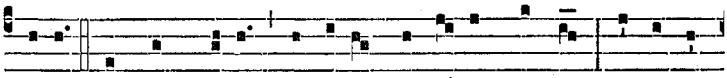
39. Re-gí-na Patriar- chá- rum,
40. Re-gí-na Prophe- tá- rum,
41. Re-gí-na Aposto- ló- rum,
42. Re-gí-na Márty-rum,
43. Re-gí-na Confes- só- rum,
44. Re-gí-na Vírgi- num,
45. Re-gí-na Sanctó- rum óm-ni-um,



46. Re- gí-na sine lá- be originá li con- cé- pta,
47. Re-gí-na in caélum as-súm- pta,
48. Re-gí-na sacra- tís-si-mi Ro- sá- ri- i,
49. Re-gí-na pá- cis,



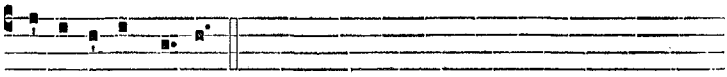
Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-



mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi



nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta múndi,



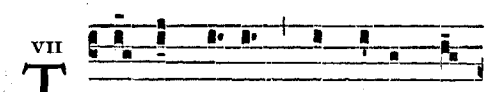
mi-se-ré-re nó- bis.

# IV. For the Pope, the Bishop and Peace.

## FOR THE POPE.

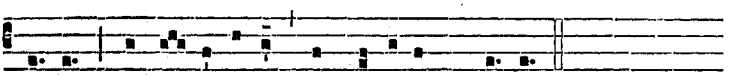
### Tu es Petrus.

VII



That thou art Peter, and upon this rock I will build my Church.

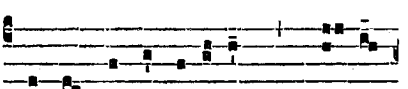
T U es Pétrus, * et super hanc



pétram aedi- fi-cábo Eccle-si- am mé- am.

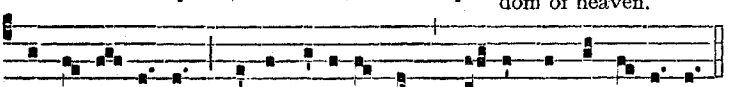
### Tu es Pastor ovium.

I



Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.

T U es pástor óvi- um, * Prínceps

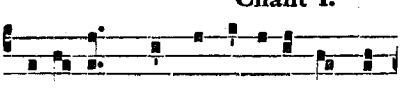


Aposto- ló-rum : tí-bi tráditae sunt clá-ves régni caeló-rum.

### Oremus pro Pontifice. *

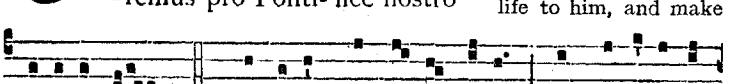
**Chant I.**

℣. I

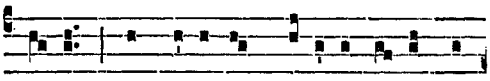


Let us pray for our Pontiff Pius... ℟. May the Lord preserve him, and give life to him, and make

O -rémus pro Pontí- fice nóstro

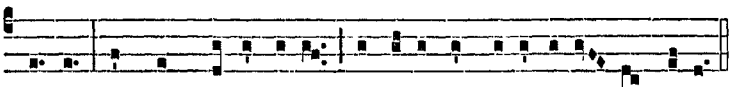


Pí- o. ℟. Dóminus consérvet é- um, et vi-ví-fi-cet
Le-ó-ne.
Benedícto.



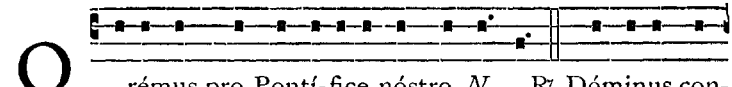
him blessed on earth, and not betray him to the will of his enemies.

é- um, et be-á-tum fáci- at é- um in

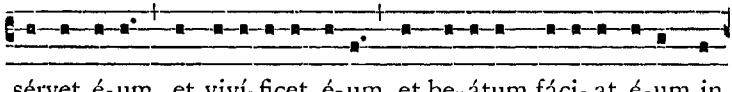


térra, et non trádat é-um in ánimam inimi-có- rum é-jus.

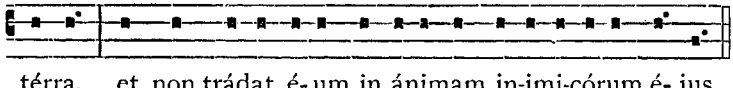
**Chant II.**



O -rémus pro Pontí-fice nóstro *N.* ℟. Dóminus con-

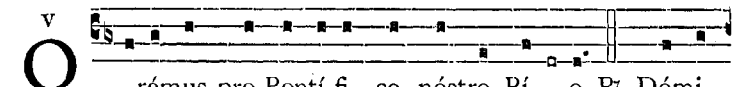


sérvet é-um, et viví-ficet é-um, et be-átum fáci- at é-um in

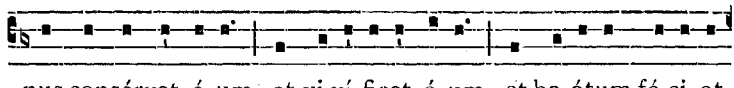


térra, et non trádat é-um in ánimam in-imi-córum é- jus.

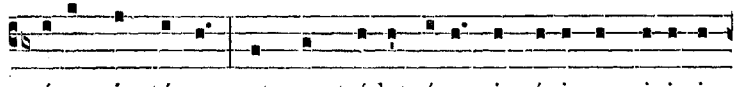
**Chant III.** *(For Christmastide).*



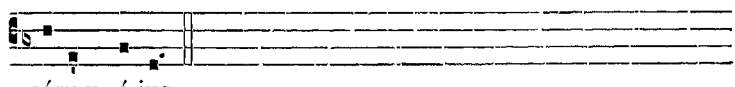
V O -rémus pro Pontí-fi- ce nóstro Pí- o. ℟. Dómi-
nóstro Le- ó- ne.
nóstro Be- ne- dí- cto.



nus consérvet é-um, et vi-ví-ficet é-um, et be-átum fá-ci-at
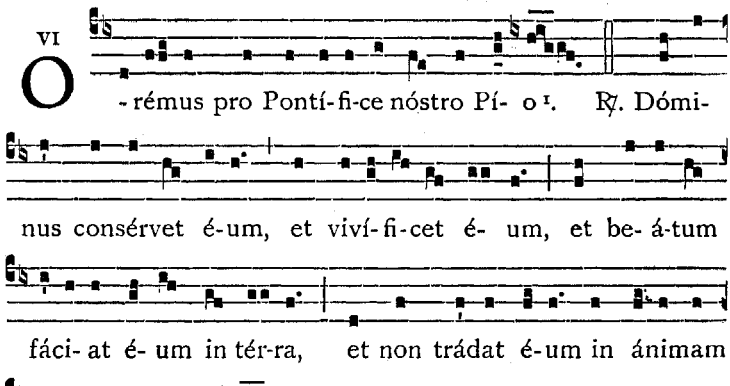


é-um in térra, et non trádat é-um in ánimam inimi-



córum é-jus.

## Chant IV. *(For Eastertide).*

VI




℣. Fíat mánus túa super vírum déxterae túae.
℟. Et super fílium hóminis quem confirmásti tíbi.

℣. May thy hand be stretched forth over the man of thy right hand.
℟. And over the son of man, whom thou hast strengthened.

*or :*

℣. Tu es Pétrus.
℟. Et super hanc pétram aedificábo Ecclésiam méam.

℣. Thou art Peter.
℟. And upon this rock I will build my Church.

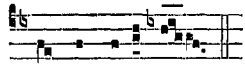
Orémus.

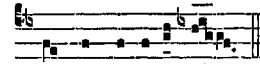
DEus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiae tuae praeésse voluísti, propítius réspice : † da ei, quaésumus, verbo et exémplo, quibus praeest, proficere; * ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

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. ℟. Amen.

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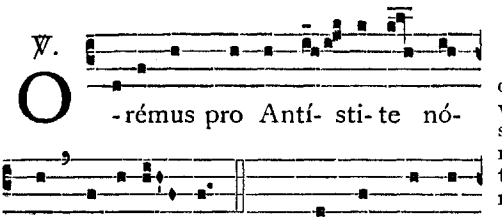
[1] 
nóstro Le-ó-ne.


nóstro Benedícto.

## FOR THE BISHOP.

### Oremus pro Antistite. *

℣.




Let us pray for our Bishop *N.* ℟. That, with the help of thy strength, O Lord, he may feed his flock, in the sublimity of thy name.

℣. Sálvum fac sérvum túum.
℟. Déus méus sperántem in te.

℣. Save thy servant.
℟. Who hopes in thee, O my God.

Orémus.

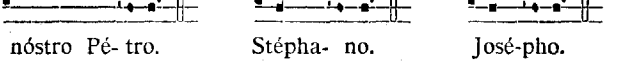
DEus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiae *N.* praeésse voluísti, propítius réspice : † da ei, quaésumus, verbo et exémplo, quibus praeest, proficere; * ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Christum Dóminum nostrum.
℟. Amen.

Let us pray.

OGod, 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... ℟. Amen.

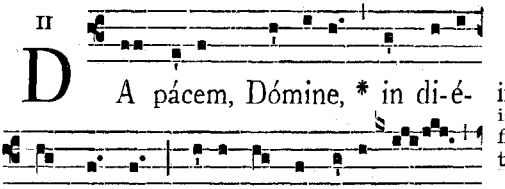
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[1]



# 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.

℣. Fiat pax in virtúte túa.

℟. Et abundántia in túrribus túis.

℣. May peace reign upon thy ramparts.

℟. And abundance in thy towers.

Orémus.

DEus, a quo sancta desidéria, recta consília, et justa sunt ópera : † da servis tuis illam, quam mundus dare non potest, pacem; * ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Christum Dóminum nostrum.

℟. Amen.

Let us pray.

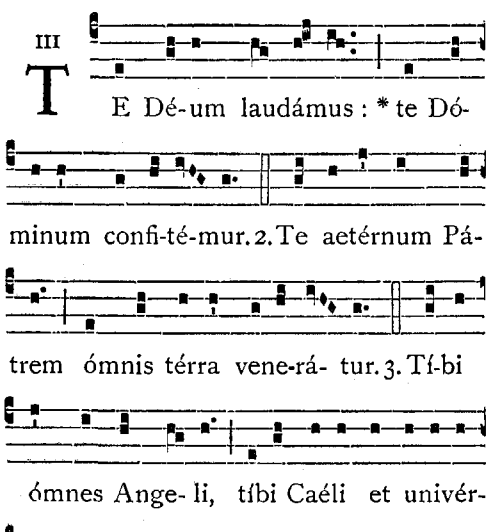
O God, from whom come all holy desires, all right resolves and all good deeds: do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us our fear of enemies, and grant that, protected by thee, our time may be a time of quiet. Through Christ our Lord. ℟. 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.

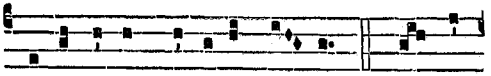
2. Thee, the Father everlasting, all the earth doth worship.

3. To thee all the Angels, to thee the Heavens, and all the Powers,

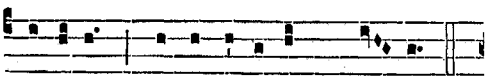
4. To thee the Cherubim and Seraphim cry out without ceasing:

5. Holy, Holy, Holy, Lord God of Hosts.

8. Full are the heavens and the earth of the majesty of thy glory.



ma-jestá-tis gló-ri-ae tú- ae. 9. Te glo-



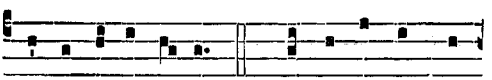
ri- ósus Aposto-ló-rum chó- rus :



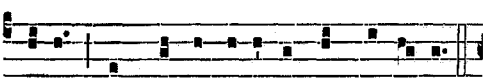
10. Te Prophe-tárum laudábi-lis núme-



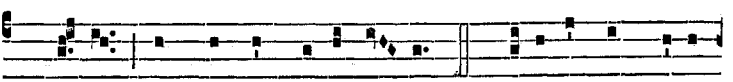
rus : 11. Te Mártyrum candidá-tus



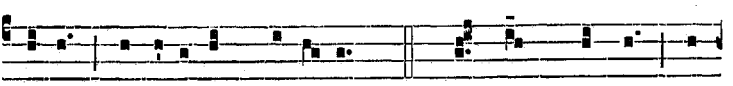
láudat exérci- tus. 12. Te per órbem ter-



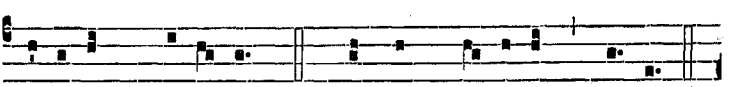
rárum sáncta confi-té-tur Eccié-si- a :



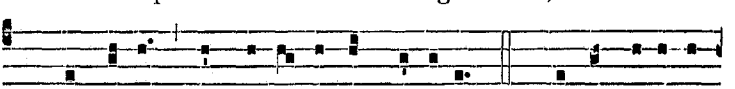
13. Pátrem imménsae ma-jestá- tis : 14. Vene-rándum tú-um



vé-rum, et úni-cum Fí- li- um : 15. Sánctum quóque Pa-



rácli-tum Spí-ri- tum. 16. Tu Rex gló- ri-ae, Chrí-ste.



17. Tu Pátris sempi-térnus es Fí- li- us. 18. Tu ad libe-rán-

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,

13. The Father of incomprehensible majesty,

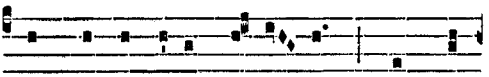
14. Thine adorable, true, and only Son,

15. And the Holy Ghost the Paraclete.

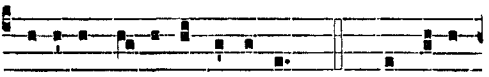
16. Thou, O Christ, art the King of glory.

17. Thou art the everlasting Son of the Father.
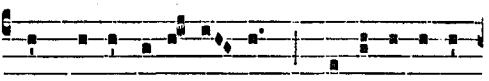
18. Thou, having taken upon thee to



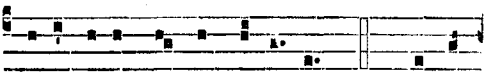
dum susceptúrus hómi- nem, non hor-



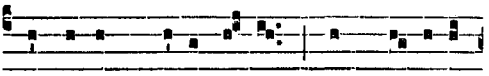
ru-ísti Vírgi-nis ú-te-rum. 19. Tu devíc-



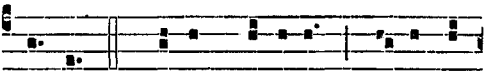
to mórtis acú-le- o, ape-ru- ísti



credéntibus régna caeló-rum. 20. Tu ad

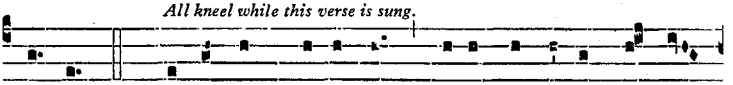


déxte-ram Dé- i sé-des, in gló- ri- a

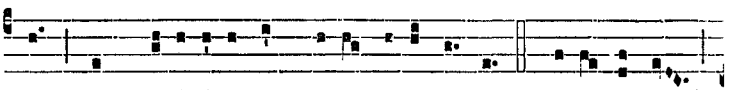


Pá-tris. 21. Júdex créde-ris ésse ven-

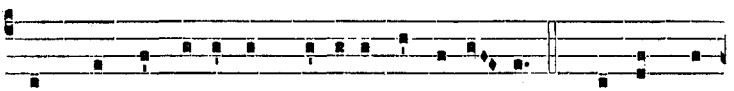
*All kneel while this verse is sung.*
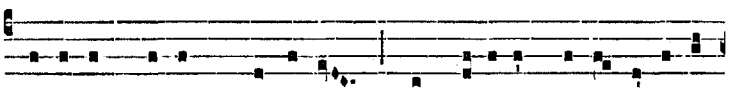


tú-rus. 22. Te ergo quaésumus, tú-is fámu-lis súbve-



ni, quos pre-ti-óso Sánguine redemí-sti. 23. Ætérna fac



cum Sánctis tú- is in gló-ri- a nume-rá- ri. 24. Sálvum fac



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.

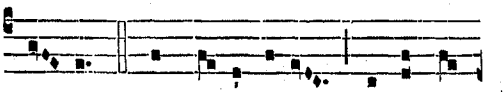
20. Thou sittest at the right hand of God, in the glory of the Father.

21. Thou we believe art the Judge to come.

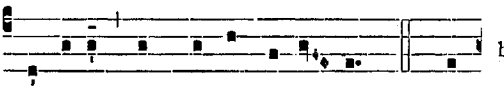
22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

23. Make them to be numbered with thy Saints in glory everlasting.

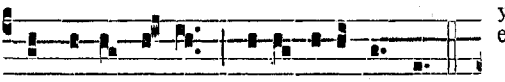
24. O Lord, save thy people, and bless thine inheritance,



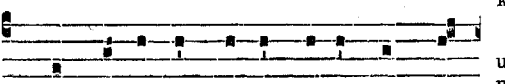
tú- ae. 25. Et ré-ge é-os, et extól-



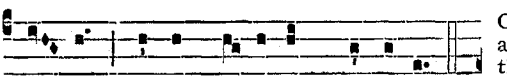
le íllos usque in aetér-num. 26. Per



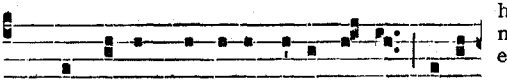
síngu-los dí- es, bene-dí-cimus te.



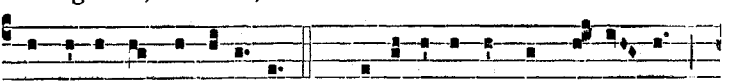
27. Et laudámus nómen tú-um in saé-



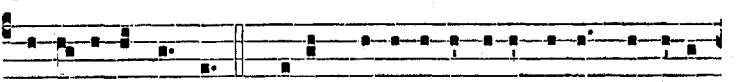
cu- lum, et in saécu-lum saécu-li.



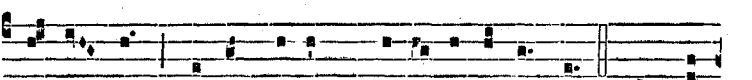
28. Digná-re, Dómine, dí- e í-sto sine



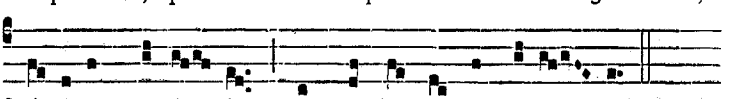
peccá-to nos custodí-re. 29. Mi-se-ré-re nóstri, Dómi- ne,



mi-se-ré-re nóstri. 30. Fí- at mi-se-ri-córdi- a tú- a, Dómine,



su-per nos, quemádmodum spe-rá- vimus in te. 31. In te,



Dómine, spe-rá- vi : non confúndar in aetér- num.

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.

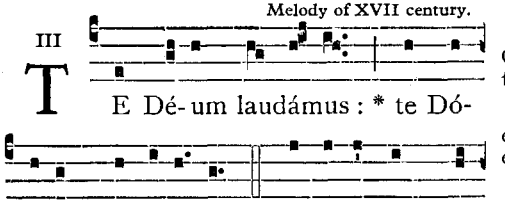
30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.

31. In thee, O Lord, have I hoped : let me not be confounded for ever.

# Te Deum laudamus. II.

## Simple Tone.

Melody of XVII century.




We praise thee as God; we acknowledge thee to be the Lord.

2. Thee, the Father everlasting, all the earth doth worship.
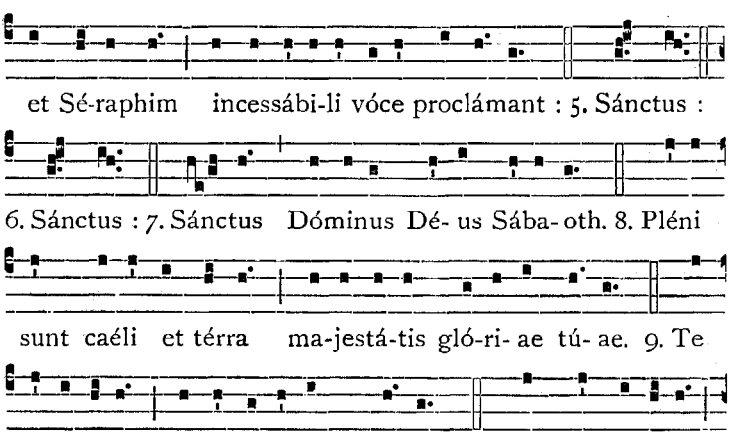
3. To thee all the Angels, to thee the Heavens, and all the powers,

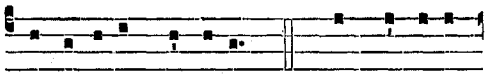
4. To thee the Cherubim and Seraphim cry out without ceasing;

5. Holy, Holy, Holy, Lord God of hosts.

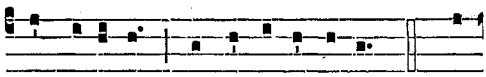
8. Full are the heavens and the earth of the majesty of thy glory.

9. Thee the glorious choir of the Apostles,
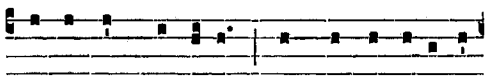




laudábi-lis númerus : 11. Te Mártyrum



candidá-tus láudat exérci-tus. 12. Te



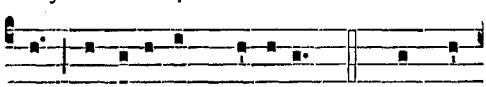
per órbem terrárum sáncta confi-té-tur



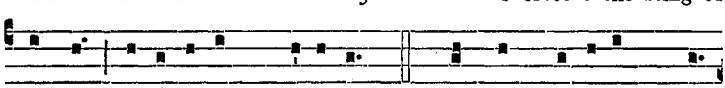
Eccle-si- a : 13. Pátrem imménsae



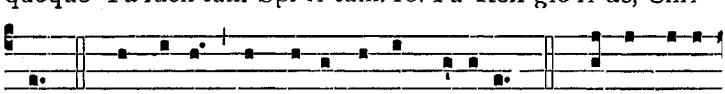
ma-jestá-tis: 14. Venerándum tú-um vé-



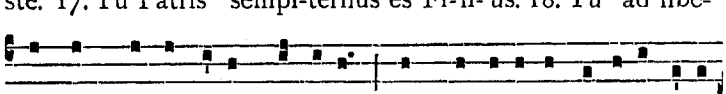
rum et úni-cum Fí- li- um : 15. Sánctum



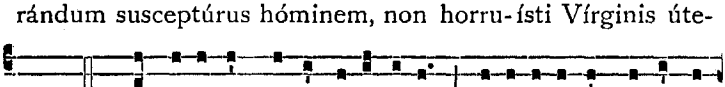
quóque Pa-rácli-tum Spí-ri-tum. 16. Tu Rex gló-ri-ae, Chrí-



ste. 17. Tu Pátris sempi-térnus es Fí-li- us. 18. Tu ad libe-



rándum susceptúrus hóminem, non horru-ísti Vírginis úte-



rum. 19. Tu devícto mórtis acú-le-o, aperu-ísti credénti-

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.

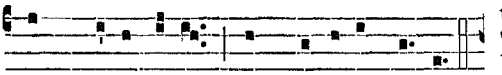
17. Thou art the everlasting Son of the Father.

18. Thou, having taken upon thee to deliver man, didst not disdain the Virgin's womb.

19. Thou, having overcome the sting of



bus régna caeló-rum. 20. Tu ad déxte-

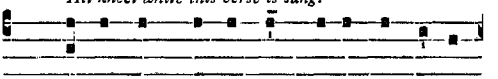


ram Dé-i sédes, in gló-ri-a Pátris.

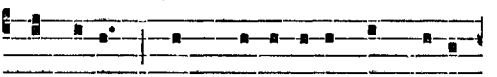


21. Júdex créde-ris ésse ventú-rus.

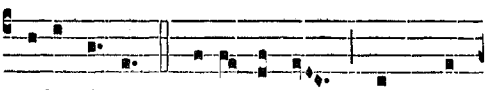
*All kneel while this verse is sung.*



22. Te ergo quaésumus, tú-is fámu-lis



súbveni, quos pre-ti-óso Sánguine



redemí-sti. 23. Ætérna fac cum Sán-

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.

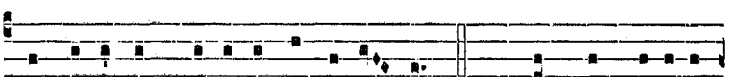
22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

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.

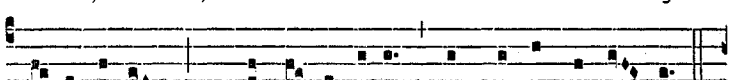
26. Day by day, we bless thee,



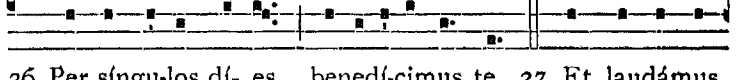
ctis tú-is in gló-ri-a nume-rá-ri. 24. Sálvum fac pópulum



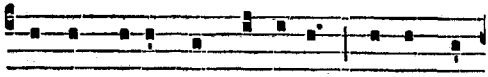
tú-um, Dómine, et bénedic here-di-tá-ti tú-ae. 25. Et



ré-ge é-os, et extól-le íllos usque in aetér-num.



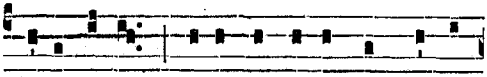
26. Per síngu-los dí-es, benedí-cimus te. 27. Et laudámus



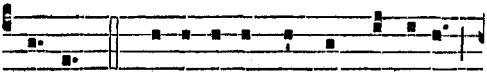
nómen tú-um in saécu-lum, et in saé-



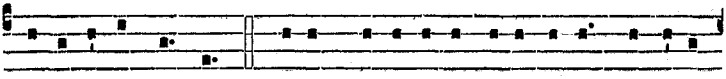
cu-lum saécu-li. 28. Dignáre, Dómine,



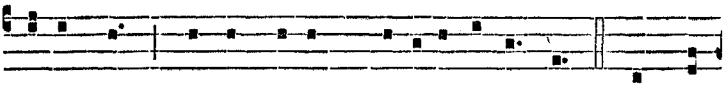
dí- e ísto, sine peccá-to nos custo-



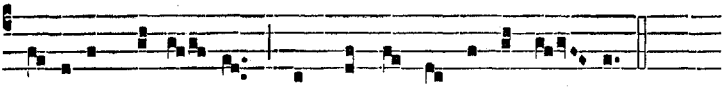
dí- re. 29. Mi-se-ré-re nóstri, Dómine,



mi-se-ré-re nóstri. 30. Fí- at mi-se-ri-córdi- a tú- a, Dómine,



super nos, quemádmodum spe-rávimus in te. 31. In te,



Dómine, spe-rá- vi : non confúndar in aetér- num.

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.

Te Deum Patrem. *Antiphon, p.* 789.

Magnificat. *Canticle of the B. V. M.*
*Simple Tones, p.* 212–217.
*Solemn Tones, p.* 218–223.

℣. Benedicámus Pátrem et Fílium cum Sáncto Spíritu [1].
℟. Laudémus et superexaltémus éum in saécula.

℣. Let us bless the Father, and the Son, with the Holy Ghost.
℟. Let us praise and magnify him for ever.

[1] *In Paschal Time,* Allelúia *is not added.*

℣. Benedíctus es, Dómine, in firmaménto caéli.

℟. Et laudábilis, et gloriósus, et superexaltátus in saécula.

℣. Dómine, exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised, and glorious, and exalted for ever.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

DEus, cujus misericórdiae non est número, et bonitátis infinítus est thesáurus : † piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; * ut qui peténtibus postuláta concédis, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.

℟. Amen.

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.

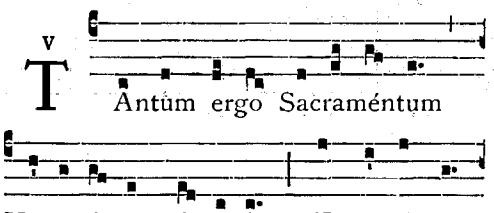
℟. Amen.

# VI. Before the Blessing.
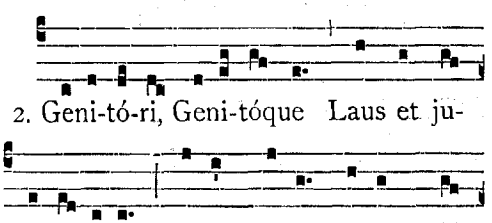
Tantum ergo I. *(Melody of Pange lingua), p.* 814.

Tantum ergo II. *(Italian Melody), p.* 804.

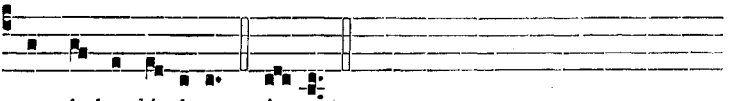
## Tantum ergo III.




1. Bowing then in adoration we this Sacrament revere : Ancient rites, a preparation For the new, now disappear : Faith's illuming 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.




℣. Pánem de caélo praestitísti éis. (Allelúia). [1]
℟. Omne delectaméntum in se habéntem. (Allelúia).

℣. Thou didst give them bread from heaven.
℟. Containing in itself all sweetness.

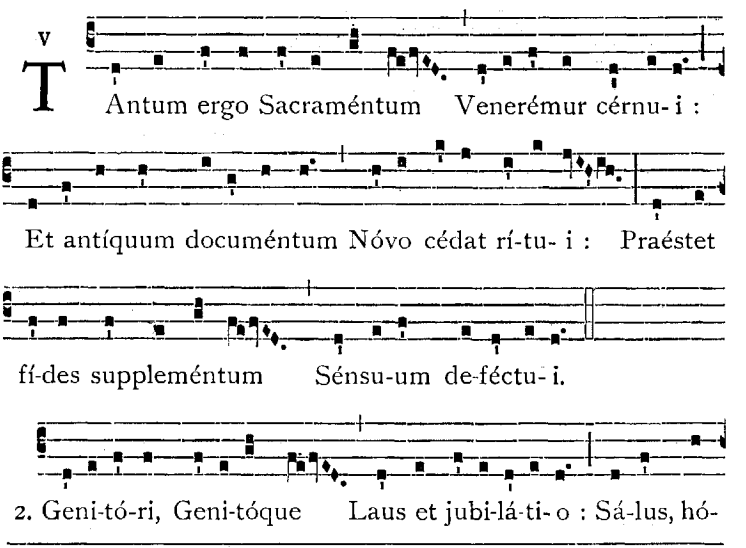
Orémus.

DEus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti : † tríbue, quaésúmus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; * ut redemptiónis tuae fructum in nobis júgiter sentiámus : Qui vivis et regnas in saécula saeculórum.
℟. Amen.

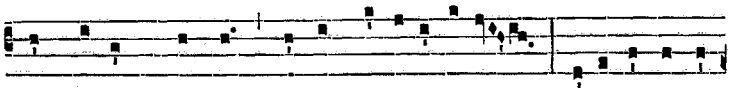
Let us pray.

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. ℟. Amen.

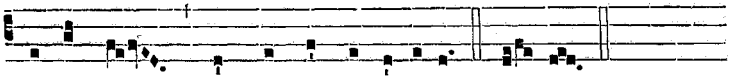
## Tantum ergo IV.*




[1] *Alleluia* is added only in Paschal Time.

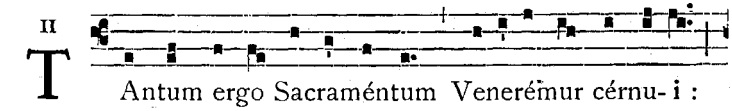


nor, vírtus quoque Sit et benedícti-o : Procedénti ab

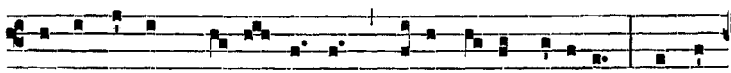


utróque Cómpar sit laudá-ti-o. A-men.
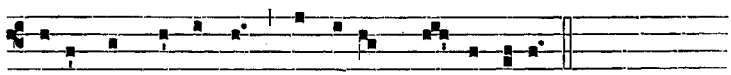
## Tantum ergo V. *



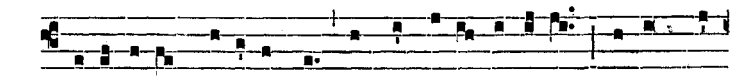
II T Antum ergo Sacraméntum Venerémur cérnu-i :



Et antíquum do-cu-méntum Nóvo cédat rí-tu-i : Praéstet



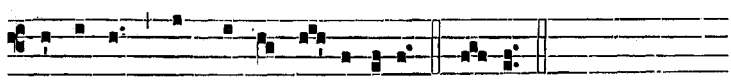
fídes suppleméntum Sénsu-um de- féctu-i.



2. Geni-tó-ri, Geni-tóque Laus et jubi- lá-ti-o, Sá-lus, hó-

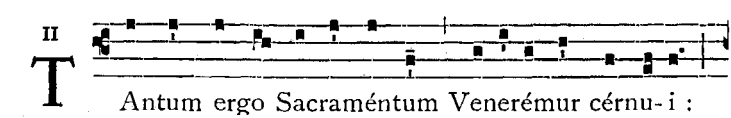


nor, vírtus quoque Sit et benedícti- o : Procedénti ab

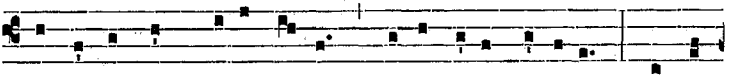


utróque Cómpar sit laudá-ti-o. Amen.

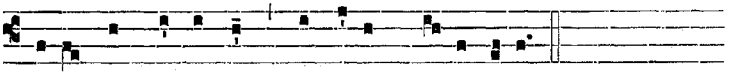
## Tantum ergo VI. *



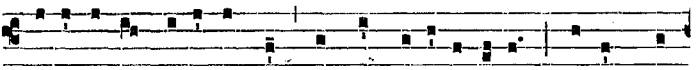
II T Antum ergo Sacraméntum Venerémur cérnu-i :



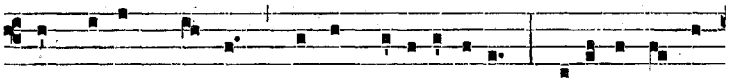
Et antíquum documéntum Nóvo cédat rí-tu-i : Praéstet



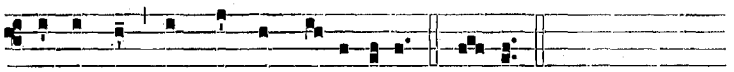
fídes suppleméntum Sénsu-um de-féctu- i.



2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti- o, Sá-lus, hó-

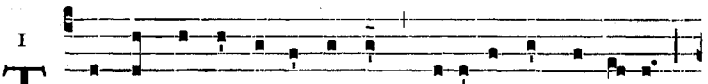


nor, vírtus quoque Sit et benedícti- o : Procedénti ab
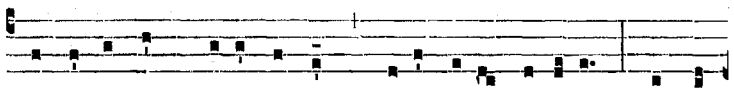


utróque Cómpar sit laudá-ti- o. Amen.

## Tantum ergo VII. *



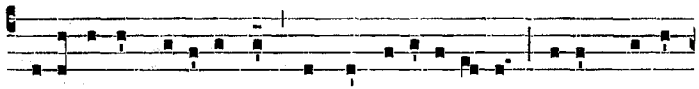
T Antum ergo Sacraméntum Vene-rémur cérnu- i :



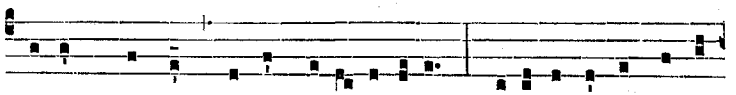
Et antíquum documéntum Nóvo cédat rí-tu- i : Praéstet
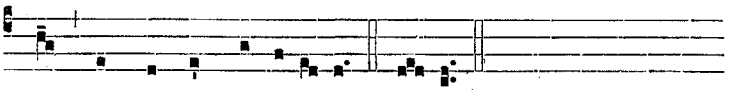


fídes suppleméntum Sénsu-um de-féctu- i.



2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti- o, Sálus, hónor,



vírtus quoque Sit et bene-dícti-o : Procedénti ab utró-



que Cómpar sit laudá-ti- o. Amen.

## Tantum ergo VIII.*

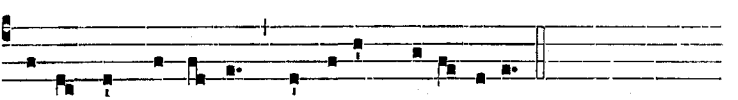
IV



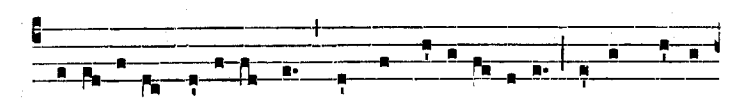
Antum ergo Sacraméntum Vene-rémur cérnu-i :



Et antíquum documén-tum Nóvo cédat rí- tu- i : Praéstet
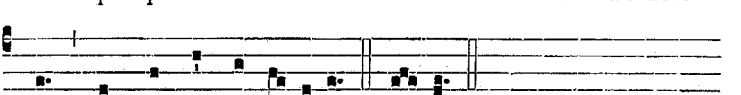


fí-des suppleméntum Sénsu-um de-féctu- i.



2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti-o, Sá-lus, hónor,



vírtus quo-que Sit et benedí-cti-o : Proce-dénti ab utró-

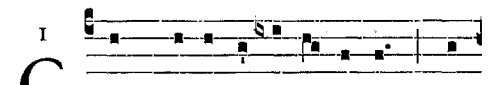


que Cómpar sit laudá-ti-o. Amen.

# VII. After the Blessing.

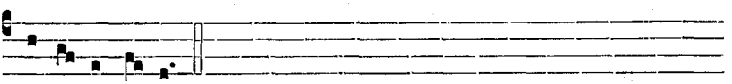
## Cor Jesu sacratissimum I.*

I



Most sacred Heart of Jesus, have mercy on us.

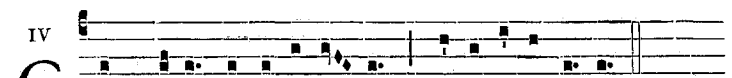
C OR Jé-su sacra-tís-simum, mi-



se-ré-re nó-bis. *(3 times).*

## Cor Jesu sacratissimum II.*

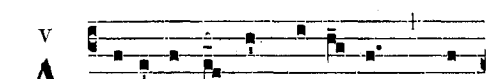
IV



C OR Jésu sacra-tíssi-mum, mi-se-ré-re nó-bis.*(3 times)*

## Adoremus in aeternum I.*

V

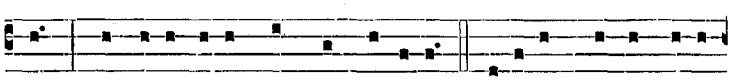


Let us adore for ever the Most Holy Sacrament. *Ps.* All ye nations, praise the Lord: all ye peoples, sing his glory. Because

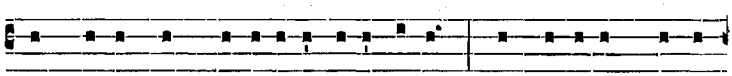
A D-o-rémus in aetérnum san-



ctíssimum Sacraméntum. *Ps.* Laudá-te Dóminum, ómnes gén-



tes: * laudáte é-um, ómnes pópu-li. Quóni-am confirmáta

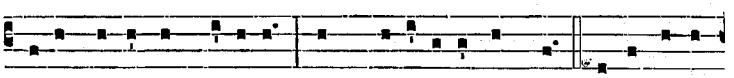


est super nos mi-se-ricórdi-a é-jus: * et vé-ri-tas Dómi-

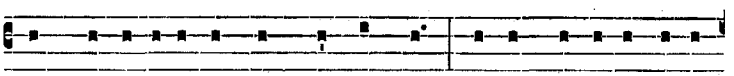


ni mánet in aetérnum. Adorémus. Gló-

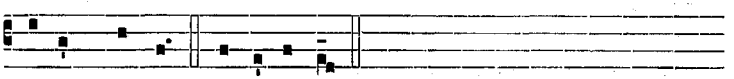
his merciful kindness is great towards us, and the truth of the Lord endureth for ever. Let us adore... Glory.



ri- a Pátri et Fí-li- o, * et Spi-rí-tu- i Sáncto. Sic-ut é-rat



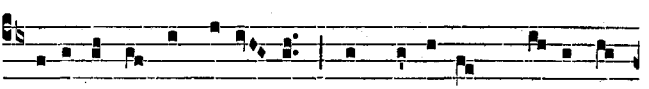
in princí-pi- o, et nunc, et semper : * et in saécu-la saecu-



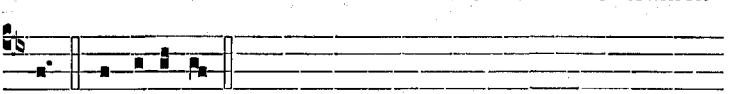
ló-rum. Amen. Ado-rémus.

## Adoremus in aeternum II.

VI



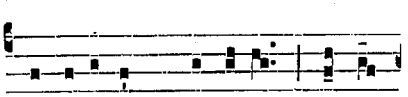
A D-o-rémus in aetér-num sanctíssimum Sacramén-



tum. Adorémus. *(3 times).*

## Benedicam Dominum. *

IV
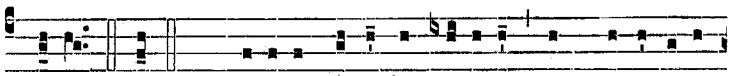


B Enedí-cam Dóminum * In óm-

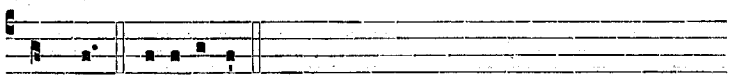
I will bless the Lord. * At all times. ℣. His praise shall be ever in my mouth.



ni témpore. Benedí-cam. ℣. Semper laus é-jus in óre



mé- o. * In. ℣. Gló-ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i

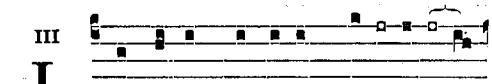


Sáncto. Benedí-cam.

Benedicta sit. *Antiphon, p.* 564.

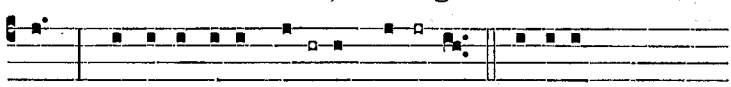
## Ps. 116. Laudate Dominum I. *

III



O praise the Lord, all ye nations: praise him, all ye people.

L Audá-te Dóminum, ómnes **gén**-



tes: * laudá-te é- um, ómnes **pó**pu-li. Quóni- am...

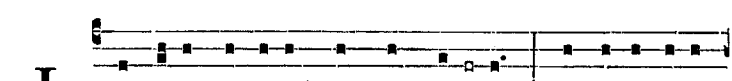
**Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.**

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

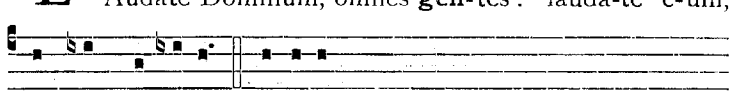
**Glória Pátri et Fílio * et Spirítui Sáncto.**

**Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.**

## Ps. 116. Laudate Dominum II. *



L Audáte Dóminum, ómnes **gén**- tes: * laudá-te é- um,



ómnes pó-pu-li. Quóni- am...

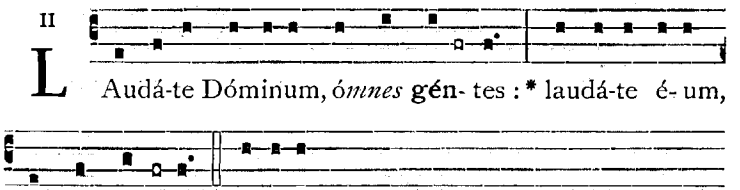
Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.

Glória Pátri, et Fílio, * et Spirítui Sáncto.

Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

## Ps. 116. Laudate Dominum III.

II



L Audá-te Dóminum, *ómnes* **gén**- tes : * laudá-te é- um,

*ómnes* **pó**pu-li. Quóni- am...

**Quóniam confirmáta est super nos misericórdi***a* **é**jus : * et véritas Dómini mánet *in aet***é**rnum.

Glória Pátri, *et* **Fí**lio, * et Spirí*tui* **Sán**cto.

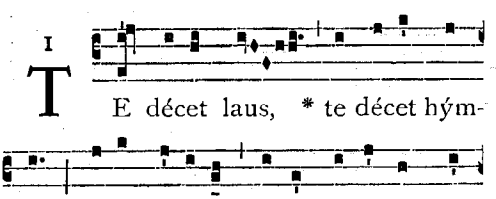
Sicut érat in princípio, et nunc, *et* **sém**per, * et in saécula saecu*lórum.* **A**men.

Ps. Laudate Dominum. *Other tones, p.* 1183-85.

Laudemus Dominum. *Antiphon, p.* 1464.

## Te decet laus I. *

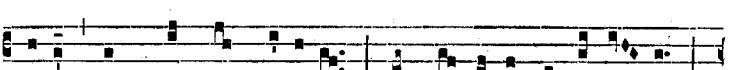
I



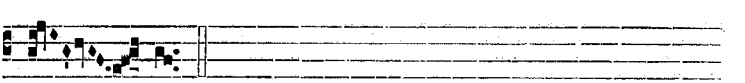
T E décet laus, * te décet hým-

Thee becometh praise, thee becometh a hymn, to thee be glory God the Father, and the Son with the Holy Ghost unto ages of ages. Amen.

nus, tí-bi glóri- a Dé o Pátri et Fí-



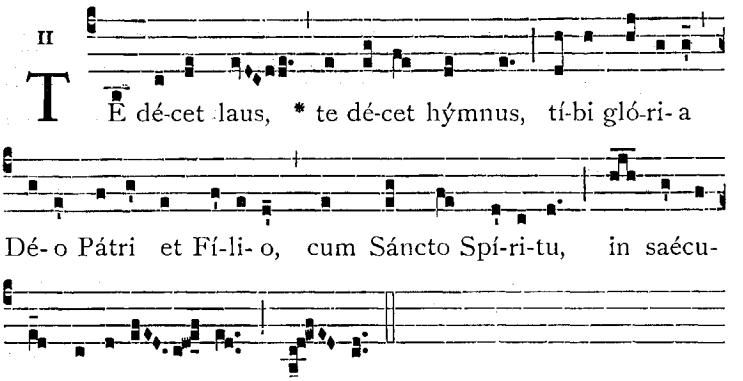
li- o, cum Sáncto Spí-ri-tu, in saécu-la saecu-ló- rum.



A- men.

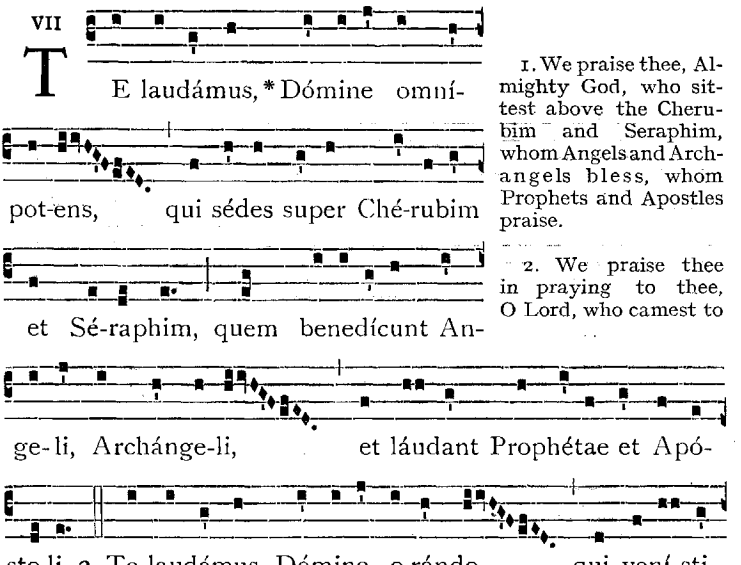
## Te decet laus II. *

II



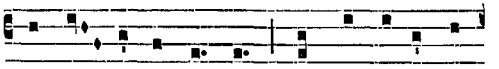

## Te laudamus.

VII



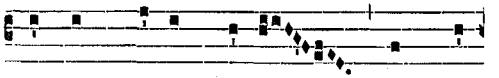

1. We praise thee, Almighty God, who sittest above the Cherubim and Seraphim, whom Angels and Archangels bless, whom Prophets and Apostles praise.

2. We praise thee in praying to thee, O Lord, who camest to



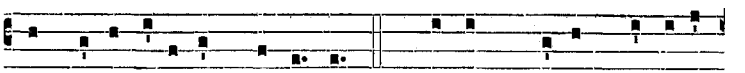
peccá- ta solvéndo : Te depre-cámur

pay the debt of our sins. We beseech thee, O great Redeemer, whom the Father sent as Pastor of his sheep.

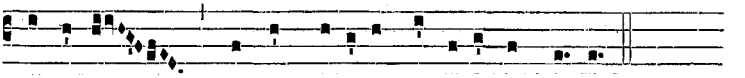


mágnum Redemptó-rem, quem Pá-

3. Thou art the Christ, Lord and Saviour, born of the Virgin Mary.



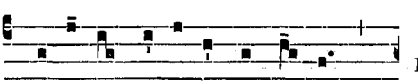
ter mí-sit óvi- um pastó-rem. 3. Tu es Chrístus Dóminus



Salvá-tor, qui de Ma-rí-a Vírgine es ná-tus.

## Venite, adoremus. *

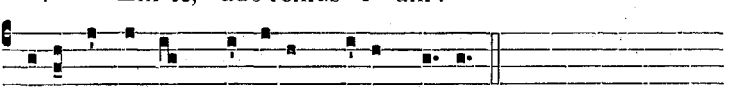
VIII



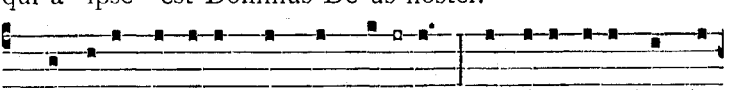
V

Ení-te, * ado-rémus é- um :

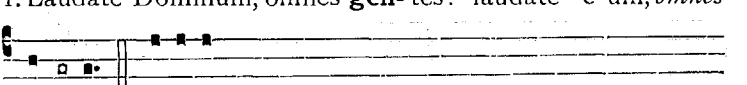
Come, let us adore him; for he is the Lord, our God.



qui-a ípse est Dóminus Dé-us nóster.



1. Laudáte Dóminum, ómnes **gén**- tes : * laudáte é-um, *ómnes*



pópu-li. Quóni- am...

**Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in aet*érnum.**

**Glória Pátri, et Fílio, * et Spirítui Sáncto.**

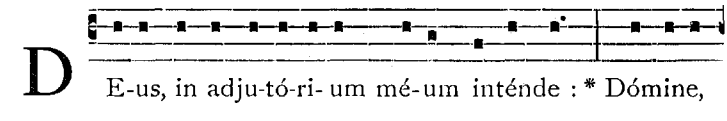
**Sicut érat in princípio, et nunc, et semper, * et in saécula saecu*lórum*. Amen.**

*The Antiphon is repeated.*

# Other tones for Psalms.

## Day of the Commemoration of the Faithful Departed.

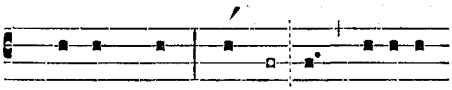
*At Compline, the Psalms are sung to the special Tone indicated on p.* 1550, *or to the Direct Tone, as follows :*



D E-us, in adju-tó-ri-um mé-um inténde : * Dómine,

ad adjuvándum me festína.

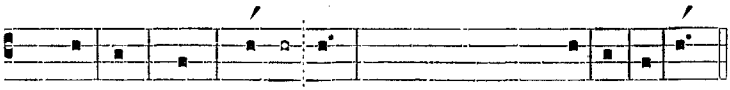
*Examples of the Flex :*



á-ni- mam mé- am. †
ma-gni- fi- cá- bi- mur.
sú- per me.
tribu-lán- ti- um me.
Is-ra- el.
in me.

*The flex may be replaced by a slight prolongation of the note on the dominant and a very slight pause.*
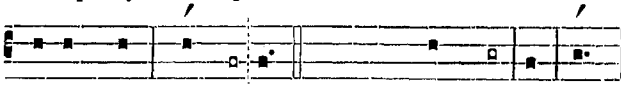
*Examples of the Mediant :*



á- ni- mam mé- am.
jú- di- cat pó-pu- los.
miseré- be- ris Sí- on.
Dé- us Is- ra- el.
ár- gu- as me. *or :*
nó- stra a nó-bis sunt.
spe- rá- vi in te.

miseré- be- ris Sí- on.
Dé- us Is- ra- el.
ár- gu- as me.
a nó-bis sunt.
spe- rá- vi in te.

*Examples of the Ending.*



ós- sa mé- a.
ús- que- quo.
in Sí- on.
et A- a- ron.
corrí-pi- as me. *or :*
lo- cú- ti sunt.
mé-um és tu.

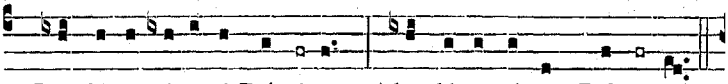
in Sí- on.
et A- a- ron.
corrí- pi- as me.
lo- cú- ti sunt.
méum es tu.

¶ *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 :*

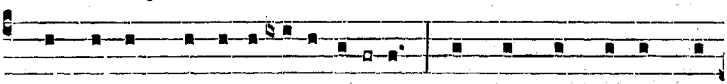
## Psalm 112. *Laudate pueri.*

### Peregrinus Tone. Another chant.

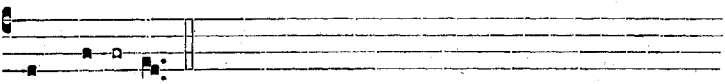
Mediant of 1 accent with 2 preparatory notes. Ending of 1 accent with 1 preparatory note.



1. Laudá-te, pú-*e-ri*, Dóminum : * laudá-te nó*men* Dómi-ni.



2. Sit nómen Dómi-ni *bene*-dí- ctum, * ex hoc nunc et usque



*in* saécu-lum. *And so for all the verses.*

3. A sólis órtu usque *ad occá*sum, * laudábile nó*men* **Dómini.**

4. Excélsus super ómnes *géntes* **Dóminus**, * et super caélos glória **éjus.**

5. Quis sicut Dóminus Déus nóster, qui in *áltis* **hábitat**, * et humília réspicit in caélo et *in* **térra**?

6. Súscitans a *térra* **ínopem**, * et de stércore é*rigens* **páuperem** :

7. Ut cóllocet éum *cum princí*pibus, * cum princípibus pópu*li* **súi.**

8. Qui habitáre fácit stéri*lem in* **dómo**, * mátrem filiórum *laetán*tem.

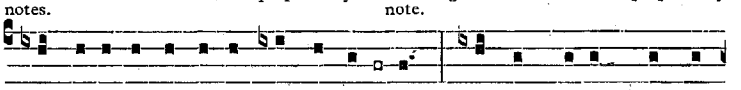
9. Glória P*átri, et* **Fílio**, * et Spirítu*i* **Sánc**to.

10. Sicut érat in princípio, et *nunc, et* **sémp**er, * et in saécula saeculó*rum.* **Amen.**

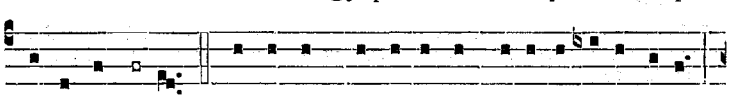
## Psalm 113. *In exitu.*

### 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-*lo* **bár**baro : 2. Fácta est Judaé-a sancti-fi-cá-*ti-o* **é**-jus :*



Isra-el po-té*stas* **é**-jus. *Flex :* palpábunt : †

3. Máre v*ídit, et* **fúg**it : * Jordánis convérsus est *re***trór**sum.

4. Móntes exsultavérunt *ut ar***íe**tes : * et cólles sicut *ágni* **óv**ium.

5. Quid est tíbi máre *quod fugí*sti ? * et tu Jordánis, quia convérsus es *re***trór**sum ?

6. Móntes exsultástis sic*ut ar***íe**tes, * et cólles sicut *ágni* **óv**ium ?

7. A fácie Dómini mó*ta est* **tér**ra, * a fácie Dé*i* **Já**cob :

8. Qui convértit pétram in stá*gna a***quár**um, * et rúpem in fóntes *a***quár**um.

9. Non nóbis, Dómi*ne, non* **nó**bis, * sed nómini túo *da* **glór**iam :

10. Super misericórdia túa et veri*táte* **tú**a : * nequándo dícant géntes : Ubi est Déus *e***ór**um ?

11. Déus autem nó*ster in* **caé**lo : * ómnia quaecúmque vólu*it,* **fé**cit.

12. Simulácra géntium argén*tum et* **áu**rum, * ópera mánu*um* **hó**minum.

13. Os hábent, et *non lo***quén**tur : * óculos hábent, et non *vi***dé**bunt.

14. Aures hábent, *et non* **áu**dient : * náres hábent, et non *o***do-rá**bunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non *ambu***lá**bunt : * non clamábunt in gútt*ure* **sú**o.

16. Símiles íllis fíant qui fá*ciunt* **é**a : * et ómnes qui confídunt *in* **é**is.

17. Dómus Israel sperá*vit in* **Dó**mino : * adjútor eórum et protéctor *e***ór**um est.

18. Dómus Aaron sperávit *in* **Dó**mino : * adjútor eórum et protéctor *e***ó**rum est.

19. Qui tíment Dóminum speravérunt *in* **Dó**mino : * adjútor eórum et protéctor *e***ó**rum est.

20. Dóminus mémor *fúit* **nó**stri : * et benedíxit **nó**bis.

21. Benedíxit dómui **Is**rael[1] : * benedíxit dómui **Aa**ron.

22. Benedíxit ómnibus qui *tíment* **Dó**minum, * pusíllis cum *ma***jó**ribus.

23. Adjíciat Dóminus **sú**per vos[2] : * super vos, et super fílios **vé**stros.

24. Benedícti *vos a* **Dó**mino, * qui fécit caélum *et* **tér**ram.

25. Caélum *caéli* **Dó**mino : * térram autem dédit fíliis **hó**minum.

26. Non mórtui laudábunt *te*, **Dó**mine : * neque ómnes qui descéndunt in *in***fér**num.

27. Sed nos qui vívimus, benedícimus **Dó**mino, * ex hoc nunc et usque *in* **saé**culum.

28. Glória Pátri, *et* **Fí**lio, * et Spirítui **Sán**cto.

29. Sicut érat in princípio, et *nunc, et* **sém**per, * et in saécula saeculórum. **A**men.
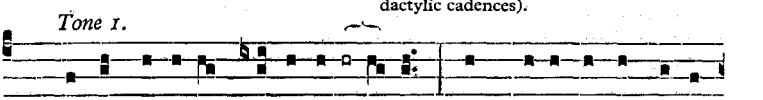
## Canticle of the Blessed Virgin Mary.

### Solemn Tone of 1st and 6th mode. Another chant.
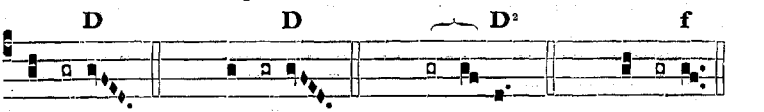
Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences) and of 1 preparatory syllable.

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).
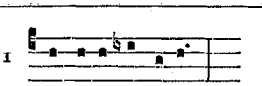
*Tone 1.*



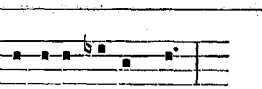
1. Magní- fi-cat * á-nima *mé- a*
2. Et exsultávit **spí**-ri-tus **mé**- us * in Dé- o sa-lu- *tá-ri*



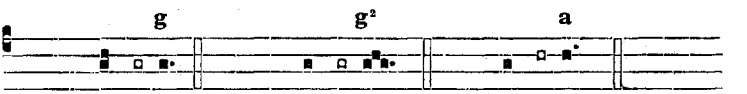

Dóminum. mé- o. *or :* { Dóminum. mé- o. *or :* { Dómi-num. mé- o. *or :* { Dóminum. mé- o.



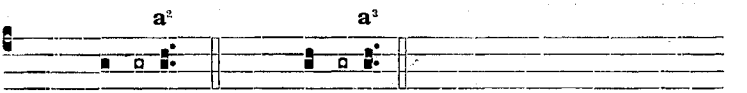

*or :* dómu-i Isra-el :




*or :* Dóminus super vos :

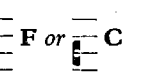



*or :* Dóminum. mé- o. *or :* Dóminum. mé- o. *or :* Dóminum. mé- o.




*or :* Dóminum. mé- o. *or :* Dóminum. mé- o. *And so for all the verses.*

*Tone 6. (For Ending* **C** *the* ♭ *is omitted).*






1. Magní- fi-cat * á-nima *mé- a*
2. Et exsultávit **spí**-ri-tus **mé**- us * in Dé- o sa-lu- *tá-ri*



Dóminum.
mé- o. *And so for all the verses.*

3. Quia respéxit humilitátem *ancíl*lae **súae** : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes.

4. Quia fécit *mihi* **mágna** qui **pótens** est * et sánctum *nómen* **éjus.**

5. Et misericórdia éjus a progénie **in** prog**éni**es : * timén*tibus* **éum.**

6. Fécit poténtiam *in* **brá**chio **súo** : * dispérsit supérbos ménte *córdis* **súi.**

7. Depósuit *pot***én**tes de **séde,** * et exal*távit* **hú**miles. (**D**² : **hú**miles).

8. Esuriéntes *im***plé**vit **bó**nis : * et dívites dimí*sit in***á**nes.

9. Suscépit Isra*el* **púerum súum,** * recordátus misericór*diae* **súae.**

10. Sicut locútus est *ad* **pá**tres **nó**stros, * Abraham et sémini *éjus in* **sae**cula. (**D**² : **saécula**).

11. Glór*ia* **Pá**tri, et **Fí**li**o,** * et Spíri*tui* **Sán**cto.

12. Sicut érat in princípio, *et* **núnc,** et **sém**per, * et in saécula saecu*lórum.* **Amen.**

# 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.

# NUMERICAL TABLE

## of the Psalms, that, in whole or in part, are included in this work.


1 Beatus vir, qui non abiit . . 2008
3 Domine, quid multiplicati . . 2011
4 Cum invocarem . . . . . 227
5 Verba mea . . . . . 1792
6 Domine, ne in furore tuo . . 1793
7 Domine, Deus meus . . . . 1795
8 Domine, Dominus noster . . 2015
12 Usquequo, Domine . . . . 2016
16 Exaudi, Domine . . . . . 2017
17 Diligam te . . . . . 2013
18 Caeli enarrant . . . . . 2000
20 Domine, in virtute tua . . . 2026
21 Deus, Deus meus, respice . . 613
22 Dominus regit me . . . . 561
23 Domini est terra . . . 509, 1811
26 Dominus illuminatio mea . . 2015
28 Afferte Domino . . . . . 2027
29 Exaltabo te . . . . . 2022
30 In te, Domine, speravi . . . 2006
32 Exsultate, justi . . . . . 2012
33 Benedicam Dominum . . . 2018
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64 Te decet hymnus . . . . . 1801
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85 Inclina, Domine . . . . . 2003
88 Misericordias Domini . . . 2024
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97 Cantate... quia mirabilia . . 2001
103 Benedic, anima mea . . 564, 2019
109 Dixit Dominus . . 112, 147-151
110 Confitebor... in consilio 113, 152-158
111 Beatus vir qui timet 114, 159-165
112 Laudate, pueri . . . . .
115, 166-170, 1807, 1825, 1993
113 In exitu Israël 116, 171-177, 1994
114 Dilexi quoniam . . . . . 1543
115 Credidi propter quod 178-182, 617
116 Laudate Dñum . . 183-186, 1988
117 Confitemini Domino . . . . 2009
118 Beati immaculati . . . . . 1808
119 Ad Dominum . . . . 618, 1544
120 Levavi oculos meos . . . . 1545
121 Laetatus sum . . . . . 186-191
122 Ad te levavi . . . . . 1550
125 In convertendo . . 191-192, 1821
126 Nisi Dominus . . . . . 193-195
127 Beati omnes . . . . . 196-197
129 De profundis . . 197, 1546, 1784
131 Memento, Domine . . . 198-200
133 Ecce nunc benedicite . . . 229
137 Confitebor... quoniam . 201, 1547
138 Domine, probasti me
202-206, 1033, 1822
139 Eripe me, Domine . . . . 619
140 Domine, clamavi . . . . . 621
141 Voce mea . . . . . 622, 1551
142 Domine, exaudi . . . . . 1552
146 Laudate Dominum quoniam . 1873
147 Lauda Jerusalem . 207-211, 518
148 Laudate Dñum de caelis . . 1813
149 Cantate... laus ejus . . . . 1810
150 Laudate Dñum in sanctis
567, 639z, 1805, 1811

# 1st Sunday of Advent (1st mode).

## Psalm 84.

*The coming salvation that Christ's birth will bring.*

1. Benedixísti, Dómine, **tér**ram **túam** : * avertísti captivitátem **Já**cob.

2. Remisísti iniquitátem **plé**bis **túae** : * operuísti ómnia pecc**á**ta eórum.

3. Mitigásti ómnem íram **túam** : * avertísti ab íra indignatiónis **túae**.

4. Convérte nos, Déus, salu**tá**ris **nós**ter : * et avérte íram **túam** a **nó**bis.

5. Numquid in aetérnum irascéris **nó**bis? * aut exténdes íram túam a generatióne in gene**rá**tiónem?

6. Déus, tu convérsus **vivi**fic**á**bis nos : * et plebs túa laet**á**bitur **in** te.

7. Osténde nobis, Dómine, miseric**ór**diam **túam** : * et salutáre **túum** da **nó**bis.

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, intén**de** : * qui dedúcis velut **óvem Jó**seph.

2. Qui sédes **super Ché**rubim, * manifestáre córam Ephraim, Bénjamin **et** Ma**nás**se.

3. Excita poténtiam **túam**, et **véni**, * ut sálvos **fá**cias nos.

4. **Déus**, conv**é**rte nos : * et osténde fáciem túam, et **sál**vi érimus.

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. Dómine, **Déus virtútum**, * quoúsque irascéris super oratiónem **sérvi túi**?

6. Cibábis nos páne **lacrimárum** : * et pótum dábis nóbis in lácrimis **in** mensúra?

7. Posuísti nos in contradictiónem **vicínis nóstris** : * et inimíci nóstri **subsannavérunt** nos.

8. Déus **virtútum**, **convérte** nos : * et osténde fáciem túam, et **sálvi érimus**.

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.

*Ps. 84.* Benedixísti. (7th mode). *p.* 1999.

## 4th Sunday of Advent (1st mode).

### Psalm 18.

*Christ, like the sun, brings light and life to the world.*

1. Caéli enárrant **glóriam Déi**, * et ópera mánuum éjus annúntiat **firmaméntum**.

2. Díes diéi **erúctat vérbum**, * et nox nócti índicat **sciéntiam**.

3. Non sunt loquélae, **neque sermónes**, * quórum non audiántur **vóces** eórum.

4. In ómnem térram exívit **sónus** eórum : * et in fínes órbis térrae **vérba** eórum.

5. In sóle pósuit **tabernáculum súum** : * et ípse tamquam spónsus procédens de **thálamo súo**.

6. Exsultávit ut gígas ad **curréndam víam**, * a súmmo caélo **egréssio éjus** :

7. Et occúrsus éjus usque ad **súmmum éjus** : * nec est qui se abscóndat a **calóre éjus**.

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.

**Midnight Mass.** *Ps. 109.* (4th mode). *p.* 150.

# Mass of the Day (1st mode).

### Psalm 97.

*Hymn to the Lord, his people's Saviour.*

1. Cantáte Dómino **cán**ticum **nó**vum : * quia mira**bí**lia **fé**cit.

2. Salvávit síbi **dex**tera éjus : * et bráchium **sánc**tum éjus.

3. Nótum fécit Dóminus salu**tá**re **sú**um : * in conspéctu Géntium revelávit **justí**tiam **sú**am.

4. Recordátus est **miseri**cór**di**ae **sú**ae, * et veritátis súae **dó**mui Israël.

5. Vidérunt ómnes **tér**mini **tér**rae * salutáre **Dé**i **nó**stri.

6. Jubiláte Déo, **óm**nis **tér**ra : * cantáte, et exsul**tá**te, et **psál**lite.

7. Psállite Dómino in cíthara, in cíthara et **vó**ce **psál**mi : * in túbis ductílibus, et vóce **tú**bae **cór**neae.

8. Jubiláte in conspéctu régis Dómini : † moveátur máre, et plenitúdo **é**jus : * órbis terrárum, et qui hábi**tant** in **é**o.

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.

# December 26. Saint Stephen.

*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. Bonum est confi**téri Dó**mino : * et psállere **nó**mini **tú**o, Altíssime.

1. It is good to give praise to the Lord : and to sing to thy name, O Most High.

2. Ad annuntiándum máne misericórdiam **túam** : * et veritátem **túam** per **nóctem** :

3. In decachórdo psaltério : * cum cántico, in cíthara.

4. Quia delectásti me, Dómine, in fact**úra túa** : * et in opéribus mánuum tuárum exsultábo.

5. Quam magnificáta sunt ópera **túa**, **Dómine**! * nimis profúndae fáctae sunt cogitatiónes **túae**.

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.

12. Justus, ut **pálma** florébit : * sicut cédrus Líbani multiplicábitur.

13. Plantáti in **dómo Dómini**, * in átriis dómus Déi **nó**stri flor**é**bunt.

12. The just shall flourish like the palm tree : he shall grow up like the cedar of Libanus.

13. They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

# The Holy Innocents (7th mode).

## Psalm 78.

*Lament over the destruction of Jerusalem.*

1. Déus, venérunt géntes in hereditátem túam, † polluérunt templum **sánctum túum** : * posuérunt Jerúsalem in pomórum custódiam.

2. Posuérunt morticína servórum tuórum, éscas volatílibus **caéli** : * cárnes sanctórum tuórum **bés**tiis **térr**ae.

3. Effudérunt sánguinem eórum támquam aquam in circúitu **Jerú**salem : * et non érat qui **sepe**líret.

4. Fácti súmus oppróbrium vicínis **nó**stris : * subsannátio et illúsio his, qui in circ**úi**tu **nó**stro sunt.

5. Usquequo, Dómine, irascéris in **fí**nem : * accendétur velut ígnis **zé**lus **túus**.

6. Effúnde íram túam in géntes, quae te **non** novérunt : * et in régna, quae nómen túum non invocavérunt.

1. O God, the heathens are come into thy inheritance : they have defiled thy holy temple : they have made Jernsalem 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 ont 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).

### Psalm 92.

*The Lord, the King of creation.*

1. Dóminus regnávit, decórem **indútus** est : * indútus est Dóminus fortitúdinem, **et** praecínxit se.

2. Etenim firmávit **órbem térrae**, * qui non **commovébitur**.

3. Paráta sédes **túa ex** tunc : * a **saéculo tú** es.

4. Elevavérunt **flúmina, Dómine** : * elevavérunt flúmina **vócem súam**.

5. Elevavérunt flúmina **flúctus súos**, * a vócibus **aquárum multárum**.

6. Mirábiles elatiónes **máris** : * mirábilis in **áltis Dóminus**.

7. Testimónia túa credibília **fácta** sunt **nímis** : * dómum túam décet sanctitúdo, Dómine, in longitúdi**nem** 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, áurem túam **et exáudi** me : * quóniam ínops et **páuper** sum **égo**.

2. Custódi ánimam méam, **quóniam sánctus** sum : * sálvum fac sérvum túum, Déus méus, **sperántem in** te.

3. Miserére méi, Dómine, quóniam ad te clamávi tóta díe : † laetífica ánimam **sérvi túi**, * quóniam ad te, Dómine, ánimam **méam levávi**.

4. Quóniam tu, Dómine, **suávis** et **mítis** : * et múltae misericórdiae ómnibus **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.

5. Auribus pércipe, Dómine, oratiónem **méam** : * et inténde vóci deprecatiónis **méae**.

6. In díe tribulatiónis méae **clamávi ad te** : * quia **exaudísti** me.

7. Non est símilis túi in **díis, 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, judícium **túum régi** da : * et justítiam túam **fílio régis**.

2. Judicáre pópulum túum **in justítia**, * et páuperes túos **in** judício.

3. Suscípiant móntes **pácem pópulo** : * et **cólles justítiam**.

4. Judicábit páuperes pópuli, † et sálvos fáciet **fílios páuperum** : * et humiliábit **calumniatórem**.

5. Et permanébit cum sóle, et **ante lúnam**, * in generatióne et **generatiónem**.

6. Descéndet sicut plúvia **in véllus** : * et sicut stillicídia **stillántia super térram**.

7. Oriétur in diébus éjus justítia 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**! * concupíscit 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. Cor méum, et cáro méa * exsultavérunt in Déum vívum.

3. Etenim pásser invénit síbi dómum : * et túrtur nídum síbi, ubi pónat púllos súos.

4. Altária túa, Dómine virtútum :* Rex méus, et Déus méus.

5. Beáti qui hábitant in dómo túa, Dómine : * in saécula saeculórum laudábunt te.

6. Beátus vir, cújus est auxílium abs te : † ascensiónes in córde súo dispósuit, in válle lacrimárum, * in lóco quem pósuit.

7. Etenim benedictiónem dábit legislátor, † íbunt de virtúte in virtútem : * vidébitur Déus deórum in Síon.

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 : my king and my God.

5. Blessed are they that dwell in thy house, O Lord : they shall praise thee for ever and ever.

6. Blessed is the man whose help is from thee. In his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

7. For the lawgiver shall give a blessing; they shall go from virtue to virtue : the God of gods shall be seen in Sion.

## 2nd Sunday after the Epiphany (6th mode).

### Psalm 65.

*Thanksgiving for delivrance.*

1. Jubiláte Déo, ómnis térra, † psálmum dícite nómini éjus : * dáte glóriam láudi éjus.

2. Dícite Déo : Quam terribília sunt ópera túa, Dómine! * in multitúdine virtútis túae mentiéntur tíbi inimíci túi.

3. Omnis térra adóret te, et psállat tíbi : * psálmum dícat nómini túo.

4. Veníte, et vidéte ópera Déi : * terríbilis in consíliis super fílios hóminum.

5. Qui convértit máre in áridam, † in flúmine pertransíbunt péde : * íbi laetábimur in ípso.

6. Qui dominátur in virtúte súa in aetérnum, † óculi éjus super géntes respíciunt : * qui exásperant non exalténtur in semetípsis.

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.

# 3rd Sunday after the Epiphany (7th mode).

## Psalm 96.

*The Lord will reign on earth and destroy the idols.*

1. Dóminus regnávit, exsúltet **térra** : * laeténtur **ínsulae múl**tae.

2. Núbes et calígo in circúitu **éjus** : * justítia et judícium corréctio **sédis éjus.**

3. Ignis ante **ípsum** praecédet, * et inflammábit in circúitu **inimícos éjus.**

4. Illuxérunt fúlgura éjus **órbi térr**ae : * vídit, et com**móta** est **térra.**

5. Móntes sicut céra fluxérunt a **fácie Dómini** : * a fácie Dómini **ómnis térra.**

6. Annuntiavérunt caéli **justítiam éjus** : * et vidérunt ómnes pópuli **glóriam éjus.**

7. Confundántur ómnes, 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 confúndar **in aetérnum** : * in justítia túa **líbera** me.

2. Inclína ad me **aúrem túam**, * accélera, ut **éruas** me.

3. Esto míhi in Déum protectórem, et in **dómum refú**gii, * ut **sálvum** me **fácias.**

4. Quóniam fortitúdo méa et refúgium **méum és** tu : * et propter nómen túum dedúces me et **enútries** me.

5. Edúces me de láqueo hoc, quem abscondérunt **míhi** : * quóniam tu es protéctor **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. In mánus túas comméndo **spíritum méum** : * redemísti me, Dómine, Déus **veritátis**.

7. Odísti observántes **vanitátes**, * **supervácue**.

8. Ego autem in **Dómino** sperávi : * exsultábo et laetábor in **misericórdia túa**.

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. Júdica me, Déus, et discérne cáusam méam de **génte** non **sáncta**, * ab hómine iníquo et dolóso **érue** me.

2. Quia tu es, Déus, fortitúdo méa : † quáre me **repulísti**? * et quáre trístis incédo, dum afflígit me **inimícus**?

3. Emítte lúcem túam, et veritátem túam : † ipsa me deduxérunt, et adduxérunt in móntem **sánctum túum**, * et in taber**nácula túa**.

4. Et introíbo ad **altáre Déi** : * ad Déum, qui laetíficat juven**tútem méam**.

5. Confitébor tíbi in cíthara, Déus, **Déus méus** : * quare trístis es, ánima méa? et **quáre** con**túr**bas me?

6. Spéra in Déo, quóniam adhuc confité**bor ílli** : * salutáre vúltus méi, et **Déus méus**.

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. Atténdite, 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.

27. Et mandávit **nú**bibus **dé**super, * et jánuas **caé**li **apé**ruit.
28. Et plúit íllis mánna ad **manducán**dum, * et pánem caéli **dé**dit éis.
29. Pánem Angelórum manducávit **hó**mo, * cibária mísit éis in **abundán**tia.
30. Tránstulit **Au**strum de **caé**lo : * et indúxit in virtúte **súa Á**fricum.
31. Et plúit super éos sicut **púl**verem **cár**nes : * et sicut arénam máris volatília pennáta.
32. Et cecidérunt in médio **castró**rum **eó**rum : * círca tabernácula **eó**rum.

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 ábiit in consílio impiórum, † et in vía peccatórum non **sté**tit, * et in cáthedra pestiléntiae non **sé**dit :
2. Sed in lége Dómini volúntas éjus, * et in lége éjus meditábitur **dí**e ac **nó**cte.
3. Et érit tamquam lígnum, quod plantátum est secus decúrsus aquárum, * quod frúctum súum dábit in **tém**pore **sú**o :
4. Et fólium éjus non **dé**fluet : * et ómnia quaecúmque 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.

*Ps. 83.* Quam dilécta (1st mode), *p.* 2004.

## 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.

*Ps. 21.* Déus, Déus méus, réspice (8th mode), *p.* 558, *or* *Ps. 115.* Crédidi. VIII. *p.* 182.

## Maundy Thursday.

*Ps. 118.* Beáti immaculáti (2nd mode), *p.* 1808.

## Easter Day (6th mode).

### Psalm 117.

*A Hymn of praise and fervent thanksgiving.*

1. Confitémini Dómino, **quóniam bónus** : * quóniam in sáeculum **misericórdia éjus.**

2. Dicat nunc Israël, **quóniam bónus** : * quóniam in sáeculum **misericórdia éjus.**

3. Dícat nunc **dómus Aaron** : * quóniam in saéculum **misericórdia éjus.**

4. Dícant 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. Dóminus **míhi** adjútor : * non timébo, quid fáciat **míhi hómo**.

7. Dóminus **míhi** adjútor : * et ego despíciam **inimícos méos**.

8. Bónum est confídere in **Dómino** : * quam confídere in **hómine**.

9. Bónum est speráre in **Dómino**, * quam speráre **in** princípibus.

10. Omnes géntes **circuiérunt** me : * et in nómine Dómini quia últus **sum** in **éos**.

11. Circumdántes **circumdedérunt** me : * et in nómine Dómini quia últus **sum** in **éos**.

12. Circumdedérunt me sicut ápes : † et exarsérunt sicut ígnis in **spínis** : * et in nómine Dómini quia últus **sum** in **éos**.

13. Impúlsus evérsus **sum** ut **cáderem** : * et Dómi**nus** susc**épit** me.

14. Fortitúdo méa et laus **méa Dóminus** : * et fáctus est míhi **in** salútem.

15. Vox exsultatiónis **et** salútis, * in tabernáculis **justórum**.

16. Déxtera Dómini fécit virtútem, † déxtera Dómini **exaltávit** me, * déxtera Dómini **fécit** virtútem.

17. Non mó**riar**, sed **vívam**; * et narrábo **ópera Dómini**.

18. Castígans **castigávit** me **Dóminus** : * et mórti non **trádidit** me.

19. Aperíte míhi pórtas justítiae : † ingréssus in éas confitébor **Dómino** : * haec pórta Dómini, justi **intrábunt** in **éam**.

20. Confitébor **tíbi**, quóniam **exaudísti** me, * et fáctus es míhi **in** salútem.

21. Lápidem, quem reprobavérunt **aedificántes**, * hic fáctus est in **cáput ánguli**.

22. A Dómino **fáctum** est ístud : * et est mirábile in **óculis nóstris**

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 have been 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.

23. Haec est díes, quam **fécit Dóminus** : * exsultémus et laetémur in **éa**.

24. O Dómine, sálvum me fac : † o Dómine, bene **prosperáre** : * benedíctus, qui vénit in **nómine Dómini**.

25. Benedíximus vóbis de **dómo Dómini** : * Déus Dóminus et **illúxit nó**bis.

26. Constitúite díem solémnem **in condénsis**, * úsque ad **córnu altáris**.

27. Déus méus es tu, et **confitébor tíbi** : * Déus méus es tu, et **exaltábo** te.

28. Confitébor tíbi, quóniam **exaudísti** me : * et fáctus es míhi **in salútem**.

29. Confitémini Dómino **quóniam bónus** : * quóniam in saéculum **misericórdia éjus**.

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. Dómine, quid multiplicáti sunt qui **tríbulant** me? * múlti **insúrgunt advérsum** me.

2. Múlti dícunt **ánimae méae** : * Non est sálus ípsi in **Déo éjus**.

3. Tu autem, Dómine, **susceptor méus** es, * glória méa, et exáltans **cáput méum**.

4. Vóce méa ad **Dóminum clamávi** : * et exaudívit me de mónte **sáncto súo**.

5. Ego dormívi, et **soporátus** sum : * et exsurréxi, quia **Dóminus suscépit** me.

6. Non timébo míllia pópuli **circumdántis** me : * exsúrge, Dómine, sálvum me fac, **Déus méus**.

1. Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me.

2. Many say to my soul: There is no salvation for him in his God.

3. But thou, O Lord, art my protector, my glory, and the lifter up of my head.

4. I have cried to the Lord with my voice: and he hath heard me from his holy hill.

5. I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

6. I will not fear thousands of the people, surrounding me. Arise, O Lord; save me, O my God.

7. Quóniam tu percussísti ómnes adversántes míhi **síne cáusa** : * déntes peccatórum **contrivísti.**

8. Dómini est **sálus** : * et super **pópulum** túum **benedíctio túa.**

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 **collaudátio.**

2. Confitémini Dómino in **cíthara** : * in psaltério décem chordárum **psálliteílli.**

3. Cantáte éi **cánticum nóvum** : * bene psállite éi in **vociferatióne.**

4. Quia réctum est **vérbum Dómini,** * et ómnia ópera éjus in **fíde.**

5. Díligit misericórdiam **et judícium** : * misericórdia Dómini **pléna** est **térra.**

6. Vérbo Dómini **caéli firmáti** sunt : * et spíritu oris éjus ómnis **vírtus** eórum.

1. Rejoice in the Lord, O ye just : praise becometh the upright.

2. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3. Sing to him a new canticle : sing well unto him with a loud noise.

4. For the word of the Lord is right : and all his works are done with faithfulness.

5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth :

12. Beáta gens cújus est Dóminus **Déus** éjus : * pópulus quem elégit in **hereditátem síbi.**

13. De caélo **respéxit Dóminus** : * vidit ómnes **fílios hóminum.**

14. De praeparáto **habitáculo súo** : * respéxit super ómnes, qui **hábitant térram.**

15. Qui fínxit singillátim **córda eórum** : * qui intélligit ómnia ópe**ra** eórum.

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.

## 3rd Sunday after Easter.

*Ps. 65.* Jubiláte Déo (8th mode), *p.* 2005.

# 4th Sunday after Easter.

*Ps. 97.* Cantáte Dómino. *as on the Nativity* (8th mode), *p.* 2001.

# 5th Sunday after Easter (2nd mode).

### Psalm 95.

*Praise to the Lord, Master and Judge of all.*

1. Cantáte Dómino **cánti**cum **nóvum** : * cantáte Dómino, **ómnis térra.**

2. Cantáte Dómino, et bene**dícite nómini éjus** : * annuntiáte de díe in díem **salutáre éjus.**

3. Annuntiáte inter Géntes **glóriam éjus,** * in ómnibus pópulis **mirabília éjus.**

4. Quóniam mágnus Dóminus, et **laudábilis nímis** : * terríbilis est super **ómnes déos.**

5. Quóniam ómnes díi Gén**tium daemónia** : * Dóminus autem **caélos fécit.**

6. Conféssio et pulchritúdo in **conspéctu éjus** : * sanctimónia et magnificéntia in sanctificatióne éjus.

7. Afférte Dómino, pátriae Géntium, † afférte Dómino glóriam **et honórem** : * afférte Dómino glóriam **nómini éjus.**

8. Tóllite hóstias, et introíte **in átria éjus** : * adoráte Dóminum in átrio **sáncto 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 delivrance.*

1. Díligam te, Dómine, fortitúdo méa : † Dóminus firmaméntum méum, et **refúgium méum,** * et **liberátor méus.**

2. Déus méus **adjútor méus,** * et **sperábo** in **éum.**

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.

3. Protéctor méus, et córnu salútis **méae**, * et **suscéptor méus**.

4. Láudans invocábo **Dóminum** : * et ab inimícis méis **sálvus** éro.

5. Circumdedérunt me dolóres **mórtis** : * et torrénte iniquitátis **conturbavérunt** me.

6. Dolóres inférni **circumdedérunt** me : * praeoccupavérunt me **láquei mórtis**.

7. In tribulatióne méa invocávi **Dóminum**, * et ad **Déum méum** clamávi.

8. Et exaudívit de témplo sáncto súo **vócem méam** : * et clámor méus in conspéctu éjus introívit in **áures** éjus.

3. My protector and the horn of my salvation and my support.

4. Praising, I will call upon the Lord : and I shall be saved from my enemies.

5. The sorrows of death surrounded me : and the torrents of iniquity troubled me.

6. The sorrows of hell encompassed me : and the snares of death prevented me.

7. In my affliction I called upon the Lord : and I cried to my God.

8. And he heard my voice from his holy temple : and my cry before him came into his ears.

## The Ascension of Our Lord (1st mode).

### Psalm 67.

*God's triumphal ascent, from Sinai to Sion.*

1. Exsúrgat Déus, et dissipéntur **inimíci éjus**, * et fúgiant qui odérunt éum, a **fácie** éjus.

2. Sicut déficit **fúmus**, **defíciant** : * sicut flúit céra a fácie ígnis, sic péreant peccatóres a **fácie Déi**.

3. Et jústi epuléntur, et exsúltent in **conspéctu Déi** : * et delecténtur **in laetítia**.

4. Cantáte Déo, psálmum dícite nómini éjus : † iter fácite ei, qui ascéndit **super occásum** : * **Dóminus nómen illi**.

5. Exsultáte in **conspéctu éjus** : * turbabúntur a fácie éjus, pátris orphanórum, et júdicis **viduárum**.

6. Déus in lóco **sáncto súo** : * Déus qui inhabitáre fácit **unius móris** in **dómo** :

7. Qui edúcit vínctos in **fortitúdine**, * simíliter éos, qui exásperant, qui hábitant **in sepúlcris**.

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).

### Psalm 26.

*Bold confidence in God.*

1. Dóminus illumináti̇o méa, et **sálus méa**, * **quem timébo**?
2. Dóminus protéctor **vítae méae**, * a quo **trepidábo**?
3. Dum apprópiant super **me nocéntes**, * ut édant **cárnes méas** :
4. Qui tríbulant me **inimíci méi**, * ipsi infirmáti sunt, et **cecidérunt**.
5. Si consístant **advérsum** me **cástra**, * non **timébit** cor **méum**.
6. Si exsúrgat **advérsum** me **praélium**, * in hoc **égo sperábo**.
7. Unam pétii a Dómino, **hanc requíram**, * ut inhábitem in dómo Dómini ómnibus diébus **vítae méae** :
8. Ut vídeam volupt**átem Dómini**, * et vísitem **témplum éjus**.

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.* Exsúrgat Déus (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 nóster**, * quam admirábile est nómen túum in univérsa **térra**.
2. Quóniam eleváta est magnificéntia **túa** * **super caélos**.
3. Ex ore infántium et lacténtium perfecísti láudem propter **inimícos túos**, * ut déstruas inimícum **et ultórem**.

1. O Lord, our Lord : how admirable is thy name in the whole earth!
2. For thy magnificence is elevated above the heavens.
3. 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.

4. Quóniam vidébo caélos túos, ópera digitórum tuórum : * lúnam et stéllas, quae **tu fundásti.**

5. Quid est hómo, quod **mémor** es éjus? * aut fílius hóminis, quóniam **vísitas éum?**

6. Minuísti éum páulo mínus ab Angelis : † glória et honóre **coronásti éum** : * et constituísti éum super ópera **mánuum tuárum.**

4. For I will behold thy heavens, the works of thy fingers : the moon and the stars which thou hast founded.

5. What is man that thou art mindful of him? Or the son of man that thou visitest him?

6. Thou hast made him a little less than the Angels : thou hast crowned him with glory and honour, and hast set him over the works of thy hands.

# Feast of Corpus Christi.

*Ps. 83.* Quam dilécta (7th mode), *p.* 2004.

# 2nd Sunday after Pentecost (2nd mode).

## Psalm 12.

*The righteous man implores God's help in trouble.*

1. Usquequo, Dómine, oblivíscéris **me in fínem?** * úsquequo avértis fáciem **túam a me?**

2. Quámdiu pónam consília **in ánima méa,** * dolórem in córde **méo** per **díem?**

3. Usquequo exaltábitur inimícus **méus súper** me? * réspice, et exáudi me, Dómine, **Déus méus.**

4. Illúmina óculos méos, ne umquam obdórmiam **in mórte** : * nequándo dícat inimícus méus : Praeválui **advérsus éum.**

5. Qui tríbulant me, exsultábunt si **mótus fúero** : * égo autem in misericórdia **túa** sperávi.

6. Exsultábit cor **méum** in salutári túo : † cantábo Dómino qui bóna **tríbuit míhi** : * et psállam nómini Dómini **altíssimi.**

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, jústi (7th mode), *p.* 2012.

## 3rd Sunday after Pentecost (5th mode).

### Psalm 16.

*In persecution, the righteous man appeals to God.*

1. Exáudi, Dómine, justítiam **méam** : * inténde deprecatiónem **méam**.

2. Auribus pércipe oratiónem **méam** * non in lábiis **dolósis**.

3. De vúltu túo judícium **méum pródeat** : * óculi túi vídeant **aequitátes**.

4. Probásti cor méum, et visitásti nócte : † ígne me **examinásti** : * et non est invénta in **me** iníquitas.

5. Ut non loquátur os méum ópera **hóminum** : * propter vérba labiórum tuórum égo custodívi **vías dúras**.

6. Pérfice gréssus méos in **sémitis túis** : * ut non moveántur **vestígia méa**.

7. Ego clamávi quóniam **exaudísti** me, **Déus** : * inclína áurem túam míhi, et exáudi **vérba méa**.

8. Mirífica **misericórdias túas**, * qui sálvos fácis **sperántes in** te.

1. Hear, O Lord, my justice: attend to my supplication.

2. Give ear unto my prayer, which proceedeth not from deceitful lips.

3. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

4. Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

5. That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

6. Perfect thou my goings in thy paths: that my footsteps be not moved.

7. I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

8. Shew forth thy wonderful mercies; thou who savest them that trust in thee.

## 4th Sunday after Pentecost.

*Ps. 17.* Díligam te (2nd mode), *p.* 2013.

## 5th Sunday after Pentecost.

*Ps. 26.* Dóminus illumináti̇o méa (7th mode), *p.* 2015.

## 6th Sunday after Pentecost.

*Ps. 26.* Dóminus illumináti̇o méa (6th mode), *p.* 2015.

## 7th Sunday after Pentecost.

*Ps. 30.* In te, Dómine (6th mode). *p.* 2006.

## 8th Sunday after Pentecost (3rd mode).

### Psalm 33.

*A psalm of thanksgiving for delivrance.*

1. Benedícam Dóminum in **ómni témpore** : * semper laus éjus in **óre méo**.
2. In Dómino laudábitur **ánima méa** : * áudiant mansuéti, **et laeténtur**.
3. Magnificáte **Dóminum mécum** : * et exaltémus nómen éjus **in** idípsum.
4. Exquisívi Dóminum, et **exaudívit** me : * et ex ómnibus tribulatiónibus méis **erípuit** me.
5. Accédite ad éum, et **illuminámini** : * et fácies véstrae non **confundéntur**.
6. Iste páuper clamávit, et Dóminus **exaudívit éum** : * et de ómnibus tribulatiónibus éjus **salvávit éum**.
7. Immíttet Angelus Dómini in circúitu **timéntium éum** : * et **erípiet éos**.
8. Gustáte, et vidéte quóniam **suávis** est **Dóminus** : * beátus vir qui **spérat** in **éo**.

1. I will bless the Lord at all times : his praise shall be always in my mouth.
2. In the Lord shall my soul be praised : let the meek hear and rejoice.
3. O magnify the Lord with me; and let us extol his name together.
4. I sought the Lord, and he heard me; and he delivered me from all my troubles.
5. Come ye to him and be enlightened : and your faces shall not be confounded.
6. This poor man cried and the Lord heard him : and saved him out of all his troubles.
7. The angel of the Lord shall encamp round about them that fear him : and shall deliver them.
8. O taste, and see that the Lord is sweet : blessed is the man that hopeth in him.

## 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, exáudi oratiónem **méam** : * áuribus pércipe vérba **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. Quóniam aliéni insurrexérunt advérsum me, † et fortes quaesiérunt ánimam **méam** * et non proposuérunt Déum ante conspéctum **súum**.

4. Ecce enim Déus **ádjuvat** me : * et Dóminus suscéptor est **ánimae méae**.

5. Avérte mála inimícis **méis** : * et in veritáte túa dispérde íllos.

6. Voluntárie sacrificábo tíbi, † et confitébor nómini **túo, Dómine**: * **quóniam bónum** est.

7. Quóniam ex ómni tribulatióne **eripuísti** me : * et super inimícos méos despéxit **óculus méus**.

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.* Miserére méi, Déus (4th mode), *p.* 556.

## 11th Sunday after Pentecost.

*As on Ascension Day*, (6th mode), *p.* 2014.

## 12th Sunday after Pentecost (6th mode).

### Psalm 103.

*Hymn to God the Creator.*

1. Bénedic, ánima **méa, Dómino** : * Dómine, Déus méus, magnificátus es **vehemén**ter.

2. Confessiónem et decórem **induísti** : * amíctus lúmine sicut **vestiménto**.

3. Exténdens caélum **sicut péllem** : * qui tégis áquis superióra éjus.

4. Qui pónis núbem **ascénsum túum** : * qui ámbulas super **pénnas** ventórum.

5. Qui fácis ángelos **túos spíritus**, * et minístros túos ígnem **urén**tem.

6. Qui fundásti térram super **stabilitátem súam** : * non inclinábitur in **saéculum saéculi**.

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 dilécta (8th mode), *p.* 2004.

## 15th Sunday after Pentecost.

*Ps. 33.* Benedícam Dóminum (1st mode), *p.* 2018.

## 16th Sunday after Pentecost (8th mode).

### Psalm 70.

*A prayer in old age and distress.*

1. In te, Dómine, sperávi, non confúndar **in** aet**é**rnum : * in justítia túa líbera me, et **éripe** me.

2. Inclína ad me **áu**rem **t**úam, * et **sálv**a me.

3. Esto míhi in Déum protectórem et in **lócum** munítum : * ut **sálvum** me **fácias**,

4. Quóniam firma**mén**tum **m**éum, * et refúgium **méum és** tu.

5. Déus méus, éripe me de mánu **peccatóris**, * et de mánu cóntra légem agéntis **et** iníqui :

6. Quóniam tu es patiéntia **méa**, **Dómine** : * Dómine, spes méa a juventúte **méa**.

7. In te confirmátus **sum** ex útero : * de véntre mátris méae tu es protéctor **méus**.

8. In te cantátio méa sémper : † támquam prodígium **fá**ctus sum **múltis** : * et tu adjútor **fórtis**.

1. In thee, O Lord, I have hoped : let me never be put to confusion. Deliver me in thy justice, and rescue me.

2. Incline thy ear unto me, and save me.

3. Be thou unto me a God, a protector, and a place of strength : that thou mayst make me safe.

4. For thou art my firmament and my refuge.

5. 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.

6. For thou art my patience, O Lord : my hope, O Lord, from my youth.

7. By thee have I been confirmed from the womb : from my mother's womb thou art my protector.

8. 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. Nótus in **Judaéa Déus** : * in Israël mágnum **nómen éjus.**
2. Et fáctus est in páce **lócus éjus** : * et habitátio **éjus** in **Síon.**
3. Ibi confrégit **poténtias árcuum,** * scútum, **gládium,** et **béllum.**
4. Illúminans tu mirabíliter a **móntibus aetérnis** : * turbáti sunt ómnes insipiéntes **córde.**
5. Dormiérunt **sómnum súum** : * et níhil invenérunt ómnes víri divitiárum in **mánibus súis.**
6. Ab increpatióne túa, **Déus Jácob,** * dormitavérunt qui ascen**dérunt équos.**
7. Tu terríbilis es, et quis **resístet tíbi?** * ex tunc **íra túa.**
8. De caélo audítum fecísti **judícium** : * térra trémuit **et quiévit,**
9. Cum exsúrgeret in **judícium Déus,** * ut sálvos fáceret ómnes mansuétos **térrae.**

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 horseback.
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.

*As on 5th Sunday after Easter,* (4th mode), *p.* 2013.

# 19th Sunday after Pentecost.

*Ps. 118.* Beáti immaculáti (5th mode), *p.* 1808.

# 20th Sunday after Pentecost.

*Ps. 118.* Beáti immaculáti (4th mode), *p.* 1808.

# 21st Sunday after Pentecost.

*Ps. 118.* Beáti immaculáti (1st mode), *p.* 1808.

## 22nd Sunday after Pentecost.

*As on 3rd Sunday*, (8th mode), *p.* 2017.

## 23rd Sunday after Pentecost.

*Ps. 129.* De profúndis (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, quóniam **suscepísti** me : * nec delectásti inimícos **méos super** me.

2. Dómine, Déus méus, **clamávi ad** te, * **et sanásti** me.

3. Dómine, eduxísti ab inférno **ánimam méam** : * salvásti me a descendéntibus in **lácum**.

4. Psállite Dómino, **sáncti éjus** : * et confitémini memóriae sanctitátis éjus.

5. Quóniam íra in indignatióne éjus : * et víta in voluntáte éjus.

6. Ad vésperum demorábitur **flétus** : * et ad matutínum laetítia.

7. Ego autem díxi in abundántia **méa** : * Non movébor **in aetérnum**.

8. Dómine, in voluntáte **túa**, * praestitísti decóri **méo** virtútem.

1. I will extol thee, O Lord, for thou hast upheld me : and hast not made my enemies to rejoice over me.

2. O Lord my God, I have cried to thee : and thou hast healed me.

3. Thou hast brought forth, O Lord, my soul from hell : thou hast saved me from them that go down into the pit.

4. Sing to the Lord, O ye his saints : and give praise to the memory of his holiness.

5. For wrath is in his indignation; and life in his good will.

6. In the evening weeping shall have place : and in the morning gladness.

7. And in my abundance I said : I shall never be moved.

8. O Lord, in thy favour, thou gavest strength to my beauty.

## February 2. Purification of the B. V. M.

*Cant.* Nunc dimíttis (8th mode), *p.* 234.

## March 19. Saint Joseph.

*Ps. 91.* Bónum est confitéri (7th mode), *p.* 2001.

## March 25. Annunciation of the B. V. M.

*Ps. 44.* Eructávit (1st mode), *p.* 2024.

## April 25. Saint Mark, Evangelist (5th mode).

### Psalm 63.

*Thanksgiving for delivrance from enemies.*

1. Exáudi, Déus, oratiónem **méam** cum **déprecor** : * a timóre inimíci éripe **ánimam méam.**

2. Protexísti me a convéntu **malignántium** : * a multitúdine operántium **iniquitátem.**

3. Quia exacuérunt ut **gládium** línguas súas : † intendérunt árcum **rem amáram** : * ut sagíttent in occúltis **immaculátum.**

4. Súbito sagittábunt éum, et **non timébunt** : * firmavérunt síbi **sermónem néquam.**

5. Narravérunt ut **abscónderent láqueos** ; * dixérunt : Quis **vidébit éos?**

6. Scrutáti sunt **iniquitátes** : * defecérunt **scrutántes scrutínio.**

7. Accédet hómo **ad cor áltum** : * 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.

## May 3. The Finding of the Holy Cross.

*Ps. 66.* Deus misereátur nóstri (4th mode), *p.* 1875.

## May 11. Sts. Philip and James.

*Ps. 32.* Exsultáte, jústi (4th mode), *p.* 2012.

## June 24. Saint John the Baptist.

*Cant.* Benedíctus (2nd mode), *p.* 1779. (*vv. 10-12 by preference*).

## June 29. Sts. Peter and Paul.

*Ps. 138.* Dómine, probásti me (6th mode), *p.* 205.

## July 1. The Precious Blood of Our Lord (8th mode).

### Psalm 88.

*The mercy, faithfulness, and greatness of the Lord.*

1. Misericórdias **Dómini** * in aetérnum cantábo.
2. In generatiónem et generatiónem * annuntiábo veritátem túam in óre méo.
3. Quóniam dixísti : In aetérnum misericórdia aedificábitur in caélis : * praeparábitur véritas túa in éis.
4. Dispósui testaméntum eléctis méis, † jurávi Dávid sérvo méo : * Usque in aetérnum praeparábo sémen túum.
5. Et aedificábo in generatiónem et generatiónem * sédem túam.
6. Confitebúntur caéli mirabília túa, Dómine : * étenim veritátem túam in ecclésia sanctórum.

1. The mercies of the Lord I will sing for ever.
2. I will shew forth thy truth with my mouth to generation and generation.
3. For thou hast said : Mercy shall be built up for ever in the heavens. Thy truth shall be prepared in them.
4. I have made a covenant with my elect, I have sworn to David my servant : Thy seed will I settle for ever.
5. And I will build up thy throne unto generation and generation.
6. The heavens shall confess thy wonders, O Lord : and thy truth in the church of the saints.

## July 25. Saint James, Apostle.

*Ps. 138.* Dómine, probásti me (1st mode), *p.* 205.

## July 26. Saint Anne (6th mode).

### Psalm 44.

*The wedding of the King.*

1. Eructávit cor méum vérbum bónum : * díco égo ópera méa Régi.
2. Língua méa cálamus scríbae, * velóciter scribéntis.

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. Speciósus fórma prae fíliis hóminum, † diffúsa est grátia in **lábiis túis** : * proptérea benedíxit te Déus **in aetérnum.**

4. Accíngere gládio tuo super **fémur túum, * potentíssime.**

5. Spécie túa et pulchritúdine **túa** * inténde, próspere procéde, et **régna.**

6. Propter veritátem, et mansuetúdinem, **et justítiam** : * et dedúcet te mirabíliter **déxtera túa.**

7. Sagíttae tuae acútae, pópuli **sub** te **cádent,** * in córda **inimicórum régis.**

8. Sédes túa, Déus, in **saéculum saéculi** : * vírga directiónis vírga **régni túi.**

9. Dilexísti justítiam, et odísti **iniquitátem** : * proptérea únxit te Déus, Déus túus, óleo laetítiae prae **consórtibus túis.**

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.

*Ps. 83.* Quam dilécta. (1st mode), *p.* 2004.

## August 10. Saint Lawrence.

*Ps. 95.* Cantáte Dómino (5th mode), *p.* 2013.
*or Ps. 16.* Exáudi, Dómine (5th mode), *p.* 2017.

## August 15. The Assumption of the B. V. M.

*Ps. 97.* Cantáte Dómino (6th mode), *p.* 2001.

## August 16. Saint Joachim.

*Ps. 111.* Beátus vir (7th mode), *p.* 164.

## August 22. The Immaculate Heart of Mary.

*Ps. 44.* Eructávit (8th mode), *p.* 2024.

## August 24. Saint Bartholomew, Apostle.

*Ps. 138.* Dómine probásti me (2nd mode), *p.* 202.

## Aug. 29. Beheading of St. John the Baptist (6th mode).

**Psalm 20.**

*Thanksgiving for God's favours.*

1. Dómine, in virtúte túa laetábitur rex, * et super salutáre túum exsultábit vehemén̄ter.

2. Desidérium córdis éjus, tribuísti éi : * et voluntáte labiórum éjus non fraudásti éum.

3. Quóniam praevenísti éum in benedictiónibus dulcédinis : * posuísti in cápite éjus corónam de lápide pretióso.

4. Vítam pétiit a te : * et tribuísti éi longitúdinem diérum in saéculum, et in saéculum saéculi.

5. Mágna est glória éjus in salutári túo : * glóriam et mágnum decórem impónes super éum.

6. Quóniam dábis éum in benedictiónem in saéculum saéculi : * laetificábis éum in gáudio cum vúltu túo.

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.* Eructávit (1st mode), *p.* 2024.

## September 14. The Exaltation of the Holy Cross.

*As on May 3, p.* 1875.

## September 15. The Seven Sorrows of the B. V. M.

*Ps. 119.* Ad Dóminum cum tribulárer (1st mode), *p.* 552.

## September 21. Saint Matthew, Apostle and Evang.

*Ps. 20.* Dómine, in virtúte túa (4th mode), *as above.*

## September 29. Saint Michael, Archangel.

*Cant.* Benedícite (3rd mode), *p.* 1816.

## October 3. Saint Teresa of the Child Jesus.

*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.

*Ps. 97.* Cantáte Dómino (3rd mode), *p.* 2001.

## October 18. Saint Luke, Evangelist.

*Ps. 138.* Dómine, probásti me (1st mode), *p.* 202.

## Our Lord Jesus Christ, King (6th mode).

### Psalm 28.

*Hymn to God revealed in the storm.*

1. Afférte Dómino, **fílii Déi** : * afférte Dómino **fílios arí**etum.

2. Afférte Dómino glóriam et honórem, † afférte Dómino glóriam **nó**mini **é**jus : * adoráte Dóminum in átrio **sán**cto **é**jus.

3. Vox Dómini super áquas, † Déus majestátis **intó**nuit : * Dóminus super **á**quas **múl**tas.

4. Vox Dómini **in** virtúte : * vox Dómini in **magnificén**tia.

5. Vox Dómini confring**én**tis **cé**dros : * et confrínget Dóminus **cé**dros **Lí**bani.

6. Et commínuet éas támquam **ví**tulum **Lí**bani : * et diléctus quemádmodum fílius **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. Vox Dómini intercidéntis flámmam ígnis : † vox Dómini concutiéntis desértum : * et commovébit Dóminus desértum Cádes.

8. Vox Dómini praeparántis cérvos, et revelábit condénsa : * et in témplo éjus ómnes dícent glóriam.

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 1. Feast of All Saints.

*Ps. 32.* Exsultáte, jústi (1st mode), *p.* 2012.

## November 11. Saint Martin, Bishop.

*Ps. 131.* Meménto, Dómine (3rd mode), *p.* 198.

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# COMMON OF SAINTS.

## For Confessor Bishops.

*Ps. 29.* Exaltábo te (6th mode), *p.* 2022.

## For Martyrs.

**Mass.** Státuit. *Ps. 88.* Misericórdias (4th mode), *p.* 2024.
**Mass.** Sacerdotes Déi. *Ps. 20.* Dómine, in virtúte, *p.* 2026.
**Mass.** In virtúte. *Ps. 20.* Dómine, in virtúte (1st mode), *p.* 2026.
**Mass.** Laetábitur. *Ps. 63.* Exáudi, Déus (5th mode), *p.* 2023.
**Mass.** Protexísti me. *as for St. Mark, p.* 2023.
**Mass.** Sáncti túi. *Ps. 32.* Exsultáte, jústi (1st mode), *p.* 2012.
**Mass.** Intret. *Ps. 78.* Déus, venérunt géntes (1st mode), *p.* 2002.
**Mass.** Sapiéntiam. *Ps. 32.* Exsultáte, jústi (8th mode), *p.* 2012.

## Mass : « Salus autem... » (4th mode).

### Psalm 36.

*The lot of the good and of the evil.*

1. Nóli aemulári in malignántibus : * neque zeláveris faciéntes iniquitátem.

1. Be not emulous of evildoers; nor envy them that work iniquity.

2. Quóniam támquam foenum velóciter aréscent : * et quemádmodum ólera herbárum cíto décident.

3. Spéra in Dómino, et fac bonitátem : * et inhábita térram, et pascéris in divítiis éjus.

4. Delectáre in Dómino : * et dábit tíbi petitiónes córdis túi.

5. Revéla Dómino viam túam et spéra in éo : * et ipse fáciet.

6. Et edúcet quasi lúmen justítiam túam : † et judícium túum támquam merídiem : * súbditus ésto Dómino et óra éum.

7. Nóli aemulári in éo, qui prosperátur in vía súa : * in hómine faciénte injustítias.

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.** Státuit. *Ps. 131.* Meménto, Dómine (7th mode), *p.* 198.

**Mass.** Sacerdótes túi. *as for the preceding mass,* (3rd mode).

## For Doctors.

**Mass.** In médio. *Ps. 91.* Bónum est confitéri (7th mode), *p.* 2001.

## For Confessors not Bishops.

**Mass.** Os jústi. *Ps. 36.* Noli aemulári (3rd mode), *p.* 2028.

**Mass.** Jústus. *Ps. 91.* Bónum est confitéri. (1st mode), *p.* 2001.

## For Abbots.

**Mass.** Os jústi, *as above.*

## For Virgins.

**Mass.** Loquébar. *Ps. 118.* Beáti immaculáti (1st mode), *p.* 1808.

**Mass.** Me exspectavérunt. *Ps. 118.* (4th mode), *p.* 1808.

**Mass.** Dilexísti. *Ps. 44.* Eructávit (5th mode), *p.* 2024.

**Mass.** Vúltum túum. *Ps. 44.* Eructávit (8th mode), *p.* 2024.

## For Holy Women.

**Mass.** Me exspectavérunt. *Ps. 118.* (1st mode), *p.* 1808.
**Mass.** Cognóvi. *Ps. 44.* Eructávit (4th mode), *p.* 2024.

## For the Dedication of a Church.

*Ps. 83.* Quam dilécta (5th mode), *p.* 2004.

## On Feasts of the B. V. M.

*Ps. 44.* Eructávit (1st mode), *p.* 2024.

# APPENDIX

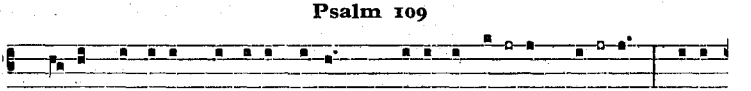
## PSALMS FOR THE HOLY WEEK

ACCORDING TO THE NEW LATIN VERSION

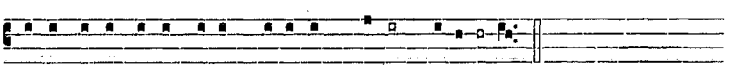
### PSALMS OF SUNDAY

*AT VESPERS*

**Psalm 109**



1. Dí-xit Dóminus Dómino mé- o : † « Séde a **déx**-tris **mé**- is, * donec



pónam in-i-mí cos tú-os scabéllum **pé**dum tu-ó- rum ».

2. Scéptrum poténtiae túae proténdet Dómi**nus** ex **Sí**on : * « Domináre in médio inimi**có**rum tu**ó**rum!

3. Técum principátus díe órtus túi in splendóre **sanctitá**tis : * ante lucíferum, támquam rórem, **gé**nui te ». —

4. Jurávit Dóminus et non paeni**té**bit **é**um : * « Tu es sacérdos in aetérnum secúndum órdi**nem** Melchí**se**dech ». —

5. Dóminus a **déx**tris **tú**is : * cónteret díe írae **sú**ae **ré**ges.

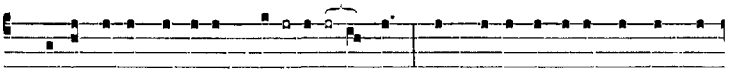
6. Judicábit natiónes, acer**vá**bit cadávera; * cónteret cápita **lá**te per **tér**ram.

7. De torrénte in **vía** **bí**bet, * proptérea ext**ó**llet **cá**put.

8. Glória **Pá**tri, et **Fí**lio, * et Spirítui **Sán**cto.

9. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu**ló**rum. Amen.

## Psalm 110



1. Ce-lebrábo Dóminum **tó-** to **córde**, * in cœtu justórum et congre-



ga-*ti-***ó-** ne. *Flex :* Dómini : †

2. Mágna sunt **ópera Dómini**, * scrutánda ómnibus qui díli*gunt* **éa**.

3. Majéstas et magnificéntia **ópus éjus**; * et justítia éjus mánet in *ae***tér**num.

4. Memoránda fécit mira**bília súa**; * miséricors et clémens *est* **Dó**minus.

5. Escam dédit ti**méntibus** se; * mémor érit in aetérnum fœde*ris* **súi**.

6. Poténtiam óperum suórum manifestávit **pópulo súo**, * ut dáret éis possessió*nem* **gén**tium.

7. Opera mánuum éjus sunt fidélia et **jústa**; * firma sunt ómnia praecé*pta* **éjus**,

8. Stabilíta in saécula, **in** ae**tér**num, * fácta cum firmitáte et ae*quitá***te**.

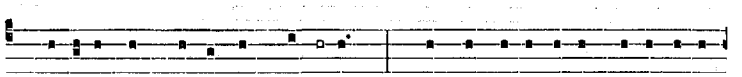
9. Redemptiónem mísit pópulo suo, † státuit in aetérnum **fœ**dus **súum**; * sánctum et venerábile est nó*men* **éjus**.

10. Inítium sapiéntiae tímor Dómini : † prudénter águnt ómnes, qui **cólunt éum**; * laus éjus mánet in *ae***tér**num.
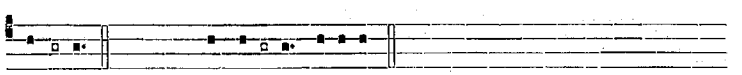
11. Glória **Pátri**, et **Fílio**, * et Spirítu*i* **Sánc**to.

12. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saeculó*rum*. Amen.

## Psalm 111



1. Be- átus vir qui *ti-met* **Dó**minum, * qui mandá-tis é-jus de-lectá-tur



**múl-** tum. *Flex :* paupé-ribus, †

2. Pótens in térra érit *sémen* **éjus**; * generatióni rectórum benedi**cé**tur.

3. Opes et divítiae érunt in *dómo* **éjus**, * et munificéntia éjus manébit **sém**per.

4. Oritur in ténebris ut *lúmen* **réc**tis, * clémens et miséricors et **jús**tus.

5. Bene est víro qui miserétur *et* **cóm**modat, * qui dispónit res súas cum **justítia**.

6. In aetérnum non *vacil***lá**bit; * in memória aetérna érit **jús**tus.

7. A núntio trísti *non timébit*; * fírmum est cor éjus, spérans in **Dómino**.

8. Cónstans est cor éjus, *non timébit*, * donec confúsos vídeat adversários súos.

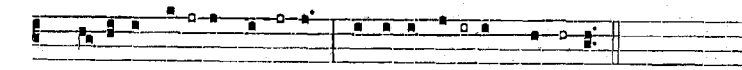
9. Distríbuit, dónat paupéribus, † munificéntia éjus *manébit* **sémper**; * córnu éjus extollétur cum **glória**.

10. Peccátor vidébit et indignábitur, † déntibus suis fréndet *et tabéscet*; * desidérium peccatórum períbit.

11. Glória *Pátri, et* **Fílio**, * et Spirítui **Sáncto**.

12. Sicut érat in princípio, et *nunc, et* **sémper**, * et in saécula saeculórum. **Amen**.

## Psalm 112



1. Laudá-te, **sér**-vi **Dómi**-ni,* laudá-te **nó**-men **Dómi**-ni.

2. Sit nómen Dómini **benedíctum** * et nunc et usque **in** aet**érn**um.

3. A sólis órtu usque ad occ**ásum éjus** * laudétur **nómen Dómini**. —

4. Excélsus super ómnes **gén**tes **Dóminus**, * super caélos **glória éjus**.

5. Quis sicut Dóminus, Déus nóster, qui **sédet** in **álto** * et óculos demíttit in caélum **et** in **térram**? —

6. Súblevat e **púlvere** **ínopem**, * e stércore **érigit** **páuperem**,
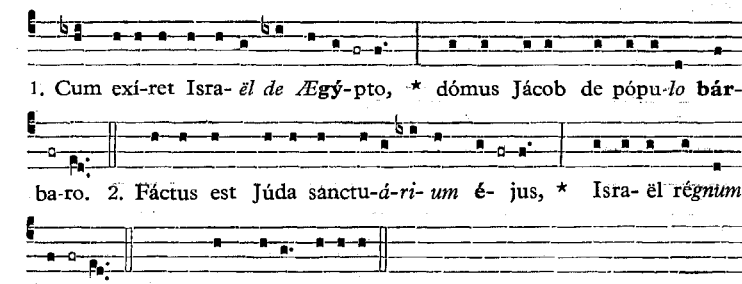
7. Ut cóllocet éum **cum** princípibus, * cum princípibus **pópuli súi**.

8. Habitáre fácit éam, quae stérilis **érat**, in **dómo**, * mátrem filiórum laet**ántem**.

9. Glória **Pátri**, et **Fílio**, * et Spirítui **Sáncto**.

10. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculórum. **Amen**.

## Psalm 113



1. Cum exí-ret Isra-*ël de Ægý*-pto, * dómus Jácob de pópu-*lo* **bár**-ba-ro. 2. Fáctus est Júda sanctu-*á-ri-um* é- jus, * Isra-ël *régnum* é- jus. *Flex :* non nóbis, †

3. Máre *vidit et* **fúgit**, * Jordánis vértit se **retrórsum**.

4. Móntes saltá*runt ut* ar**íetes**, * cólles ut *agnélli*.

5. Quid est tíbi, *máre, quod* **fúgis**? * Jordánis, quod vértis te **retrórsum**?

6. Móntes, quod saltá*tis ut* a**rí**etes, * cólles, ut **agnélli**?

7. A fácie Dómini con*tremísce*, **tér**ra, * a fácie Dé*i* **Já**cob,

8. Qui convértit pétram in *stágnum* **aquá**rum, * rúpem in fóntes *a***quá**rum. —

9. Non nóbis, Dómine, non nóbis, † sed nómini *túo da* **gló**riam, * própter misericórdiam túam, própter fidelitá*tem* **tú**am.

10. Quá*re dícant* **gén**tes : * « Ubinam est Déus *e*órum? »

11. Déus *nóster in* **caé**lo est; * ómnia, quae vólu*it*, **fé**cit. —

12. Idóla eórum sunt ar*géntum et* **á**urum, * ópus mánu*um* **hó**minum.

13. Os hábent, *et non lo***quún**tur; * óculos hábent, et *non* **ví**dent.

14. Aures há*bent*, *et non* **á**udiunt; * náres hábent, et non od*o***rán**tur.

15. Mánus hábent, et non pálpant; † pédes há*bent*, *et non* **ám**bulant; * sónum non édunt gútture **sú**o.

16. Símiles íllis érunt, qui *fáciunt* **é**a, * ómnis qui confídit *in* **é**is. —

17. Dómus Israël con*fídit in* **Dó**mino : * adjútor eórum et clípeus *e*órum est.

18. Dómus Aaron con*fídit in* **Dó**mino : * adjútor eórum et clípeus *e*órum est.

19. Qui tíment Dóminum, con*fídunt in* **Dó**mino : * adjútor eórum et clípeus *e*órum est.

20. Dóminus re*cordátur* **nó**stri * et benedí*cet* **nó**bis;

21. Benedícet *dómui* **Is**raël, * benedícet dómu*i* **A**aron.

22. Benedícet íis *qui tíment* **Dó**minum, * tam pusíllis quam *ma***jó**ribus.

23. Dóminus *multiplic***á**bit vos, * vos et fí*lios* **vé**stros.

24. Benedí*cti vos a* **Dó**mino, * qui fécit caélum *et* **tér**ram.

25. Caélum *est caélum* **Dó**mini, * térram autem dédit fí*lii*s **hó**minum.

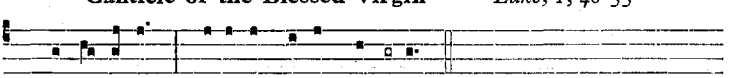
26. Non mórtu*i láudant* **Dó**minum, * neque úllus qui ad ínferos *de***scén**dit.

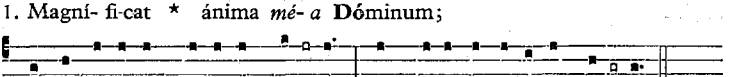
27. Sed nos bene*dícimus* **Dó**mino, * et nunc et usque in *ae***tér**num.

28. Glória *Pátri*, *et* **Fí**lio, * et Spirítu*i* **Sán**cto.

29. Sicut érat in princípio, *et nunc*, *et* **sém**per, * et in saécula saeculó*rum*. Amen.

**Canticle of the Blessed Virgin** *Luke, 1, 46-55*




3. Quia respéxit humilitátem ancíllae **sú**ae : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes,

4. Quia fécit míhi mágna qui **pó**tens est, * et sánctum *nómen* **é**jus,

5. Et misericórdia éjus a progénie in progénies * timén*tibus* **é**um. —

6. Fécit poténtiam bráchio **sú**o; * dispérsit supérbos ménte *córdis* **sú**i.

7. Depósuit poténtes de **sé**de, * et exal*távit* **hú**miles.

8. Esuriéntes implévit **bó**nis, * et dívites dimísit *in*ánes. —

9. Suscépit Israël, sérvum **sú**um, * recordátus misericór*diae* **sú**ae,

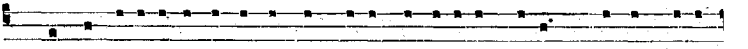
10. Sicut locútus est ad pátres **nó**stros, * erga Abraham et sémen *éjus in* **sae**cula.

11. Glória Pátri, et **Fí**lio, * et Spirí*tui* **Sánc**to.

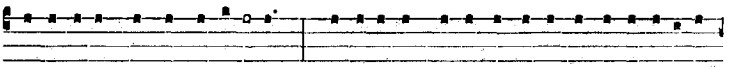
12. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. Amen.

*AT COMPLINE*
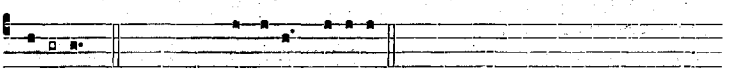
**Psalm 4**



1. Cum invocáve-ro, exáudi me, Dé-us justí-ti-ae mé-ae, † qui in tribu-



la-ti-óne me sublevá-sti; * mi-seré-re mé-i et exáudi o-ra-ti-*ónem*



**mé**-am. — *Flex :* peccáre, †

2. Viri, quoúsque éstis gráves **cór**de? * quáre dilígitis vanitátem et quaéri*tis men***dá**cium?

3. Scitóte : mirábilem fácit Dóminus sánctum **sú**um; * Dóminus exáudiet me, cum invocá*vero* **é**um.

4. Contremíscite et nolíte peccáre, † recogitáte in córdibus **vé**stris, * in cubílibus véstris, et *obmu***té**scite.

5. Sacrificáte sacrifícia **jús**ta, * et speráte *in* **Dó**mino. —

6. Múlti dícunt : « Quis osténdet nóbis **bó**na? » * Extólle super nos lúmen vúltus *túi*, **Dó**mine!

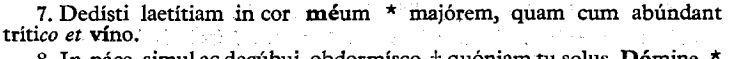
7. Dedísti laetítiam in cor **mé**um * majórem, quam cum abúndant trítico *et* **ví**no.

8. In páce, simul ac decúbui, obdormísco, † quóniam tu solus, **Dó**mine, * in securitáte *me con***stí**tuis.

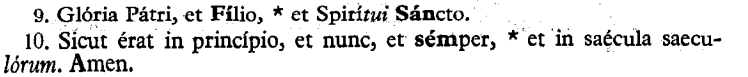
9. Glória Pátri, et **Fí**lio, * et Spirí*tui* **Sánc**to.

10. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. Amen.

**Psalm 90**



1. Qui dégis in praesí-di-o Altíssimi, * qui sub úmbra Omnipoténtis



*commo***rá**-ris, *Flex :* próteget te, †

2. Dic Dómino : «Refúgium méum et arx **méa**, * Déus méus, in *quo confído*».

3. Nam ípse liberábit te de láqueo **venán**tium, * a péste per*niciósa*.

4. Pénnis suis próteget te, † et sub álas éjus **confú**gies : * scútum et clípeus est fid*élitas* **é**jus.

5. Non timébis a terróre **noctúr**no, * a sagítta volán*te in* **díe**,

6. A péste quae vagátur in **té**nebris, * a pernície quae vás*tat* *me*rídie.

7. Cádant a látere túo mílle, † et décem míllia a déxtris **túis** : * ad te non ap*propin***quá**bit.

8. Verúmtamen óculis túis spec**tá**bis * et mercédem peccató*rum vi***dé**bis.

9. Nam refúgium túum est **Dó**minus, * Altíssimum constituísti mu*nímen* **tú**um.

10. Non accédet ad te **má**lum, * et plága non appropinquábit taberná*culo* **tú**o,

11. Quia Angelis suis mandávit **de** te, * ut custódiant te in ómnibus *viis* **tú**is.

12. In mánibus suis **portá**bunt te, * ne offéndas ad lápidem *pédem* **tú**um.

13. Super áspidem et víperam gradiéris, * conculcábis leónem *et dra***có**nem. —

14. Quóniam míhi adhaésit, liberábo **é**um; * prótegam éum, quia cognóvit *nómen* **mé**um.

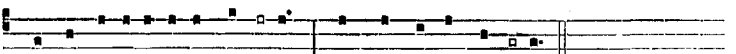
15. Invocábit me et exáudiam éum; † cum ípso éro in tribulatióne, * erípiam éum et hono*rábo* **é**um.

16. Longitúdine diérum satiábo **é**um, * et osténdam éi sa*lútem* **mé**am.

17. Glória Pátri, et **Fí**lio, * et Spi*rítui* **Sán**cto.

18. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. **A**men.

## Psalm 133



1. Ecce benedí-ci-te **Dó**mino, * ómnes *sérvi* **Dó**mini;

2. Qui státis in dómo **Dó**mini * hó*ris* *no***ctúr**nis.

3. Extóllite mánus véstras ad **sán**cta * et benedí*cite* **Dó**mino. —

4. Ex Síon benedícat tíbi **Dó**minus, * qui fécit ca*élum et* **tér**ram.

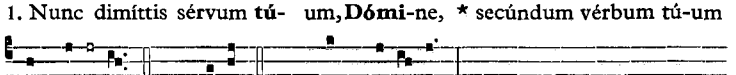
5. Glória Pátri, et **Fí**lio, * et Spi*rítui* **Sán**cto.

6. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum*. **A**men.

## Canticle of Simeon *Luke 2, 29-32*



1. Nunc dimíttis sérvum **tú**- um, **Dómi**-ne, * secúndum vérbum tú-um



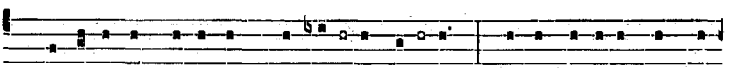
*in* **pá**- ce, 2. Qui-a... 3. **Quam** parásti *

2. Quia vidérunt óculi **méi** * salú*tem* **túam**,
3. **Quam** parásti * ante fáciem ómnium po*pul*órum.
4. Lúmen ad revelatiónem **géntium** * et glóriam plébis túæ **Israël**.
5. Glória **Pátri**, et **Fílio**, * et *Spirítui* **Sáncto**.
6. Sicut érat in princípio, et **núnc**, et **sémper**, * et in saécula saeculó*rum*. Amen.

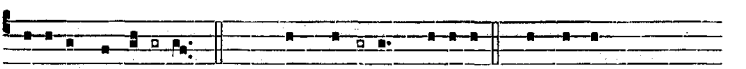
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# PSALMS OF THE HOLY WEEK

## Psalm 23, 1-2 and 7-10



1. Dómi-ni est térra et quae **ré**- plent é- am, * órbis terrárum et qui



habi*tant in* é- o. *Flex :* rex gló-ri-æ ? » † 2. Nam ipse...

2. Nam ípse super mária fund**ávit** éum, * et super flúmina fir*mávit* éum. —

7. Attóllite, pórtae, cápita véstra, † et attóllite vos, **fó**res antíquae, * ut ingredi*átur rex* **gló**riae!

8. « Quis est íste rex glóriae ? » † « Dóminus **fór**tis et **pó**tens, * Dóminus pó*tens in* **prae**lio ».

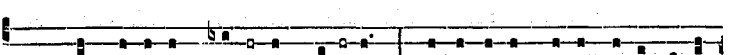
9. Attóllite, pórtae, cápita véstra, † et attóllite vos, **fó**res antíquae, * ut ingredi*átur rex* **gló**riae!

10. « Quis est íste rex **gló**riae ? » * « Dóminus exercítuum : ípse *est rex* **gló**riae ».

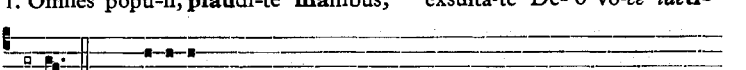
11. Glória **Pátri**, et **Fílio**, * et Spirí*tui* **Sán**cto,

12. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu*lórum*. Amen.

## Psalm 46



1. Omnes pópu-li, **pláu**di-te **má**nibus, * exsultá-te Dé- o vó-*ce laeti*-



ti-ae, 2. Quóni-am...

2. Quóniam Dóminus exc**él**sus, terr**í**bilis, * Rex mágnus super *ómnem* **tér**ram.

3. Súbjicit **pó**pulos **nó**bis * et natiónes p*édibus* **nó**stris.

4. Eligit nóbis hereditátem **nó**stram, * glóriam Já*cob, quem* **dí**ligit. —

5. Ascéndit Déus cum exsul**tatió**ne, * Dóminus cum *vóce* **tú**bae.

6. Psállite **Dé**o, **psá**llite; * psállite Régi *nóstro,* **psá**llite. —

7. Quóniam Rex ómnis **tér**rae est **Dé**us, * psál*lite* **hým**num.

8. Déus régnat super **natió**nes, * Déus sédet super sólium *sánctum* **sú**um.

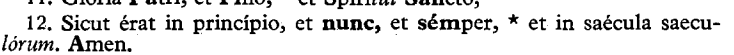
9. Príncipes populórum **congregá**ti sunt * cum pópulo *Déi* Abraham.

10. Nam Déi sunt **pró**ceres **tér**rae : * excél*sus est* **vál**de.

11. Glória **Pá**tri, et **Fí**lio, * et Spirí*tui* **Sán**cto,

12. Sicut érat in princípio, et **nunc,** et **sém**per, * et in saécula saecu*lórum.* **A**men.

## Psalm 147



1. Láuda, Je-rúsa-lem, **Dó**minum : * láuda Dé-um *tú-um,* **Sí**- on.

2. Quod firmávit séras portárum tu**á**rum, * benedíxit fíliis *túis* **in** te.

3. Compósuit fines túos in **páce**, * medúlla trítici *sáti***at** te.

4. Emíttit elóquium súum in **tér**ram, * velóciter cúrrit *vérbum* **é**jus.

5. Dat nívem sicut **lá**nam, * pruínam sicut *cínerem* **spár**git.

6. Prójicit gláciem súam ut frústula **pá**nis; * córam frígore éjus *áquae* **rig**éscunt.

7. Emíttit vérbum súum et liquefácit **é**as; * fláre júbet véntum súum et *flúunt* **á**quae.

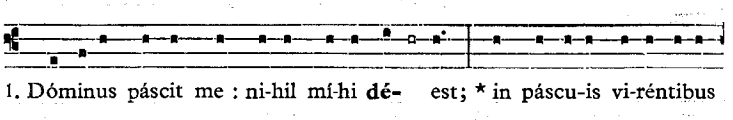
8. Annuntiávit vérbum súum **Já**cob, * statúta et praecépta *súa* **Is**raël.

9. Non fécit ita úlli natióni : * praecépta súa non manife*stávit* **é**is.

10. Glória Pátri, et **Fí**lio, * et Spirí*tui* **Sán**cto.

11. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum.* **A**men.

## Psalm 22



1. Dóminus páscit me : ni-hil mí-hi **dé**- est; * in páscu-is vi-réntibus

cubáre *me* **fá**- cit. 2. Ad áquas...

2. Ad áquas, ubi quiéscam, con**dú**cit me; * réficit ání*mam* **mé**am.

3. Dedúcit me per sémitas **réc**tas * propter nó*men* **sú**um.

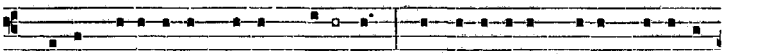
4. Etsi incédam in válle tene**bró**sa, * non timébo mála, quia *tu* **mé**cum es.

5. Vírga túa et báculus **tú**us : * haec me con*so***lán**tur. —

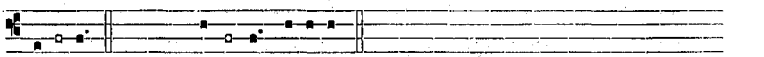
6. Páras míhi **mén**sam * spectántibus adversári*is* **méi**s;

7. Inúngis óleo cáput **méum**; * cálix méus ubér*rimus* est.
8. Benígnitas et grátia me se**quéntur** * cúnctis diébus *vítae* **méae**.
9. Et habitábo in dómo **Dómini** * in longíssi*ma* **témpora**.

## Psalm 71
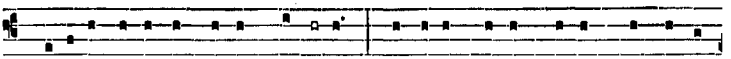


1. Dé- us, judí-ci- um tú-um **régi** da, * et justí-ti- am tú-am fí-li- *o*



**ré-** gis. *Flex :* pópu-li, †

2. Gubérnet pópulum túum cum **justítia**, * et húmiles túos cum ae*quitá*te.
3. Afferent móntes pácem **pópulo** * et cólles *justítiam*.
4. Tuébitur húmiles pópuli, † sálvos fáciet fílios **páu**perum, * et cónteret op*pressó*rem. —
5. Et díu vívet **ut** sol, * et sicut lúna in ómnes *generatió*nes.
6. Descéndet ut plúvia súper **grá**men, * sicut ímbres qui *irrigant* **térr**am.
7. Florébit in diébus éjus **justítia** * et abundántia pácis, donec defíci*at* **lú**na. —
8. Et dominábitur a mári úsque ad **má**re, * et a flúmine usque ad *términos* **térr**ae.
9. Coram íllo prócident inimíci **éj**us, * et adversárii éjus púlve*rem* **líng**ent.
10. Réges Thársis et insulárum múnera **óff**erent; * réges Arabum et Sába dóna *ad***dú**cent :
11. Et adorábunt éum ómnes **ré**ges, * ómnes géntes *sérvient* **éi**. —
12. Etenim liberábit páuperem invo**cán**tem, * et míserum, cui non est *ad***jú**tor.
13. Miserébitur ínopis et **páu**peris, * et vítam páuperum *salvá***bit** :
14. Ab injúria et oppressióne liberábit **éos**, * et pretiósus érit sánguis eórum *córam* **íll**o. —
15. Ideo vívet et dábunt éi de áuro Arábiae, † et orábunt pro éo **sém**per : * perpétuo *benedícent* **éi**.
16. Erit abundántia fruménti in térra; † in súmmis móntium strépet ut Líbanus, frúctus **éj**us, * et florébunt incólae úrbium ut *grámina* **térr**ae.
17. Erit nómen éjus benedíctum in **saé**cula; * dum lucébit sol, permanébit *nómen* **éj**us.
18. Et benedicéntur in ípso ómnes tríbus **térr**ae, * ómnes géntes beátum praedi*cábunt* **éum**. —
19. Benedíctus Dóminus, Déus **Israël**, * qui fácit mirabília **sól**us.
20. Et benedíctum nómen éjus gloriósum in **saé**cula; * et repleátur glória éjus ómnis térra. *Fíat, fíat.*

## Psalm 103



1. Bénedic, á-nima mé- a, **Dómino**! * Dómine, Dé-us mé-us, mágnus *es*



**vál-**de. *Flex :* Dómine! †

2. Majestátem et decórem **indú**tus es, * amíctus lúmine sic*ut* **pál**lio.

3. Extendísti caélum sicut aula**éum**, * exstruxísti súper áquas conclávi*a* **tú**a.

4. Núbes constítuis cúrrum **tú**um, * ámbulas súper *á*las **vén**ti.

5. Núntios túos fácis **vén**tos, * et minístros túos ígnem *ar***dén**tem. —

6. Fundásti térram súper báses **é**jus : * non vacillábit in saécu*lum* **sa**éculi.

7. Océano ut vestiménto texísti **é**am, * super móntes stet*érunt* **á**quae.

8. Increpánte te **fu**gérunt, * te tonánte tre*pi***dá**runt.

9. Ascendérunt móntes, descendérunt **vá**lles * in lócum quem statuí*sti* **é**is.

10. Términum posuísti, quem non transgredi**án**tur, * ne íterum opéri*ant* **tér**ram. —

11. Fontes deflúere júbes in **rí**vos * qui mánant in*ter* **món**tes,

12. Pótum praébent ómni béstiae **á**gri : * ónagri exstínguunt *sí*tim **sú**am;

13. Júxta éos hábitant vólucres **caé**li, * ínter rámos é*dunt* **vó**cem.

14. Rígas móntes de conclávibus **tú**is, * frúctu óperum tuórum satiá*tur* **tér**ra.

15. Prodúcis grámen ju**mén**tis * et hérbam, ut sérvi*at* **hó**mini,

16. Ut tráhat pánem de **tér**ra, * et vínum quod laetíficet *cor* **hó**minis;

17. Ut fáciem exhílaret **ó**leo, * et pánis refíciat *cor* **hó**minis.

18. Saturántur árbores **Dó**mini, * cédri Líbani quas *plan***tá**vit.

19. Illic vólucres nídum **pó**nunt; * cicóniae dómus sunt *ab***íe**tes.

20. Móntes excélsi **ibí**cibus, * pétrae hyrácibus perfúgi*um* **prae**stant. —

21. Fecísti lúnam ad témpora **sig**nánda; * sol cognóvit occá*sum* **sú**um.

22. Cum fácis ténebras et **óri**tur nox, * in éa vagántur ómnes bésti*ae* **síl**vae.

23. Cátuli leónum rúgiunt ad **prae**dam, * et pétunt a Déo és*cam* **sí**bi.

24. Cum óritur sol, re**cé**dunt, * et in cubílibus súis re**cúm**bunt.

25. Homo éxit ad ópus **sú**um * et ad labórem súum úsque *ad* **vé**sperum.

26. Quam múlta sunt ópera túa, Dómine! † ómnia cum sapiéntia fecísti : * pléna est térra creatú*ris* **tú**is.

27. Ecce máre mágnum et láte pátens : † illic reptília síne **nú**mero, * animália párva *cum* **mág**nis.

28. Illic náves per**ám**bulant, * Leviáthan, quem fecísti, ut lúdat *in* **é**o. —

29. Omnia a te ex**spé**ctant, * ut des éis éscam témpo*re* **sú**o.

30. Dánte te éis **cólligunt**; * aperiénte te mánum túam implén*tur* **bónis.**

31. Si abscóndis fáciem túam, turbántur; † si áufers spíritum eórum, **decédunt** * et revertúntur in púlve*rem* **súum.**

32. Si emíttis spíritum túum, **creántur**, * et rénovas *fáciem* **térrae.** —

33. Glória Dómini sit in **aetérnum** : * laetétur Dóminus de opéri*bus* **súis,**

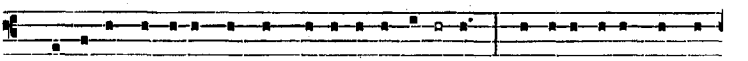
34. Qui réspicit térram, et **trémit**; * tángit móntes, *et* **fúmant.**

35. Cantábo Dómino, dónec **vívam**; * psállam Déo méo, quámdi*u* **éro.**

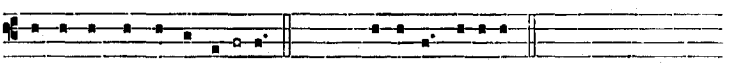
36. Jucúndum sit éi elóquium **méum** : * égo laetábor *in* **Dómino.**

37. Tolléntur peccatóres de térra, † et ímpii ne sint **últra**; * 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, †

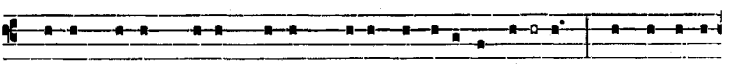
2. Laudáte éum propter grándia ópera **éjus**, * laudáte éum propter súmmam majestá*tem* **éjus.**

3. Laudáte éum clangóre **túbae**, * laudáte éum psaltério *et* **cíthara.**

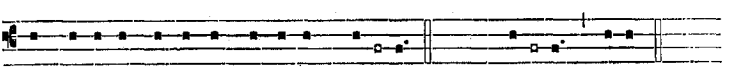
4. Laudáte éum týmpano et **chóro**, * laudáte éum chórdis *et* **órgano.**

5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis crepitántibus : * ómne quod spírat, láu*det* **Dóminum!**

## Psalm 21



1. Dé-us mé-us, Dé-us mé-us, quare me de*re-liquí-* sti? * Lónge ábes



a pré-cibus, a vérbis clamó-ris **mé-** i. *Flex :* mé- um, †

2. Déus méus, clámo per díem, et *non* ex**áu**dis, * et nocte, et non atténdis **ad** me.

3. Tu autem in sanctu*ário* **há**bitas, * laus **Israël.**

4. In te speravérunt *pátres* **nó**stri, * speravérunt et liberásti **éos**;

5. Ad te clamavérunt et *sálvi* **fá**cti sunt, * in te speravérunt et non sunt **confúsi.**

6. Ego autem sum vérmis *et non* **hómo**, * oppróbrium hóminum et despéctio **plébis.**

7. Omnes vidéntes *me* **der**ídent me, * didúcunt lábia, ágitant **cáput** :

8. « Confídit in Dómino : *líberet* **éum**, * erípiat éum, si díligit **éum** ».

9. Tu útique duxísti me índe *ab* **ú**tero; * secúrum me fecísti ad úbera mátris **mé**ae.

10. Tíbi tráditus sum índe *ab* **ór**tu, * ab útero mátris méae Déus méus **es** tu.

11. Ne longe stéteris a me, quó*niam* **trí**bulor; * prope ésto : quia non est adjútor. —

12. Circúmstant me ju*vénci* **mú**lti, * táuri Básan **cín**gunt me.

13. Apériunt contra *me os* **sú**um, * sicut léo rápax et **rú**giens.

14. Sícut á*qua eff*ú**s**us sum, * et disjúncta sunt ómnia óssa **mé**a :

15. Fáctum est cor méum *tamquam* **cé**ra, * liquéscit in viscéribus **mé**is.

16. Aruit tamquam tésta gúttur méum, † et língua méa adhaéret fáu*cibus* **mé**is, * et in púlverem mórtis **dedu**xísti me.

17. Etenim circúmstant me *cánes* **mú**lti, * catérva mále agéntium **cín**git me.

18. Fodérunt mánus méas et *pédes* **mé**os, * dinumeráre póssum ómnia óssa **mé**a.

19. Ipsi véro aspíciunt et vidéntes me laetántur; † dívidunt síbi indu*ménta* **mé**a, * et de véste méa míttunt **sór**tem.

20. Tu autem, Dómine, ne *longe* **sté**teris : * auxílium méum, ad juvándum me **fes**tína.

21. Eripe a gládio *ánimam* **mé**am, * et de mánu cánis vítam **mé**am;

22. Sálva me ex ó*re le*ónis * et me míserum a córnibus bubal**ó**rum.

23. Enarrábo nómen túum frá*tribus* **mé**is, * in médio cœtu **lau**dábo te.

24. « Qui timétis Dóminum, laudáte éum; † univérsum sémen Jácob, cele*bráte* **é**um : * timéte éum, ómne sémen **Isra**ël.

25. Neque enim sprévit nec fastidívit misériam míseri; † neque abscóndit fáciem sú*am ab* **é**o * et, dum clamávit ad éum, audívit **é**um ».

26. A te vénit laudátio méa in *cœtu* **mág**no, * vóta méa réddam in conspéctu timéntium **é**um.

27. Edent páuperes et saturabúntur; † laudábunt Dóminum, qui *quaérunt* **é**um : * « vívant córda véstra in **sa**écula ». —

28. Recordabúntur et converté*ntur ad* **Dó**minum : univérsi fines **térr**ae;

29. Et procúmbent in con*spéctu* **é**jus * univérsae famíliae **gén**tium,

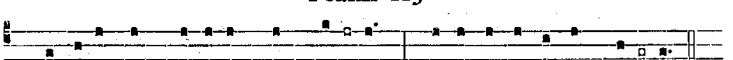
30. Quóniam Dómi*ni est* **ré**gnum, * et ípse dominátur in **gén**tibus.

31. Eum sólum adorábunt ómnes qui dórmi*unt in* **tér**ra, * coram éo curvabúntur ómnes, qui descéndunt in **púl**verem. —

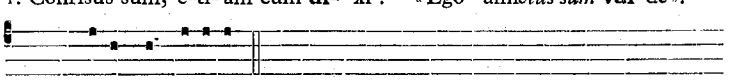
32. Et ánima méa *ipsi* **ví**vet, * sémen méum sérviet **é**i,

33. Narrábit de Dómino generatióni ventúrae, † et annuntiábunt justítiam éjus pópulo, *qui na*scétur : * « Haec fécit **Dó**minus ».

## Psalm 115



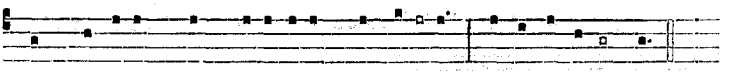
1. Confísus sum, é-ti-am cum **dí-** xi : * « Ego afflic*tus sum* **vál**-de ».



*Flex :* tú-us sum, †

2. Ego díxi in pavóre **méo** : * « Omnis *hómo* **fállax**! »
3. Quid retríbuam **Dómino** * pro ómnibus quae tríbuit **míhi**?
4. Cálicem salútis **accípiam**, * et nómen Dómini *invo***cábo**.
5. Vóta méa Dómino **réddam** * coram ómni pópulo **éjus**.
6. Pretiósa est in óculis **Dómini** * mors san*ctórum* **éjus**.
7. O Dómine, égo sérvus túus sum, † égo sérvus túus, fílius ancíllae **túae** : * solvísti vín*cula* **méa**.
8. Tíbi sacrificábo sacrifícium **láudis**, * et nómen Dómini *invo***cábo**.
9. Vóta méa Dómino **réddam** * coram ómni pópulo **éjus**,
10. In átriis dómus **Dómini**, * in médio tú*i*, *Je***rúsalem**.

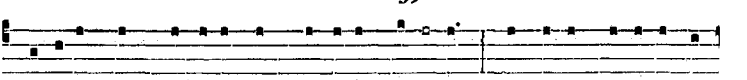
## Psalm 119



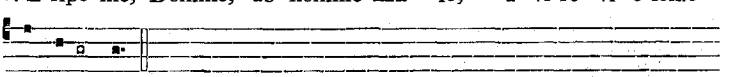
1. Ad Dóminum, cum tribu-lárer, cla**má-** vi * et *exaudí*-vit me.

2. Dómine, líbera ánimam méam a lábio iníquo, * a lín*gua do*lósa. —
3. Quid dábit tíbi aut quid áddet **tíbi**, * lín*gua dol*ósa?
4. Sagíttas poténtis **acútas** * et carbónes *geni*stárum. —
5. Heu míhi, quod dégo in **Mósoch**, * hábito in tentó*riis* **Cédar**!
6. Nímium habitávit ánima **méa** * cum íis, qui o*dérunt* **pácem**.
7. Ego pácem cum **lóquor**, * ílli úr*gent ad* **béllum**.

## Psalm 139



1. E-ripe me, Dómine, ab hómine **má-** lo, * a ví-ro vi- o-lén*to*



*cu***stódi** me.

2. Ab íis qui cógitant mála in **córde**, * ómni díe éx*citant* **lítes**,
3. Acuunt línguas súas ut **sérpens** : * venénum áspidum sub lábi*is* e**órum**. —
4. Sálva me, Dómine, e mánibus **iníqui**, * a víro violén*to cu***stódi** me :
5. Qui cógitant evértere gréssus **méos**, * supérbi abscóndunt lá*queum* **míhi**,
6. Et fúnes exténdunt ut **réte**, * juxta víam tendículas có*llocant* **míhi**.
7. Díco Dómino : Déus méus **es** tu; * auscúlta, Dómine, vócem obsecrati*ónis* **méae**.
8. Dómine, Déus, pótens auxílium **méum**! * tégis cáput méum *die* **púgnae**. —
9. Ne concésseris, Dómine, desidéria **iníqui**, * nóli implére **consília éjus**.

10. Extóllunt cáput qui me **circúmd**ant : * malítia labiórum eórum óbr*uat* **éos.**

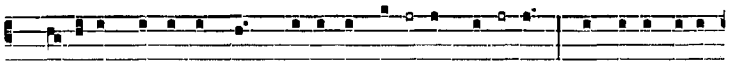
11. Plúat super éos carbónes **ignítos**; * in fóveam dejíciat éos, *ne* re**súr**gant. —

12. Vir línguae málae non durábit in **térra**; * vírum violéntum repénte cáp*ient* **mála.**

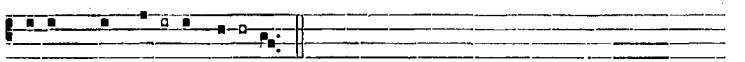
13. Nóvi Dóminum jus réddere **egéno**, * justíti*am pau*p**éribus.**

14. Profécto jústi celebrábunt nómen **túum**, * récti habitábunt in con*spéctu* **túo.**

**Psalm 140**



1. Dómine, clámo ad te : † cí-to succúr- re **mí-** hi; * auscúlta vócem



mé-am, cum **ad** te **clá-** mo.

2. Dirigátur ad te orátio méa **sícut incénsum**, * élátio mánuum meárum ut sacrifícium **vespertínum.** —

3. Póne, Dómine, custódiam **ad** os **méum**, * excúbias ad óstium labiórum **meórum.**

4. Ne inclináveris cor méum **ad** rem **málam**, * ad ímpie pa**trán**da facínora;

5. Neque cum víris iníqua **agén**tibus * véscar únquam láutis **cíbis** eórum.

6. Percútiat me jústus : haec **píetas** est; * íncrepet me : óleum est **cápitis,**

7. Quod non recusábit **cáput méum**, * sed semper orábo sub **mális** eórum.

8. Demíssi sunt juxta pétram príncipes eórum, et **audiérunt**, * quam lénia éssent **vérba méa.**

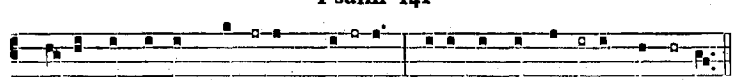
9. Ut cum térram quis **súlcat** et **findit**, * spársa sunt óssa eórum ad **fáuces inférni.** —

10. Nam ad te, Dómine Déus, convertúntur **óculi méi**; * ad te confúgio : ne perdíderis **ánimam méam.**

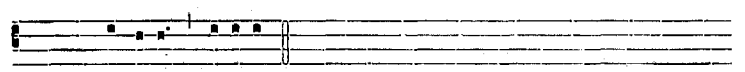
11. Custódi me a láqueo, quem posuérunt **míhi**, * et a tendículis agén**tium** iníqua.

12. Cádant in rétia súa **ímpii símul**, * dum égo **sál**vus **evádam.**

**Psalm 141**



1. Vóce mágna ad **Dóminum clá-**mo, * vóce mágna **Dóminum óbsecro.**



*Flex :* Dómine; †

2. Effúndo coram éo sollicitúdinem **méam**, * angústiam méam coram ípso **pándo**.

3. Cum anxiátur in me **spíritus méus**, * tu novísti **víam méam**. —

4. In vía **qua incédo**, * abscondérunt **láqueum míhi**.

5. Respício ad **déxtram** et **vídeo**, * et non est, qui **de** me **cúret**.

6. Non **est**, quo **fúgiam**, * non est, qui prospíciat **vítae méae**. —

7. Clámo ad te, Dómine; † dico : Tu es **refúgium méum**, * pórtio méa in **térra vivéntium**.

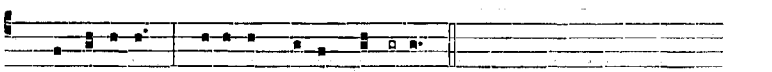
8. Atténde ad **clamórem méum**, * quia míser **fáctus** sum **válde**.

9. Eripe me a **persequéntibus** me, * quia me **fortióres** sunt.
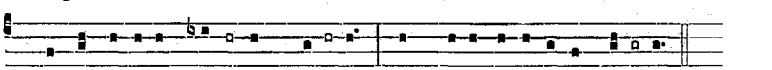
10. De **cárcere éduc** me, * ut grátias ágam **nómini túo**.

11. Justi **circúmdabunt** me, * cum bene **féceris míhi**.

## Canticle of the Blessed Virgin *Luke 1, 46-55*



1. Magní-fi-cat * ánima *mé- a* **Dó**minum;



2. Et exsultávit **spí**-ri-tus **mé**- us * in Dé-o salva*tó-re* **mé**- o,

3. Quia respéxit humilitátem **ancíllae súae** : * ecce enim ex hoc beátam me dícent ómnes gene*ratió*nes,

4. Quia fécit míhi **mágna** qui **pó**tens est, * et sánctum *nómen* **éjus**,

5. Et misericórdia éjus a progénie **in** progénies * timén*tibus* **éum**. —

6. Fécit poténtiam **brá**chio **súo**; * dispérsit supérbos ménte *córdis* **súi**.

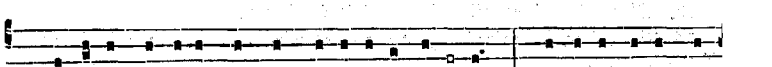
7. Depósuit poténtes de **séde**, * et exal*távit* **húmiles**.

8. Esuriéntes **implévit bónis**, * et dívites dimí*sit ináne*s. —

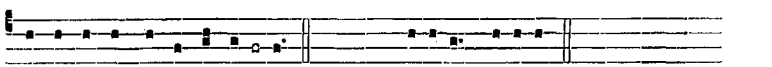
9. Suscépit Israël, **sérvum súum**, * recordátus misericór*diae* **súae**,

10. Sicut 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 firma*ménto* **é**- jus. *Flex :* sonóris, †

2. Laudáte éum propter grándia ópe*ra* **éjus**, * laudáte éum propter súmmam maje*státem* **éjus**.

3. Laudáte éum clangó*re* **túbae**, * laudáte éum psaltério *et* **cí**thara.

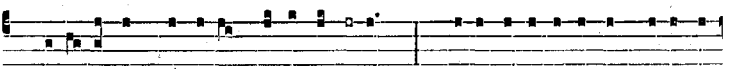
4. Laudáte éum týmpano *et* **chó**ro, * laudáte éum chór*dis et* **ór**gano.

5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis cre*pi*tán*ti*bus : * ómne quod spírat, *láudet* **Dó**minum!

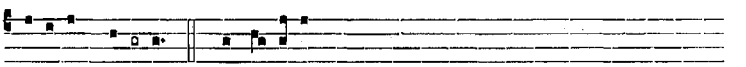
6. Glória Pátri, *et* **Fí**lio, * et Spirí*tui* **Sán**cto.

7. Sicut érat in princípio, et nunc, *et* **sém**per, * et in saécula saecu*lórum.* **A**men.

**Canticle of Zachary** *Luke 1, 68-79*



1. Bene-díctus Dómi*nus Dé- us* **Isra**-ël, * qui-a vi-si-tá-vit et redémit



pó*pulum* **sú**- um. 2. Et e-réxit...

2. Et eréxit córnu *salútis* **nó**bis * in dómo Dávid *sérvi* **sú**i,

3. Sicut locútus est *per os san***ctó**rum, * qui ólim fuérunt, prophetá*rum su***ó**rum :

4. Ut liberáret nos ab in*imícis* **nó**stris, * et e mánu ómnium *qui o***dé**runt nos,

5. Ut fáceret misericórdiam cum *pátribus* **nó**stris * et recordarétur fœderis *súi* **sán**cti :

6. Jurisjurándi, quod jurávit Abra*hae, pátri* **nó**stro, * datú*rum se* **nó**bis,

7. Ut sine timóre, e mánu inimicórum nostró*rum libe***rá**ti, * servi*ámus* **íl**li

8. In sanctitáte et justí*tia córam* **ip**so * ómnibus di*ébus* **nó**stris. —

9. Et tu, púer, prophéta Altís*simi vo***cá**beris : * praeíbis enim ante fáciem Dómini ad parándas *vías* **é**jus,

10. Ad dándam pópulo éjus sciént*iam sa***lú**tis * in remissióne peccató*rum e***ó**rum

11. Per víscera misericórdi*ae Déi* **nó**stri, * qua visitábit nos Ori*ens ex* **ál**to,

12. Ut illúminet éos, qui in ténebris et in úm*bra mórtis* **sé**dent, * ut dírigat pédes nóstros in *viam* **pá**cis.

13. Glória *Pátri, et* **Fí**lio, * et Spirí*tui* **Sán**cto.

14. Sicut érat in princípio, *et nunc, et* **sém**per, * et in saécula saecu*lórum.* **A**men.

# ALPHABETICAL TABLE

## of Introits, Graduals, Alleluia Verses, Tracts, Offertories, Communions, Antiphons, Hymns, Psalms, etc.

*The number placed before each line indicates the Mode of each Introit, Gradual, etc., or the number of the Psalm.*

### Introits.


4 Accipite . . . . . 774
5 Adeamus cum fiducia . . . . 1377
8 Ad te levavi . . . . . 260
7 Adjutor et protector . . . . 694
7 Adorate Deum . . . . . 415
7 Aqua sapientiae . . . . . 656

3 Benedicite Dominum . . . . 1449
8 Benedicta sit . . . . . 780

6 Cantate Domino . . . . . 710
5 Cantemus Domino . . . . . 1834
2 Cibavit eos . . . . . 1728
2 Cibavit eos... alleluia . . . . 792
5 Circumdederunt me . . . . 428
5 Cogitationes . . . . . 831
3 Cognovi . . . . . 1692
3 Confessio . . . . . 1338

1 Da pacem . . . . . 929
3 Dedit illi . . . . . 1037
1 De ventre matris . . . . . 1223
7 Deus in adjutorium . . . . 893
5 Deus in loco sancto . . . . . 888
3 Deus Israel . . . . . 1738
3 Deus misereatur . . . . . 1746
6 Dicit Dominus : Ego . . . . 956
1 Dicit Dominus : Sermones . . 1587
3 Dignus est Agnus . . . . . 1516
8 Dilexisti . . . . . 1683
3 Dispersit . . . . . 1363
8 Domine ne longe . . . . . 522
2 Dominus dixit . . . . . 310
2 Dominus fortitudo . . . . . 860
2 Dominus illuminatio . . . . 848
3 Dum clamarem . . . . . 882
8 Dum medium silentium . . . 352
3 Dum sanctificatus . . . . . 752

2 Ecce advenit . . . . . 378
5 Ecce Deus . . . . . 877
3 Ecce Virgo concipiet . . . . 1491
7 Eduxit Dominus . . . . . 675
4 Eduxit eos . . . . . 671
6 Esto mihi . . . . . 444
1 Etenim sederunt . . . . . 329
2 Ex ore infantium . . . . . 344
4 Exaudi Domine... adjutor . . 854
1 Exaudi Domine... alleluia . . 746
4 Exaudi de templo . . . . . 732
1 Exclamaverunt . . . . . 1152
3 Exsultabo . . . . . 1203
7 Exsultet gaudio . . . . . 393
1 Exsurge . . . . . 436

1 Factus est Dominus . . . . 821

1 Gaudeamus... Agathae . . . 1062
1 Gaudeamus... Annae . . . . 1299
1 Gaudeamus... Mariae... . . . 1477
1 Gaudeamus... Sanct. omnium . 1530
1 Gaudeamus... Thomae . . . 358A
3 Gaudens gaudebo... . . . . 996
1 Gaudete in Domino . . . . 282

1 Hi sunt qui venerunt . . . . 1866
6 Hodie scietis . . . . . 302

3 Illuxerunt . . . . . 1327
6 In medio ecclesiae . . . . . 337
3 In nomine Jesu... . . . . 366
7 In virtute tua . . . . . 1618
4 In voluntate tua . . . . . 944
1 Inclina Domine . . . . . 913
4 Intret in conspectu . . . . . 1637
8 Introduxit vos . . . . . 651
8 Invocabit me . . . . . 463

8 Jubilate Deo . . . . . 705
4 Judica me . . . . . 497
7 Juravit Dominus . . . . . 1731
1 Justus es Domine . . . . . 923
1 Justus ut palma . . . . . 1098

8 Laetabitur justus . . . . . 1620
5 Laetare Jerusalem . . . . . 489
5 Loquebar... *Ps.* Beati immaculati . . . . . 1576
5 Loquebar... *Ps.* Bonum est . . 1392
5 Loquebar... *Ps.* Laudate . . . 1393
3 Loquetur Dominus . . . . . 1213
8 Lux fulgebit . . . . . 315

2 Me exspectaverunt . . . . . 1289
2 Mihi autem absit. *Ps.* Memento. 1041
2 Mihi autem absit. *Ps.* Voce mea. 1041
2 Mihi autem nimis . . . . . 979
8 Miserere mihi . . . . . 918
1 Misereris omnium . . . . . 457
4 Misericordia Domini . . . . 688
2 Multae tribulationes . . . . 1869

2 Narraverunt . . . . . 1125
4 Nos autem . . . . . 545
4 Nos autem... (All., all.) . . . 1161
3 Nunc scio vere . . . . . 1238

7 Oculi mei . . . . . 482
6 Omnes gentes . . . . . 866
3 Omnia quae fecisti . . . . . 940
4 Omnis terra . . . . . 407
6 Os justi . . . . . 1437

6 Pauperes Sion . . . . . 1852
7 Populus Sion . . . . . 273
4 Protector noster . . . . . 907
7 Protexisti me . . . . . 1133
7 Puer natus est . . . . . 319

6 Quasi modo . . . . . 680

3 Redemisti nos . . . . . 1257
4 Reminiscere . . . . . 475
6 Requiem . . . . . 1758
7 Respice Domine . . . . . 901
6 Respice in me . . . . . 842
4 Resurrexi . . . . . 640
1 Rorate... *Ps.* Benedixisti . . . 1721
1 Rorate... *Ps.* Caeli enarrant . . 294

6 Sacerdotes Dei . . . . . 1615
3 Sacerdotes tui . . . . . 1656
1 Salus autem . . . . . 1644
4 Salus populi . . . . . 934
2 Salve sancta Parens . . . . 1404
3 Sancti tui . . . . . 1623
1 Sapientiam . . . . . 1444
4 Sciens Jesus . . . . . 1196
1 Scio cui credidi . . . . . 1249
3 Si diligis me . . . . . 1604
3 Si iniquitates . . . . . 951
7 Signum magnum . . . . . 1352
1 Sinite parvulos . . . . . 1173
8 Spiritus... replevit . . . . . 1725
8 Spiritus... replevit... alleluia . 758
2 Spiritus... super me . . . . 1845
1 Stabant juxta Crucem . . . 1420
1 Statuit . . . . . 1559
5 Sub umbra illius . . . . . 1501
1 Suscepimus . . . . . 871

2 Terribilis est . . . . . 1701

3 Veni de Libano . . . . . 1467
7 Venite benedicti . . . . . 661
8 Victricem manum . . . . . 665
8 Vidi civitatem . . . . . 1070
7 Viri Galilaei . . . . . 736
3 Vocem jucunditatis . . . . . 715
2 Vultum tuum . . . . . 1112

## Graduals.

5 Ad Dominum . . . . . 823
3 Adjutor in opportunitatibus . . 430
5 Adjuvabit eam . . . . . 1681
2 Angelis suis . . . . . 465
5 Anima nostra . . . . . 346
5 Aquae multae . . . . . 1502
7 Audi, filia *(Assumption)* . . . 1354
7 Audi, filia *(St. Cecilia)*. . . . 1577

1 Beata gens . . . . . 924
5 Beatus vir qui timet . . . . 1438
7 Benedicam Dominum . . . . 895
3 Benedicite Dominum . . . . 1450
5 Benedicta es tu . . . . . 998
4 Benedicta et venerabilis . . . 1405
5 Benedictus es . . . . . 781
5 Benedictus qui venit . . . . 316
5 Bonum est confidere . . . . 908
5 Bonum est confiteri . . . . 914

5 Christus factus est . . . . . 548
7 Clamaverunt . . . . . 1445, 1645
5 Communicantes . . . . . 1204
1 Concupivit Rex . . . . . 1687
5 Confiteantur tibi . . . . . 1747
5 Confiteor tibi . . . . . 1469
5 Constitues eos . . . . . 1240
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— Christ the King . . . 1515
— Circumcision . . . . 359
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— Epiphany . . . . . 377
— Exaltation Holy Cross . 1416
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John de Brebeuf and his comp. MM. . . . . 1866
John Cantius Conf. . . . . 1507
John Capistran Conf. . . . . 1119
John Chrysostom Bish. Doct. . . 1034
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John Damascene Conf. Doct. . . 1119
John Eudes Conf. . . . . 1373
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John of God Conf. . . . . 1090
John Gualbert Abbot . . . . . 1278
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John of Matha Conf. . . . . 1067
John and Paul MM. . . . . 1232
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Marcellus I Pope M. . . . . 1016
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Martin I Pope M. . . . . 1569
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— Holy Name . . . . 1415
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— Our Lady of Ransom 1443
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William Abbot . . . . . 1232

Zephyrinus Pope M. . . . . 1387

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# The Blessed Virgin Mary the Queen

*Double of I Class*

## AT I VESPERS

*All as at II Vespers, except the following:*

℣. Sálve, Regína misericórdiae. (*T. P.* Allelúia).
℟. Ex qua nátus est Chrístus, Rex nóster. (*T. P.* Allelúia).

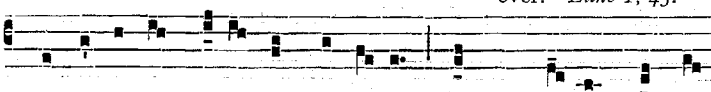
℣. Hail, Queen of mercy.
℟. Of thee was born Christ our King.

At Magnif.
Ant. VIII G

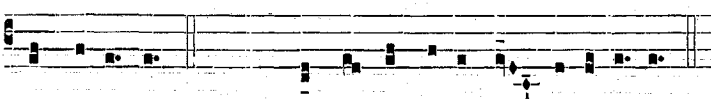


B E-á-ta * quae credi-dí-sti,

Blessed art thou that hast believed those things that were spoken to thee by the Lord; with Christ thou reignest for ever. *Luke* 1, 45.



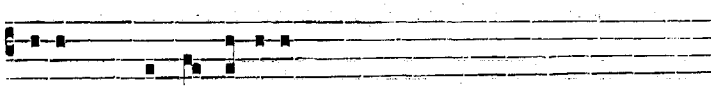
quae dícta sunt tí-bi a Dómi-no : cum Chrí-sto † régnas



in aetérnum. *P. T.* † régnas in aetérnum, alle-lú- ia.



*Cant.* Magní- fi-cat * ánima *mé- a* Dóminum. 2. Et exsul-



távit... *or* Et exsúltávit...

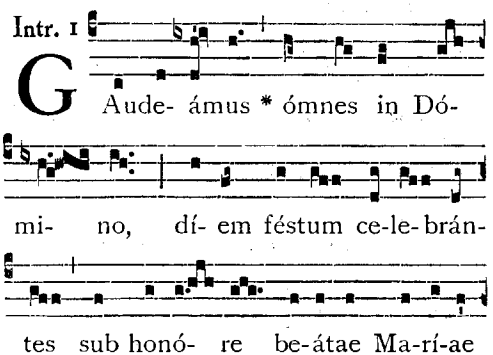
*Cant.* Magníficat. VIII G. *p.* 217 *or* 223.

*Prayer.* Concéde nobis, *p.* 2.

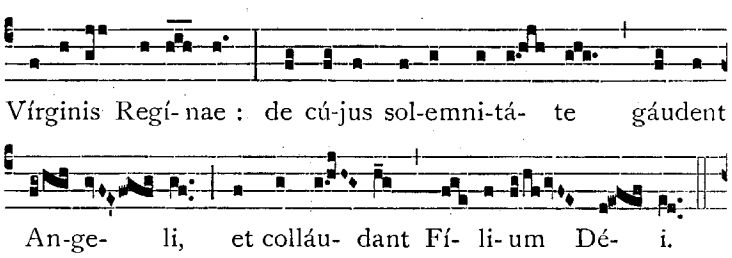
*When May 30 is a Sunday, the Ant. at* Magníficat *of that Sunday is added.*
℣. Dirigátur.

**At Compline** *(of Sunday) melody and doxology of the Hymn are of our Lady, p.* 247; *if Vespers was of this feast.*

## AT MASS




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.*




**Glória Pátri.** 1st tone, *p.* 28.

### Collect

**C**Oncéde nobis, quaésumus, Dómine : ut, qui solemnitátem beátae Maríae Vírginis Re-

GRant us, we beseech thee, O Lord, that we who keep the feast of the blessed Virgin Mary our Queen,

gínae nostrae celebrámus; † ejus muníti praesídio, * pacem in praesénti et glóriam in futúro cónsequi mereámur. Per Dóminum nostrum.

being strengthened by her protection, may be worthy to obtain peace in this present life and glory in the life to come. Through Jesus Christ our Lord.

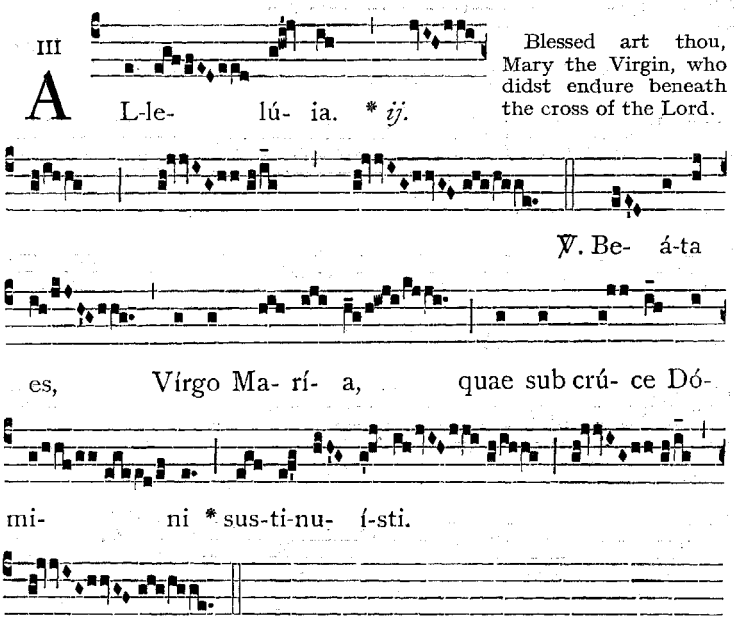
*On Sunday, the Collect of the Sunday is added.*

### Lectio libri Sapientiae.

*Ecclesiasticus 24, 5 and 7, 9-11, 30-31.*

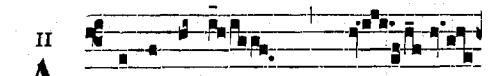
EGO ex ore Altíssimi prodívi, primogénita ante omnem creatúram; ego in altíssimis habitávi, et thronus meus in colúmna nubis. In omni terra steti et in omni pópulo, et in omni gente primátum hábui, et ómnium excelléntium et humílium corda virtúte calcávi. Qui audit me, non confundétur, et qui operántur in me, non peccábunt; qui elúcidant me, vitam aetérnam habébunt.

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.



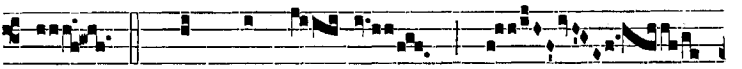

Blessed art thou, Mary the Virgin, who didst endure beneath the cross of the Lord.

II



A L-le-lú-ia. *

Now thou reignest with him for ever.



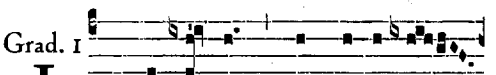
℣. Nunc cum é- o ré-



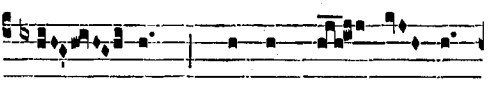
gnas * in aetér- num.

*Out of Paschal Time, is said:*

Grad. I
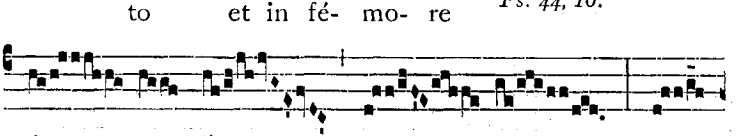


I -pse há-bet * in vestimén-



to et in fé- mo- re

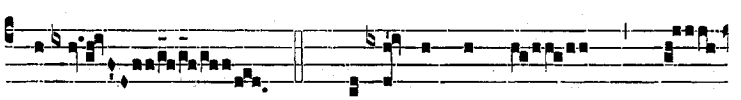
He hath on his garment and on his thigh written: King of kings, and Lord of lords. ℣. The Queen stands at his right hand, adorned with gold of Ophir. *Apoc., 19, 16;* ℣. *Ps. 44, 10.*



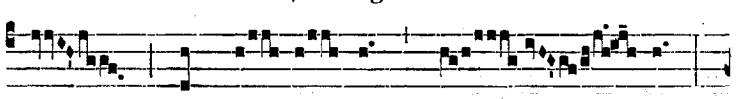
sú- o scrí- ptum : Rex
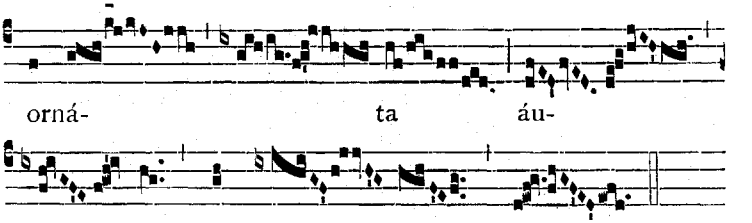


ré- gum, et Dóminus do- minán-



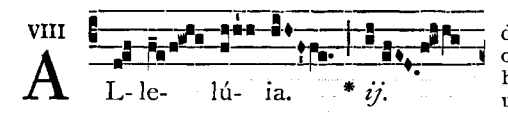
ti- um. ℣. Re-gí-na ádstat
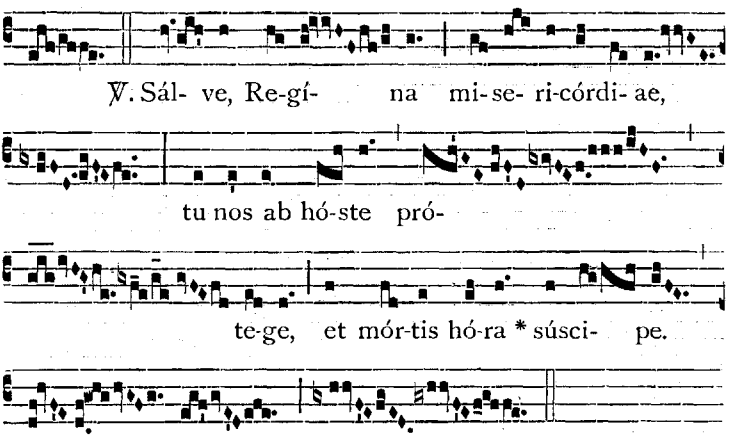


ad dex- te- ram é- jus,




VIII




Hail, Queen of mercy; do thou protect us from our enemy, and in the hour of death accept us.




### ✠ Sequentia sancti Evangelii secundum Lucam.

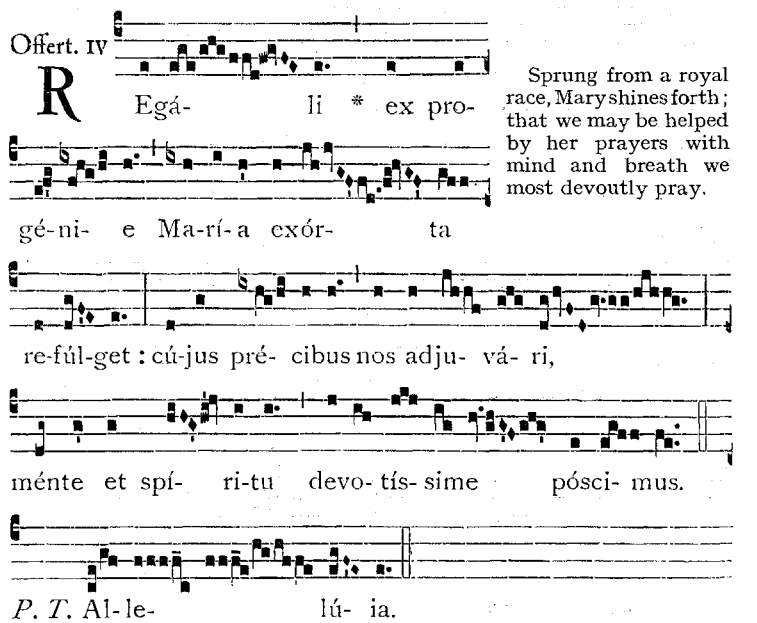
*Mary's royal rank follows from that of Jesus. Luke 1, 26-33*

IN illo témpore : Missus est Angelus Gábriel a Deo in civitátem Galilaéae, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit : Ave, grátia plena : Dominus tecum : benedícta tu in muliéribus. Quae cum audísset, turbáta est in sermóne ejus : et cogitábat, qualis

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 saluta-

esset ista salutátio. Et ait Angelus ei : Ne tímeas, María, invenísti enim grátiam apud Deum : ecce concípies in útero, et paríes fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus : et regnábit in domo Jacob in aetérnum, et regni ejus non erit finis. Credo.

tion 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.




Sprung from a royal race, Mary shines forth; that we may be helped by her prayers with mind and breath we most devoutly pray.

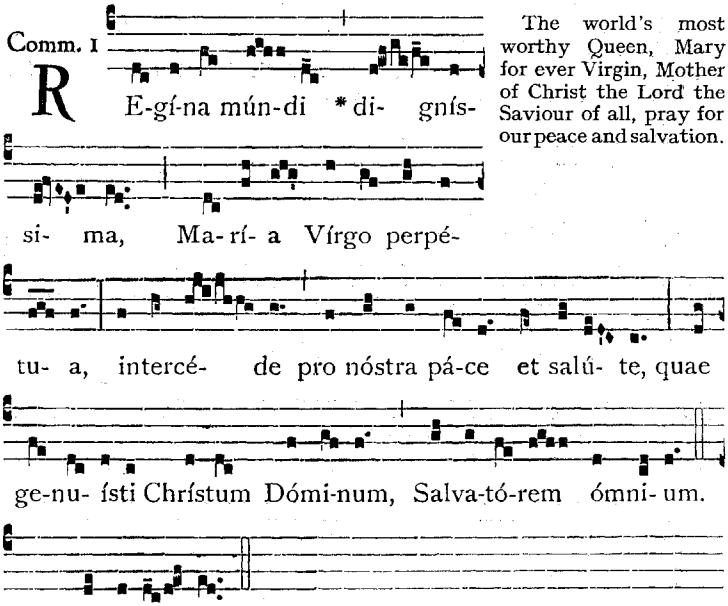
**Secret.**

ACcipe, quaésumus, Dómine, múnera laetántis Ecclésiae, et, beátae Vírginis Maríae Regínae suffragántibus méritis, ad nostrae salútis auxílium provenire concéde. 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.

**Postcommunion.**

CElebrátis solémniis, Dómine, quae pro sanctae Maríae, Regínae nostrae, festivitáte perégimus : ejus, quaésumus, nobis intercessióne fiant salutária; in cujus honóre sunt exsultánter impléta. Per Dóminum nostrum Jesum Christum.

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.** *Eccles., 24, 5 and 7.*

EGO ex ore Altíssimi prodívi, primogénita ante omnem creatúram : † ego in altíssimis *habi*távi, * et thronus meus in colúmna núbis.

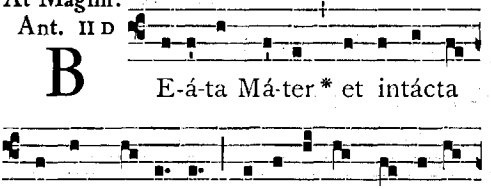
I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud.

*Hymn.* Ave, máris stélla. *p.* 1713.

℣. María Vírgo caélos ascéndit. (*P. T.* Allelúia).
℟. Cum Chrísto régnat in aetérnum. (*P. T.* Allelúia).

℣. The Virgin Mary has gone up to heaven.
℟. With Christ she reigns for ever.

At Magnif.
Ant. II D




O happy Mother, O ever-stainless Virgin, thou art the glorious Queen of the world: intercede on our behalf with him who is the Lord of all.

Dóminum. 2. Et exsultávit... *or* Et exsultávit...

*Cant.* Magníficat II D. *p.* 213 *or* 219.

*Prayer.* Concéde nobis. *p.* 2.

*When May 31 is a Sunday, the Ant. at* Magníficat *of that Sunday is added.* ℣. 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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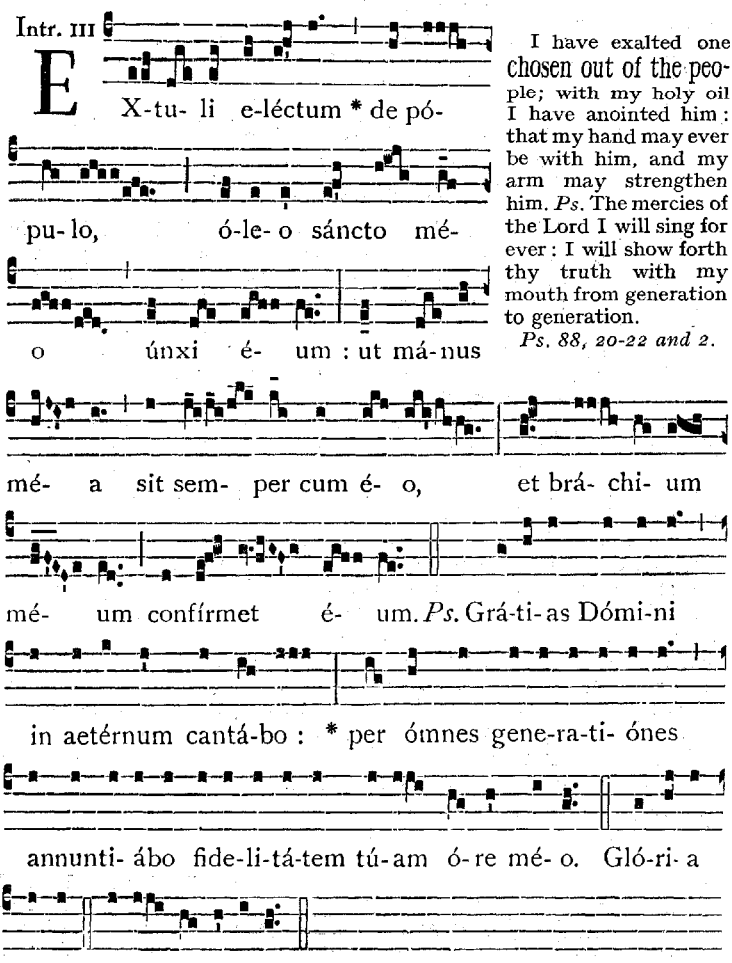
IMPRIMATUR.

Tornaci, die 30 Martii 1956.

✠ JULIUS LECOUVET, Vic. Gen.

# 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.*

**Glória Pátri. 3rd tone, *p.* 29.**

## Collect.

DEus, qui ad tuéndam cathólicam fidem et univérsa in Christo instauránda, sanctum Pium, Summum Pontíficem, caelésti sapiéntia et apostólica fortitúdine replevísti : † concéde propítius; ut, ejus institúta et exémpla sectántes, * praémia consequámur aetérna. Per eúmdem Dóminum nostrum.

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.

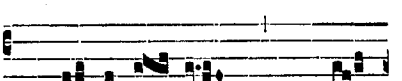
## Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

*Sincere, desinterested and fatherly attitude of St. Paul.*
*1. Thess. 2, 2-8.*

FRatres : Fidúciam habúimus in Deo nostro loqui ad vos evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre neque de immundítia neque in dolo; sed, sicut probáti sumus a Deo ut crederétur nobis evangélium, ita lóquimur; non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis, neque in occasióne avarítiae, Deus testis est, nec quaeréntes ab homínibus glóriam, neque a vobis neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli, sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum evangélium Dei, sed étiam ánimas nostras, quóniam caríssimi nobis facti estis.
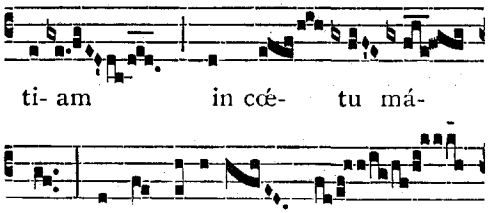
BRethren: We had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error nor of uncleanness, nor in deceit; but as we were approved by God that the Gospel should be committed to us, even so we speak; not as pleasing men, but God, who proveth 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.

Grad. v



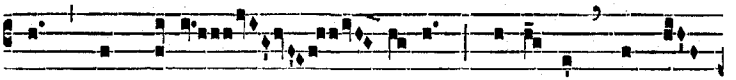
ANnun-ti- á- vi * justí-

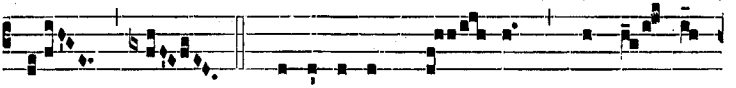
I have declared thy justice in a great church; lo, I will not restrain my lips; O Lord, thou knowest it.

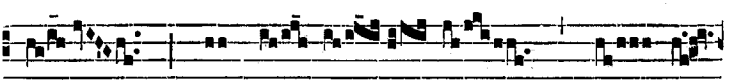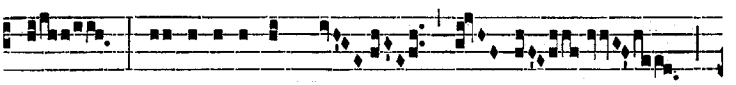



℣. I have not hid thy justice within my heart; I have delared thy faithfulness and thine aid.

*Ps. 39, 10-11.*



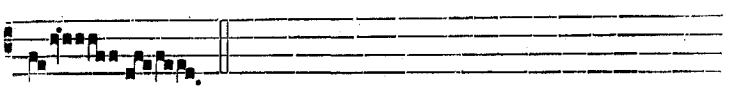



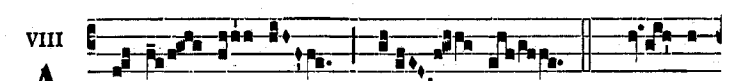


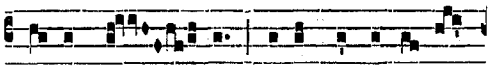




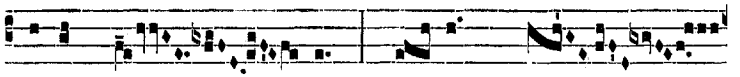
VIII



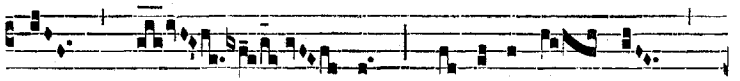


,mí-hi mén- sam, inúngis ó-le- o
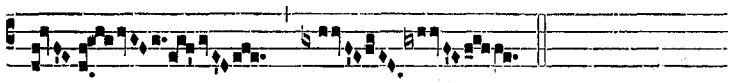
Thou dost prepare a table for me, thou anointest my head with oil, my cup overflows. *Ps. 22, 5-6.*



cáput mé- um, cá- lix mé-



us * u-bérrimus est.



¶ *In Votive Masses after Septuagesima, instead of the* Allelúia *and its* ℣., *the following is said:*

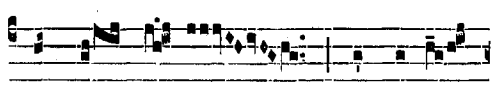
Tract VIII



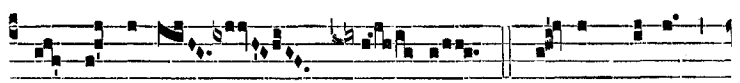
S Acerdó- tes * é- jus
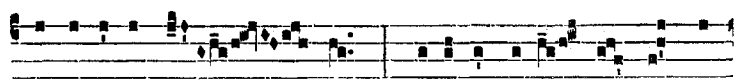


índu- am sa-lú- te, et



sáncti é- jus exsultán-

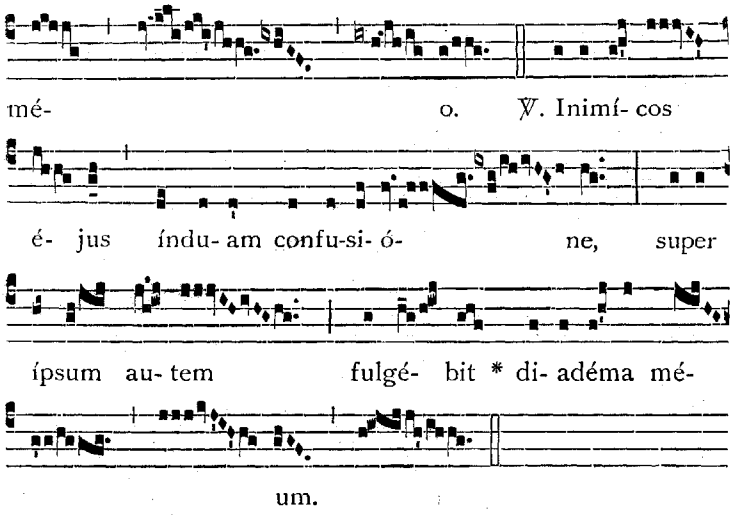


tes exsultá- bunt. ℣. Il- lic Dá-vid

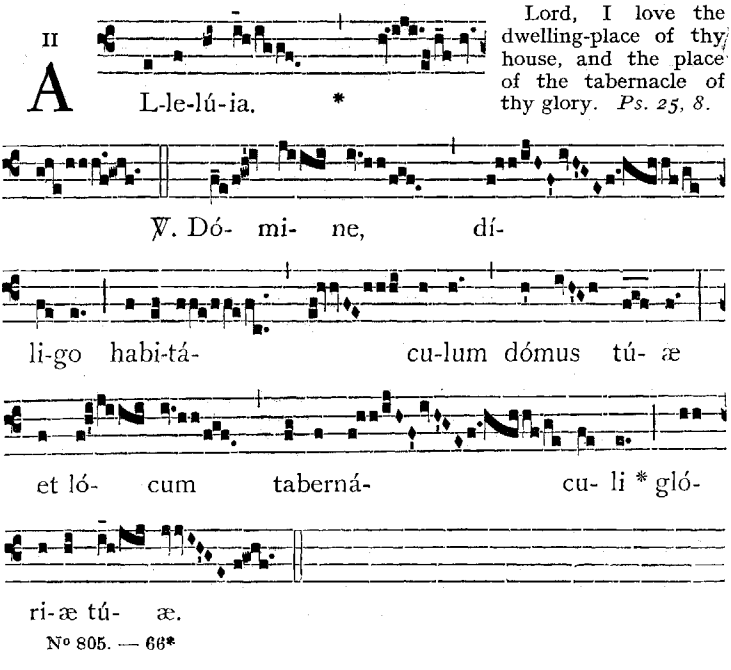


susci-tábo cór- nu, parábo lucér- nam únco

I will clothe her priests with salvation, and her saints shall rejoice with great joy. ℣. There will I bring forth a horn for David, 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 Paschal Time the Gradual and the Tract are omitted. The* Allelúia, allelúia. ℣. **Páras míhi,** *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. 25, 8.*

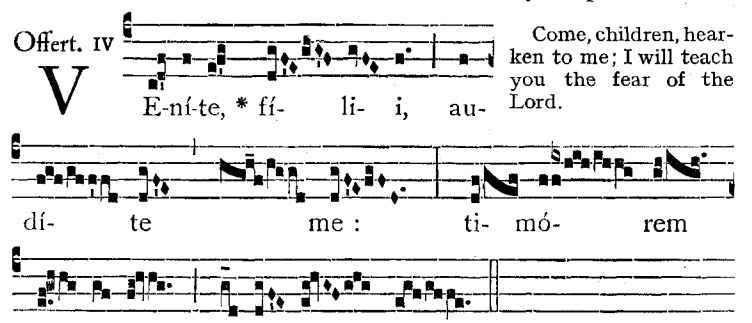
## ✠ Sequentia sancti Evangelii secundum Joannem.

*Three times Jesus asks Peter if he loves him. John 21, 15-17.*

IN illo témpore : Dixit Jesus Simóni Petro : Simon Joánnis, díligis me plus his? Dicit ei : Etiam, Dómine, tu scis quia amo te. Dicit ei : Pasce agnos meos. Dicit ei íterum : Simon Joánnis, díligis me? Ait illi : Etiam, Dómine, tu scis quia amo te. Dicit ei : Pasce agnos meos. Dicit ei tértio : Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio : Amas me? et dixit ei : Dómine, tu ómnia nosti; tu scis quia amo te. Dixit 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 : Feed my lambs. He saith to him the third time : Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time : Lovest thou me? And he said to him : Lord, thou knowest all things; thou knowest that I love thee. He said to him : Feed my sheep.

Offert. IV




Come, children, hearken to me; I will teach you the fear of the Lord.
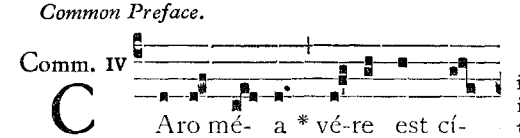
### Secret.

OBlatiónibus nostris, quaésumus, Dómine, benígne suscéptis, da nobis, ut haec divína mystéria, sancto Pio Summo Pontífice intercedénte, sincéris tractémus obséquiis et fidéli mente sumámus. Per Dóminum nostrum Jesum Christum.

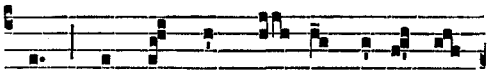
IN thy goodness, O Lord, thou hast accepted our offerings; grant us, we pray, that, by the prayers of the holy Pope Pius, we may celebrate these divine mysteries with sincere obedience, and receive them with a believing mind. Through Jesus Christ our Lord.

*Common Preface.*

Comm. IV



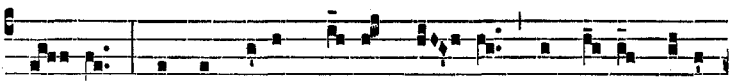

My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh
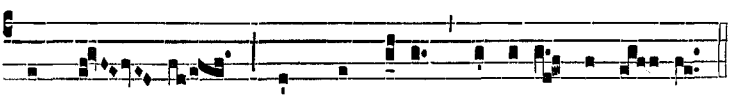


and drinketh my blood, abideth in me, and I in him.

bus, et sánguis mé- us vé-re est

*John, 6, 56-57.*



pó- tus. Qui mandúcat mé- am cár- nem et bí-bit mé-um



sángui- nem, in me mánet et égo in íl- lo.

**Postcommunion.**

MEnsae caeléstis virtúte refécti, quaésumus, Dómine Deus noster : ut, interveniénte sancto Pio Summo Pontífice; fortes efficiámur in fide, et in tua simus caritáte concórdes. Per Dóminum nostrum Jesum Christum.

REfreshed by the virtue of the heavenly table, we beseech thee, 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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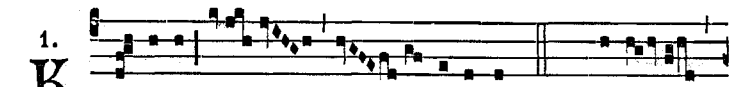
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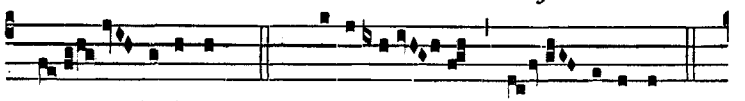
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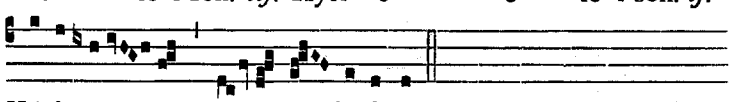
# IN SOLEMNITATIBUS, AD LIBITUM.

(Missa Regia auctore Henrico du Mont).

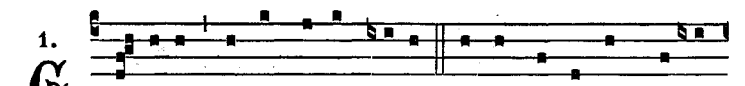
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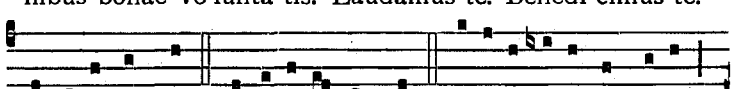



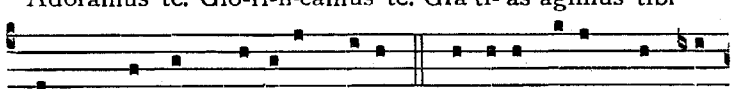

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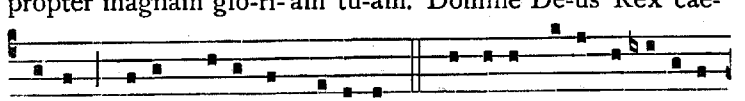


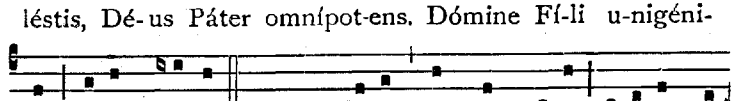


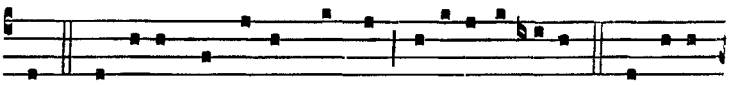




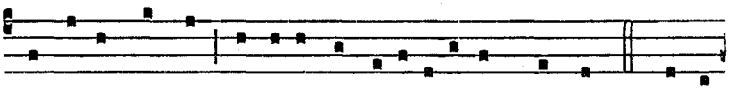



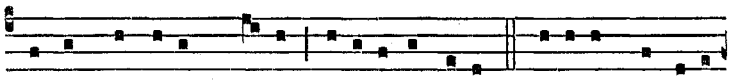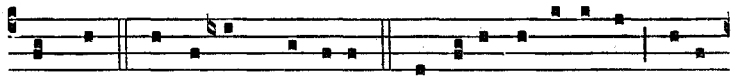





tris. Qui tóllis peccá-ta múndi, mi-seré-re nóbis. Qui tóllis



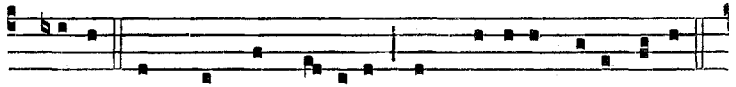
peccá-ta múndi súscipe depreca-ti-ónem nóstram. Qui sé-



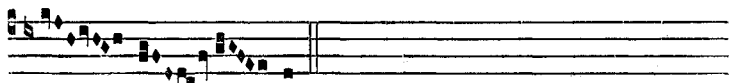
des ad déxteram Pátris, mi-seré-re nóbis. Quóni-am tu sólus



sánctus. Tu só-lus Dóminus. Tu sólus Altíssimus, Jésu
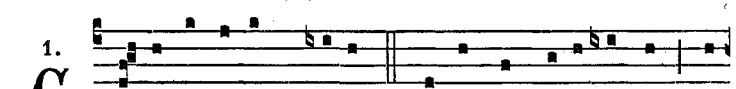


Chríste. Cum Sáncto Spí-ri-tu in gló-ri-a Dé-i Pátris.

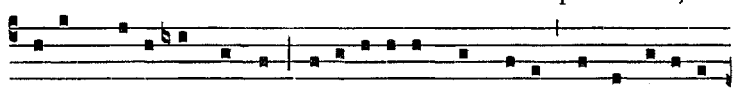


A- men.

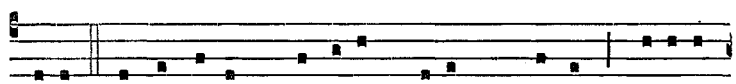
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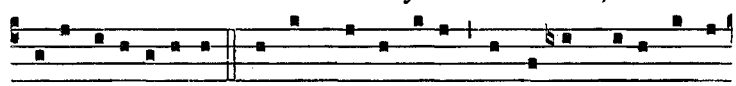
Ré-do in únum Dé-um : Pátrem omnipot-éntem, fa-



ctórem caéli et térrae, vi-sibí-li-um ómni-um et invi-sibí-



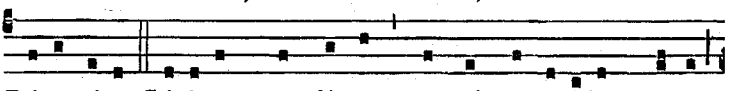
li-um. Et in únum Dóminum Jésum Chrístum, Fí-li-um



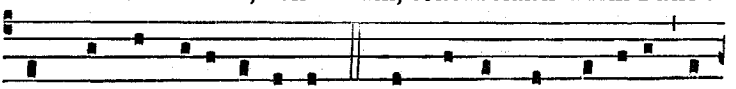
Dé-i unigéni-tum. Et ex Pátre nátum ante ómni-a saecu-



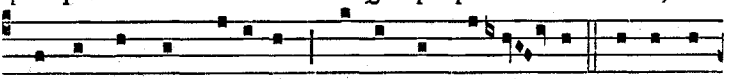
la. Dé-um de Dé-o, lúmen de lúmine, Dé- um vérum de



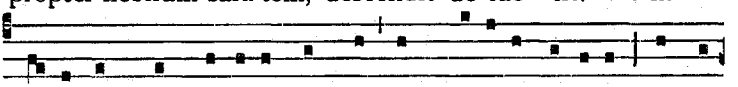
Dé- o véro. Géni-tum, non fáctum, consubstanti-á-lem Pátri :



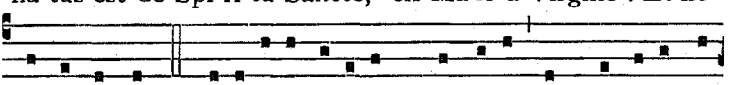
per quem ómni- a fácta sunt. Qui propter nos hómines, et
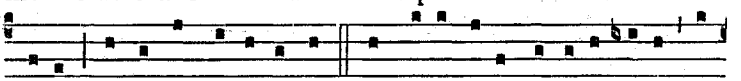


propter nóstram salú-tem, descéndit de caé- lis. Et incar-



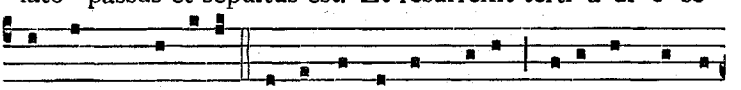
ná-tus est de Spí-ri-tu Sáncto, ex Ma-rí- a Vírgine : Et hó-



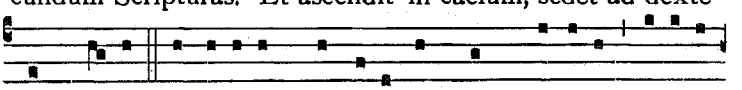
mo fáctus est. Cruci-fíxus ét-i- am pro nóbis sub Pónti- o Pi-



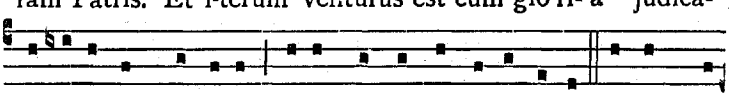
láto pássus et sepúltus est. Et resurréxit térti- a dí- e se-



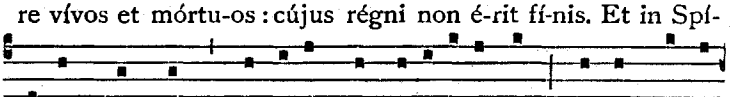
cúndum Scriptúras. Et ascéndit in caélum, sédet ad déxte-



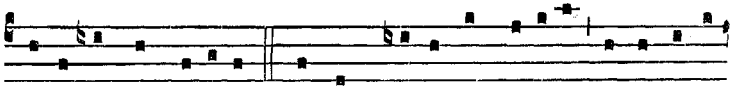
ram Pátris. Et í-terum ventúrus est cum gló-ri- a judicá-



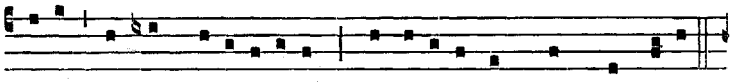
re vívos et mórtu-os : cújus régni non é-rit fí-nis. Et in Spí-



ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem : qui ex Pátre



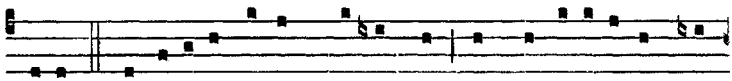
Fi-li- óque procédit. Qui cum Pátre et Fí-li- o simul ado-



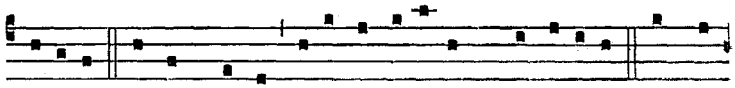
rátur et conglo-ri-ficátur : qui locútus est per Prophétas.



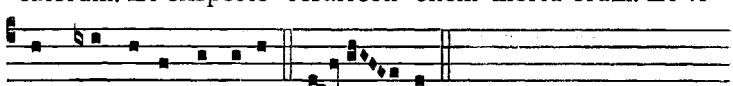
Et únam, sánctam, cathó-licam, et apostó-licam Ecclé-



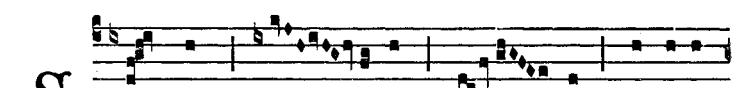
si- am. Confí-te-or únum baptísma in remissi-ónem pec-



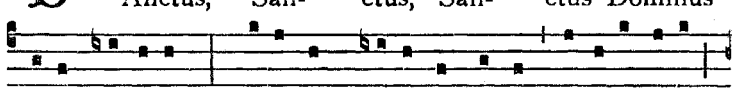
catórum. Et exspécto resurrecti- ónem mortu-órum. Et ví-



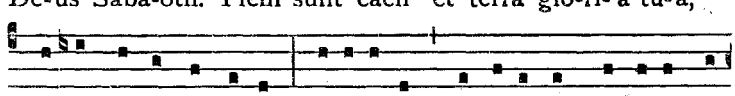
tam ventú-ri saécu-li. A- men.



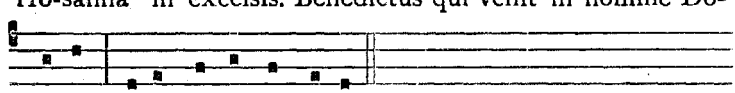
S Anctus, * Sán- ctus, Sán- ctus Dóminus
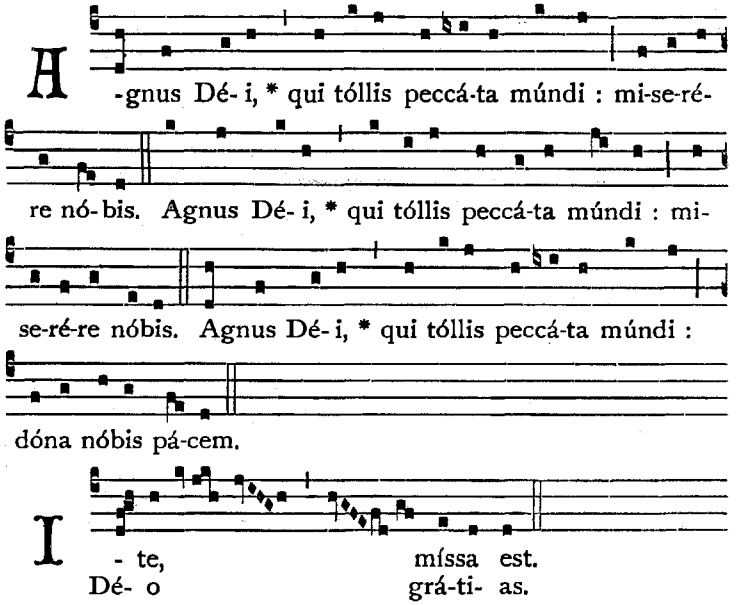


Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri- a tú-a,



Ho-sánna in excélsis. Benedíctus qui vénit in nómine Dó-
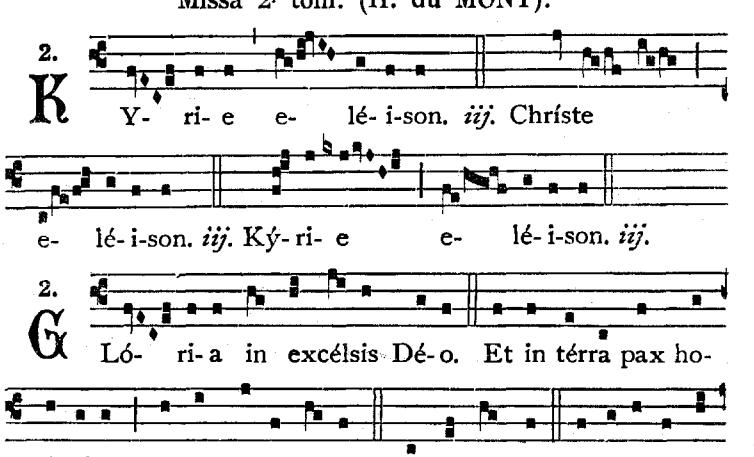


mi-ni. Hosánna in excélsis.



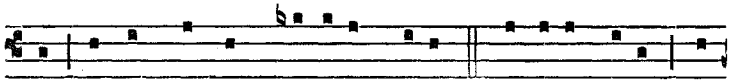

## IN FESTIS DUPLICIBUS, AD LIBITUM.

Missa 2[i] toni. (H. du MONT).

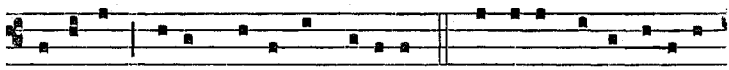




te. Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus tí-



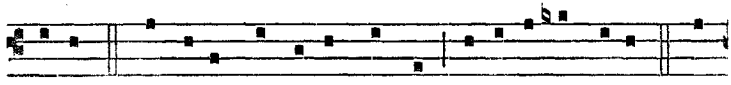
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex



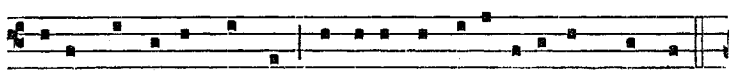
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-



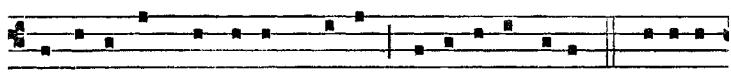
ni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé-i, Fí-li-us



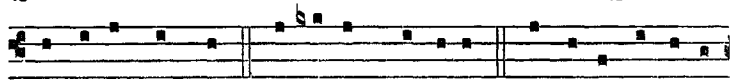
Pátris. Qui tóllis peccá-ta múndi, mi-se-ré-re nóbis. Qui



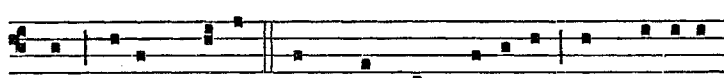
tóllis peccá-ta múndi, súscipe depreca-ti-ónem nóstram.



Qui sédes ad déxte-ram Pátris, mi-se-ré-re nóbis. Quóni-am



tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-

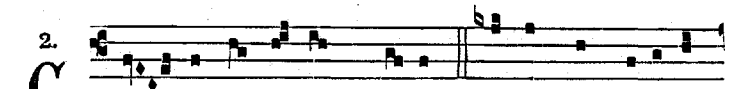


mus, Jésu Chríste. Cum Sáncto Spí-ri-tu, in gló-ri-a

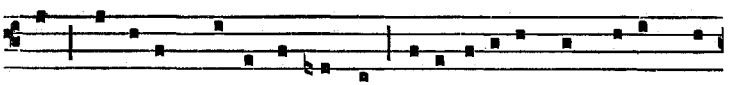


Dé-i Pátris. A- men.

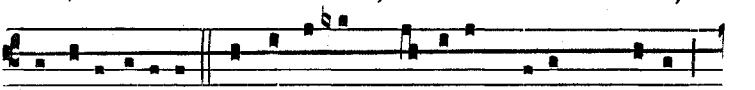
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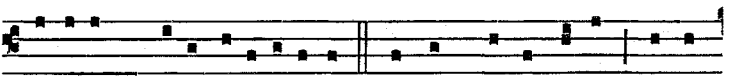
Crédo in únum Deum, Pátrem omnipotén-



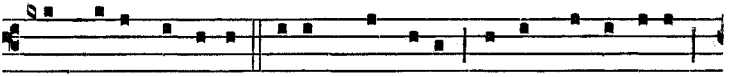
tem, factórem caéli et térrae, visibílium ómnium, et



invisibílium. Et in únum Dóminum Jésum Chrístum,



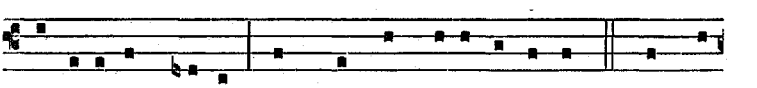
Fílium Dei unigéni-tum. Et ex Pátre nátum ante



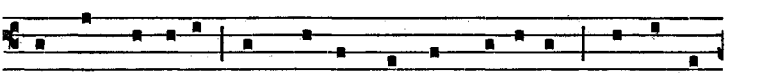
ómnia saécula. Deum de Deo, lúmen de lúmine,



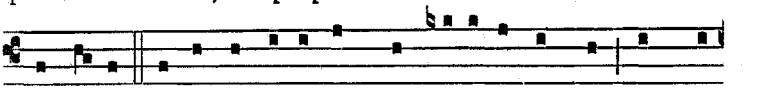
Deum vérum de Deo véro. Génitum, non fáctum, consub-



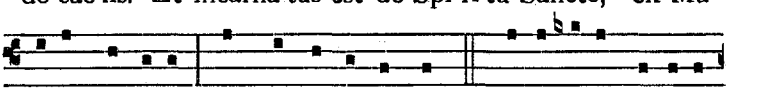
stantiálem Pátri : per quem ómnia fácta sunt. Qui pro-



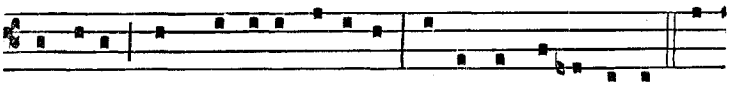
pter nos hómines, et propter nóstram salútem descéndit



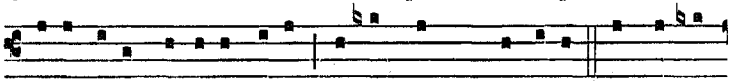
de caélis. Et incarnátus est de Spíritu Sáncto, ex Ma-



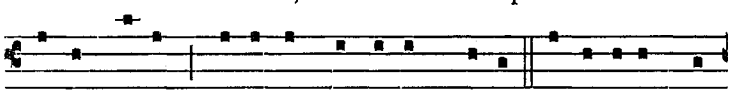
rí-a Vírgine : Et hómo fáctus est. Crucifíxus étiam



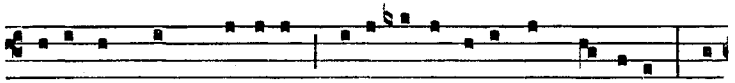
pro nóbis : sub Pónti- o Pi-lá-to pássus et se-púltus est. Et



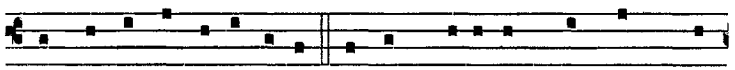
resurréxit térti- a dí- e, se-cúndum Scriptúras. Et ascén-



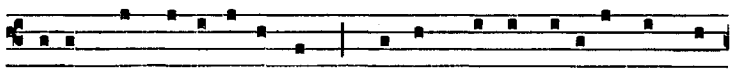
dit in caélum : sédet ad déxte-ram Pátris. Et í-terum ven-



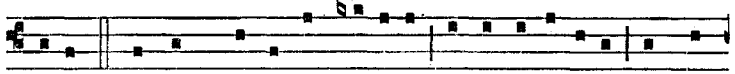
túrus est cum gló-ri- a judi-cá-re vívos et mórtu-os : cú-



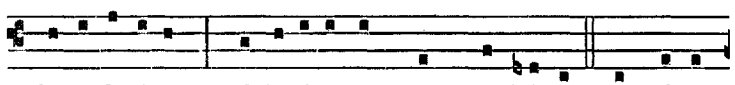
jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



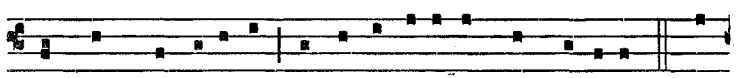
minum, et vi-vi- fi-cántem : qui ex Pátre Fi-li-óque pro-



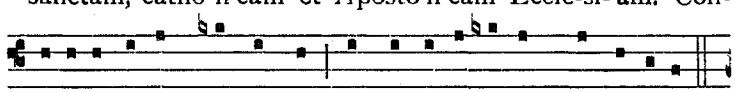
cédit. Qui cum Pátre et Fí-li-o simul ado-rátur et con-



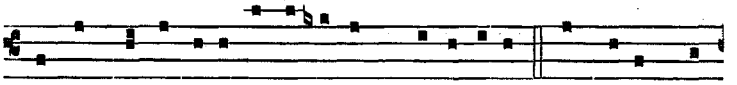
glo-ri- fi-cátur : qui locútus est per Prophé-tas. Et únam,
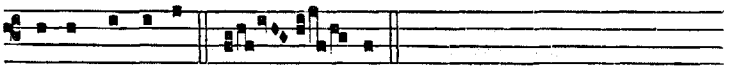


sánctam, cathó-li-cam et Apostó-li-cam Ecclé-si- am. Con-



fí-te-or únum baptísma in remissi- ónem pecca-tórum.

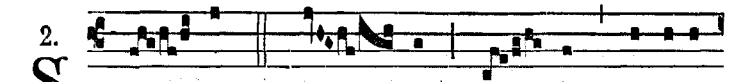


Et exspécto resurrecti- ónem mortu-órum. Et ví-tam ven-

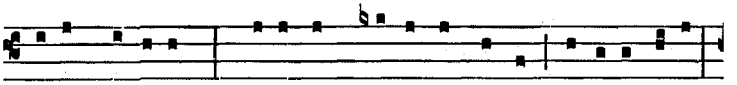


tú-ri saécu-li. A- men.

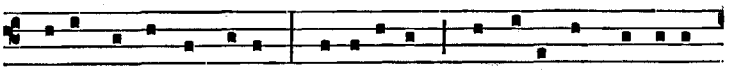
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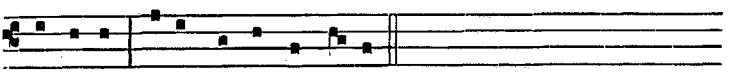
S An- ctus, * Sán- ctus, Sán- ctus Dóminus



Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a.

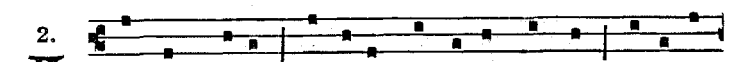


Hosánna in excélsis. Benedíctus qui vénit in nómine



Dómi-ni. Hosánna in excélsis.

2.



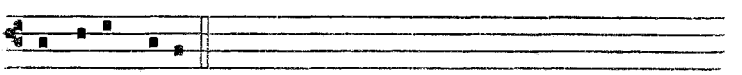
A -gnus Dé- i, qui tóllis peccá-ta múndi : mi-se-ré-



re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : mi-se-



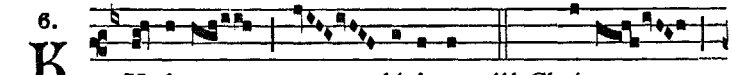
ré-re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : dó-
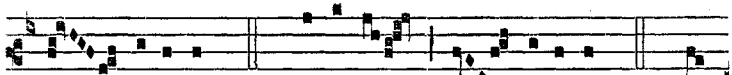


na nóbis pácem.

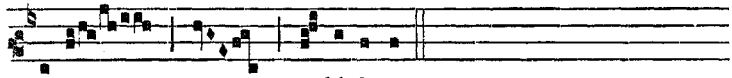
## Missa 6i toni. (H. du MONT).

6.
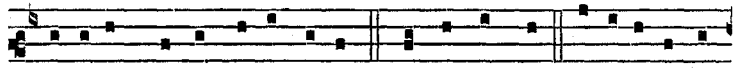
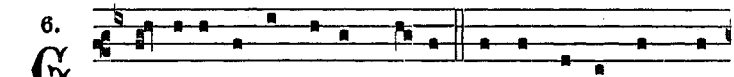






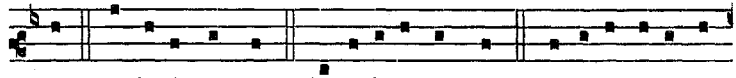


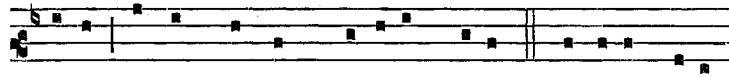

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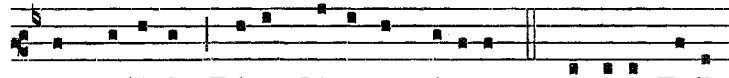


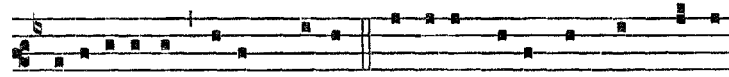


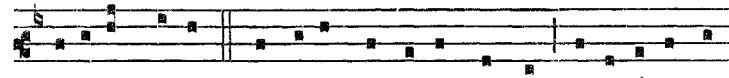


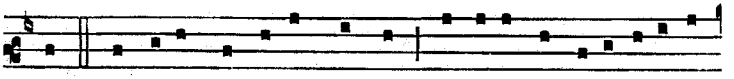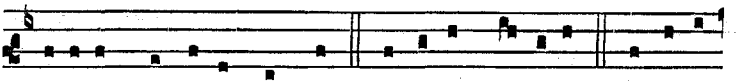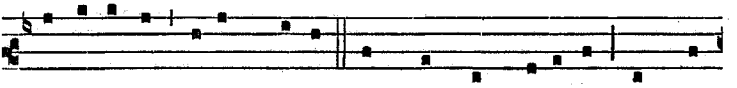




bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem



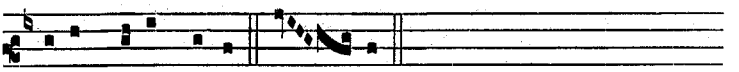
nóstram. Qui sédes ad déxteram Pátris, mi-se-ré-re nóbis.



Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus

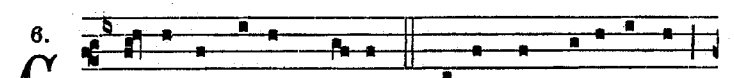


Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu in gló-

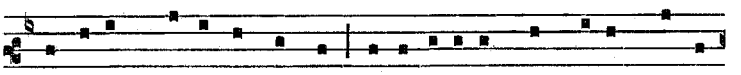


ri-a Dé-i Pátris. A-men.

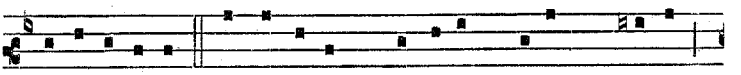
6.



Ré-do in únum Dé-um, Pátrem omnipot-éntem,



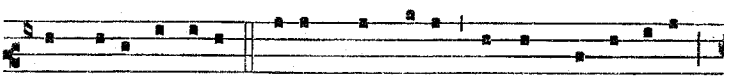
factórem caéli et térrae, vi-si-bí-li-um ómni-um, et in-



vi-si-bí-li-um. Et in únum Dóminum Jésum Chrístum,



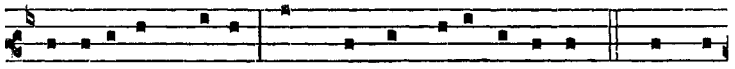
Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum ante



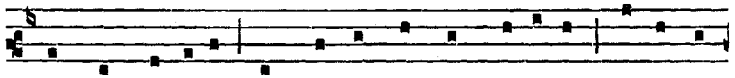
ómni-a saécula. Dé-um de Dé-o, lúmen de lúmine,



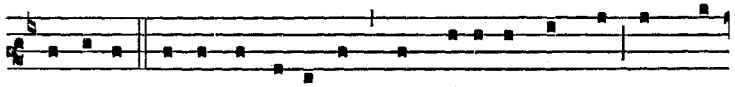
Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-



stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-



pter nos hómines et propter nóstram sa-lú-tem descéndit
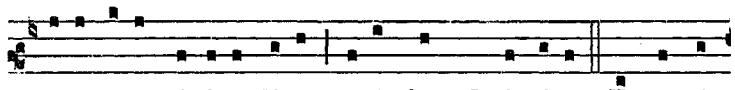


de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-



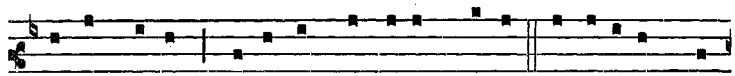
rí-a Vírgine : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



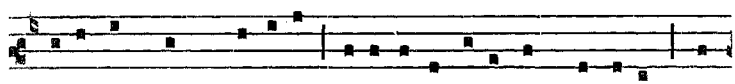
pro nóbis : sub Pónti-o Pi-lá-to pássus et sepúltus est. Et
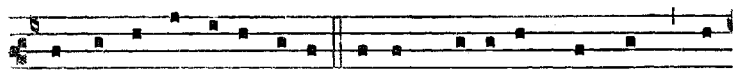


resurréxit térti-a dí-e, secúndum Scriptúras. Et ascén-



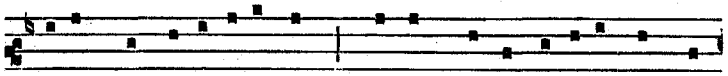
dit in caélum : sédet ad déxteram Pátris. Et í-terum ven-



túrus est cum gló-ri-a judi-cá-re vívos et mórtu-os : cú-



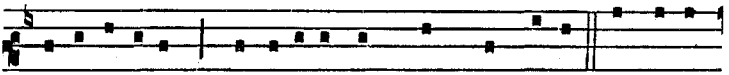
jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



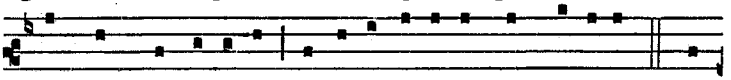
minum, et vi-vi-ficántem : qui ex Pátre Fi-li-óque pro-



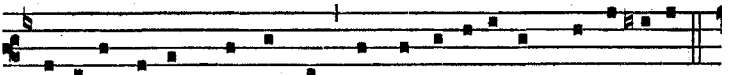
cédit. Qui cum Pátre et Fí-li-o símul ado-rátur, et con-



glo-ri-fi-cátur : qui locútus est per Prophé-tas. Et únam,



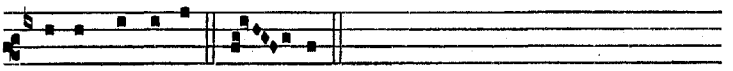
sánctam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-



fí-te-or únum baptísma in remissi-ónem pecca-tórum.

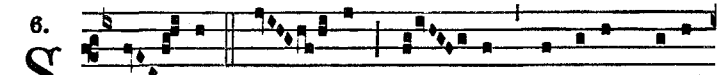


Et exspécto resurrecti-ónem mortu-órum. Et ví-tam ven-

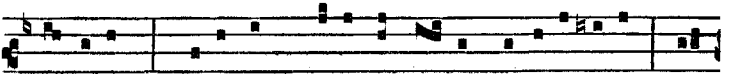


tú-ri saécu-li. A- men.

6.



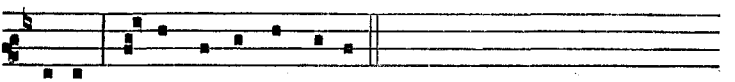
An- ctus, Sán- ctus, Sán- ctus Dóminus Dé-us



Sá-ba-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. Ho-
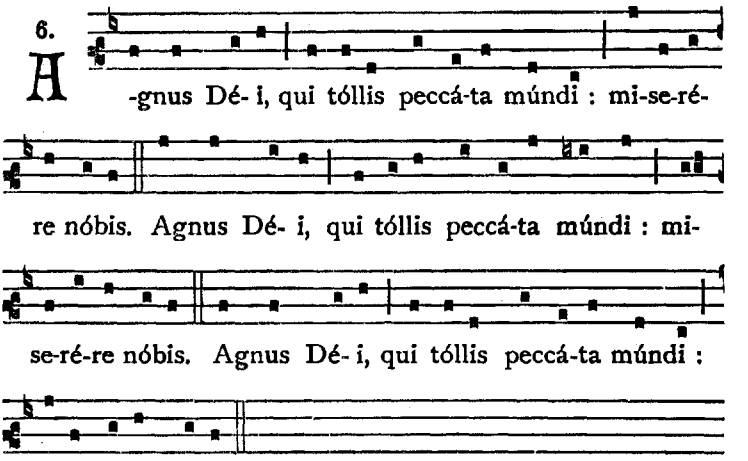


sánna in excélsis. Benedíctus qui vénit in nómine Dó-



mi-ni. Ho-sánna in excélsis.

6.




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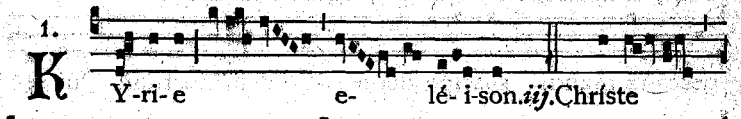
IMPRIMATUR.
Tornaci, die 15 Decembris 1933.
JULIUS LECOUVET, Vic. Gen.

Imprimé en Belgique par DESCLÉE & Cie, ÉDITEURS, S. A. Tournai — 3125

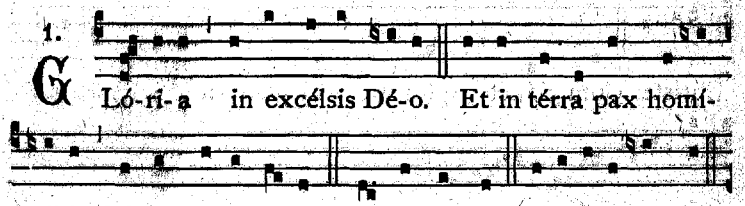
## DANS LES SOLENNITÉS, AD LIBITUM.

(Messe Royale de Henri du Mont).

1.

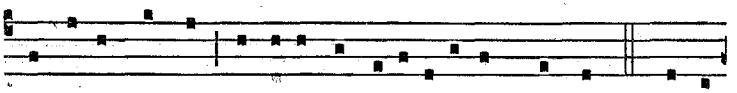



1.

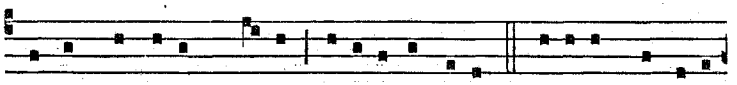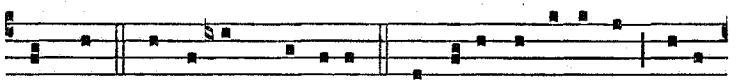




tris. Qui tóllis peccá-ta múndi, mi-seré-re nóbis. Qui tóllis



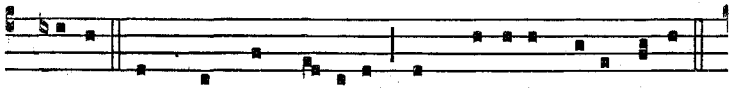
peccá-ta múndi súscipe depreca-ti-ónem nóstram. Qui sé-



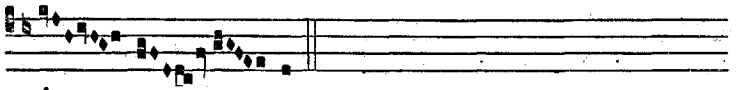
des ad déxteram Pátris, mi-seré-re nóbis. Quóni-am tu sólus



sánctus. Tu só-lus Dóminus. Tu sólus Altíssimus, Jésu
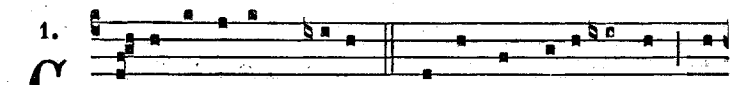


Chríste. Cum Sáncto Spí- ri-tu in gló-ri-a Dé-i Pátris.

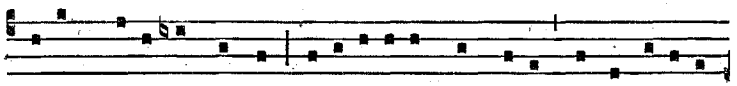


A- men.

1.



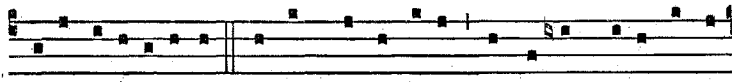
Crédo in únum Dé-um : Pátrem omnipot-éntem, fa-



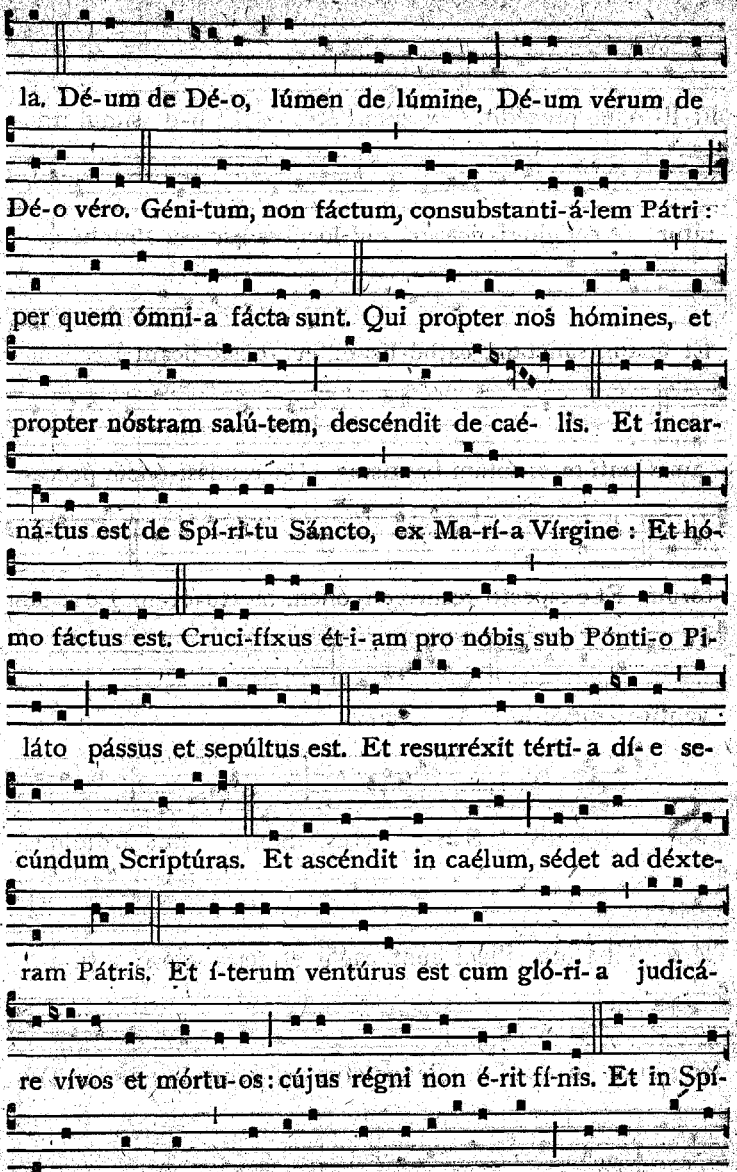
ctórem caéli et térrae, vi-si-bí-li-um ómni-um et invi-sibí-

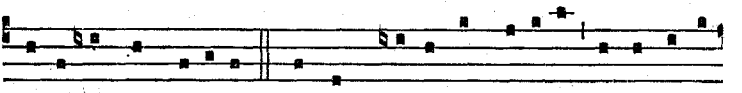


li-um. Et in únum Dóminum Jésum Chrístum, Fí-li-um
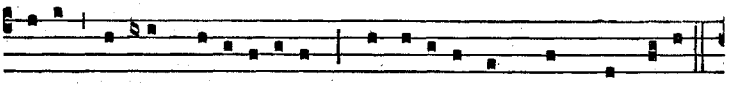


Dé-i unigéni-tum. Et ex Pátre nátum ante ómni-a saécu-


la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de
Dé-o véro. Géni-tum, non fáctum, consubstanti-á-lem Pátri:
per quem ómni-a fácta sunt. Qui propter nos hómines, et
propter nóstram salú-tem, descéndit de caé- lis. Et incar-
ná-tus est de Spí-ri-tu Sáncto, ex Ma-rí-a Vírgine: Et hó-
mo fáctus est. Cruci-fíxus ét-i-am pro nóbis sub Pónti-o Pi-
láto pássus et sepúltus est. Et resurréxit térti-a dí-e se-
cúndum Scriptúras. Et ascéndit in caélum, sédet ad déxte-
ram 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-
ri-tum Sánctum, Dóminum, et vi-vi-ficántem: qui ex Pátre



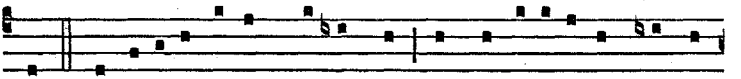
Fi- li- óque procédit. Qui cum Pátre et Fí-li-o simul ado-



rátur et conglo-ri- ficátur : qui locútus est per Prophétas.
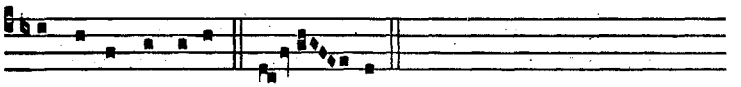


Et únam, sánctam, cathó-licam, et apostó-licam Ecclé-si-



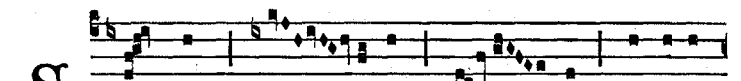
am. Confí-te-or únum baptísma in remissi-ónem pecca-



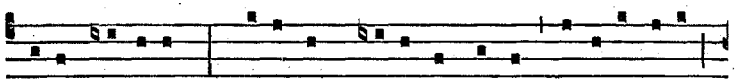
tórum. Et exspécto resurrecti- ónem mortu-órum. Et ví-tam



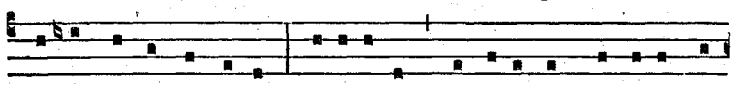
ventú-ri saécu-li. A- men.



S Anctus, * Sán- ctus, Sán- ctus Dóminus



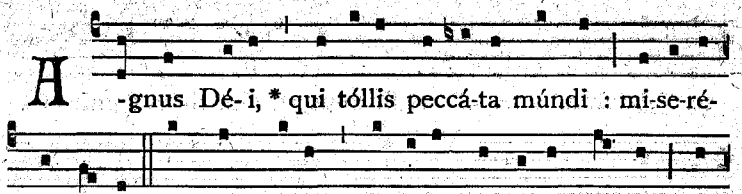
Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri- a tú-a,

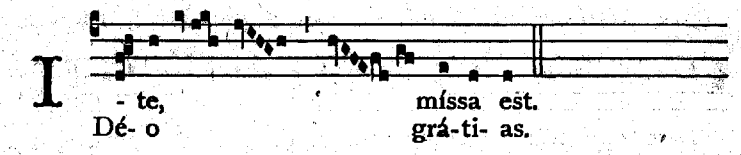


Ho-sánna in excélsis. Benedíctus qui vénit in nómine Dó-



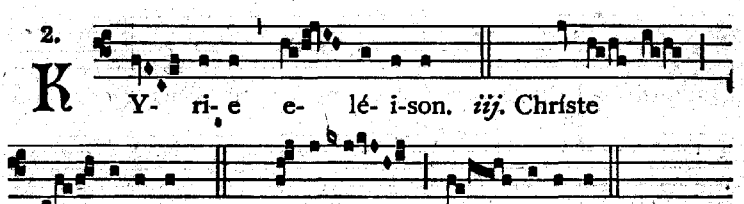
mi-ni. Hosánna in excélsis.

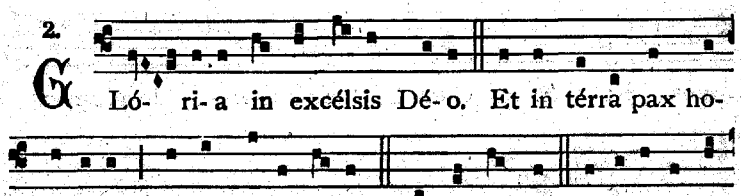


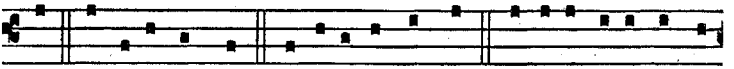




## AUX FÊTES DOUBLES, AD LIBITUM.

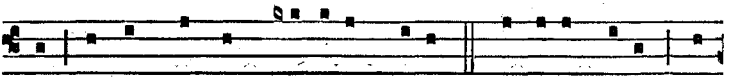
**Messe du 2e ton, de H. du MONT.**



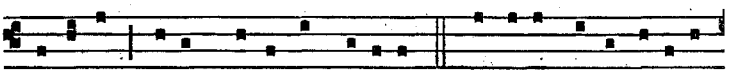





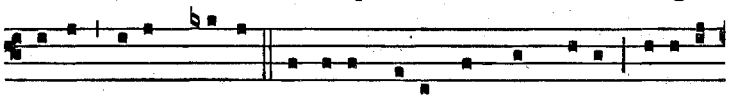
te. Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-



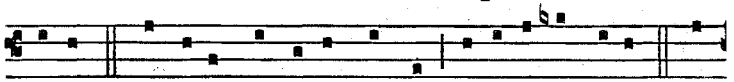
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex



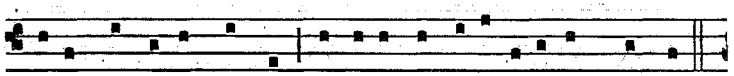
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí- li unigé-



ni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé- i, Fí-li- us



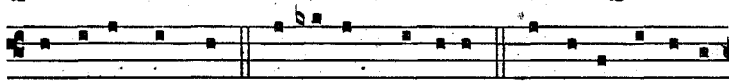
Pátris. Qui tóllis peccá-ta múndi, mi-se-ré-re nóbis. Qui



tóllis peccá-ta múndi, súscipe depreca-ti-ónem nóstram.



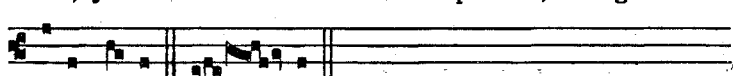
Qui sédes ad déxte-ram Pátris, mi-se-ré-re nóbis. Quóni- am



tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-
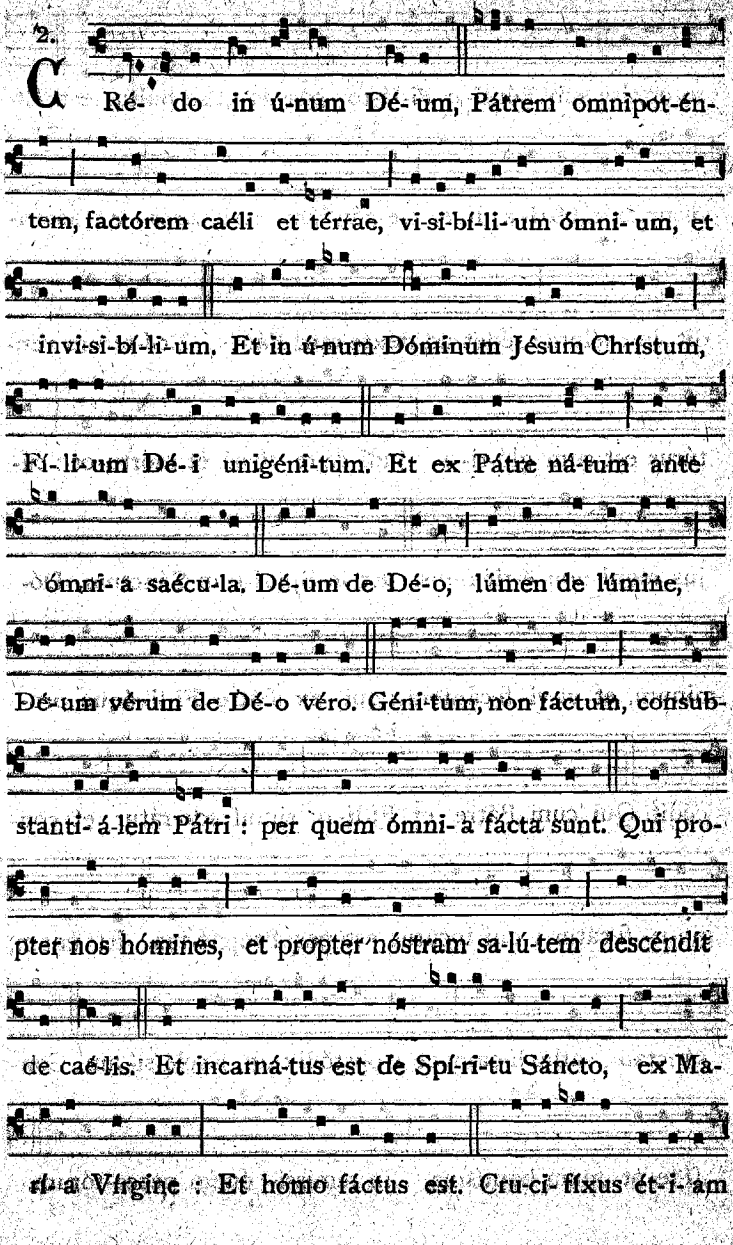


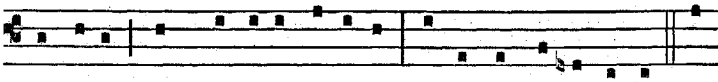
mus, Jésu Chríste. Cum Sáncto Spí- ri-tu, in gló-ri- a



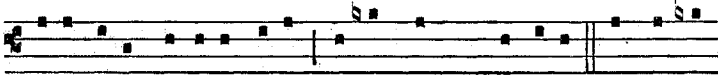
Dé-i Pátris. A- men.

2.

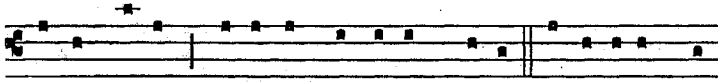

Ré- do in ú-num Dé- um, Pátrem omnipot-én-
tem, factórem caéli et térrae, vi-si-bí-li- um ómni- um, et
invi-si-bí-li-um. Et in ú-num Dóminum Jésum Chrístum,
Fi- li-um Dé- i unigéni-tum. Et ex Pátre ná-tum ante
ómni- a saécu-la. Dé-um de Dé-o, lúmen de lúmine,
Dé-um vérum de Dé-o véro. Géni-tum, non fáctum, consub-
stanti- á-lem Pátri : per quem ómni- a fácta sunt. Qui pro-
pter nos hómines, et propter nóstram sa-lú-tem descéndit
de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-
ri- a Vírgine : Et hómo fáctus est. Cru-ci- fíxus ét-i- am



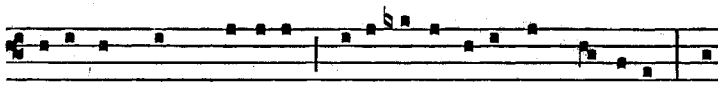
pro nóbis : sub Pónti- o Pi-lá-to pássus et se-púltus est. Et



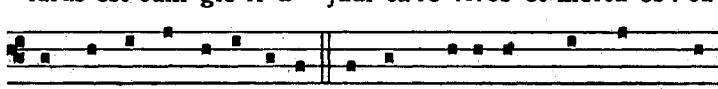
resurréxit térti- a dí- e, se-cúndum Scriptúras. Et ascén-



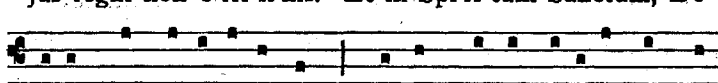
dit in caélum : sédet ad déxte-ram Pátris. Et í-terum ven-



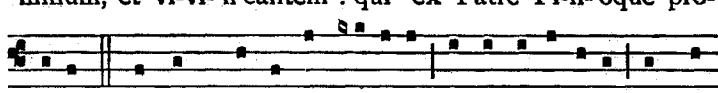
túrus est cum gló-ri- a judi-cá-re vívos et mórtu-os : cú-



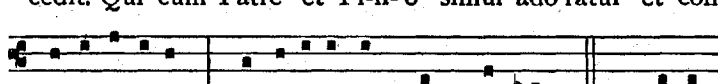
jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



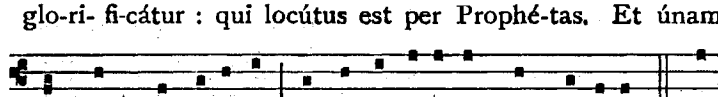
minum, et vi-vi- fi-cántem : qui ex Pátre Fi-li- óque pro-



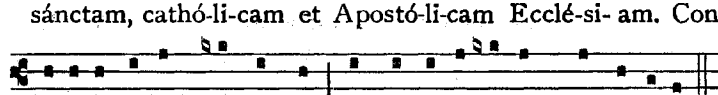
cédit. Qui cum Pátre et Fí-li- o simul ado-rátur et con-



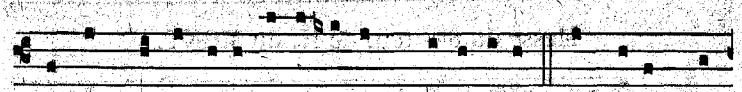
glo-ri- fi-cátur : qui locútus est per Prophé-tas. Et únam,



sánctam, cathó-li-cam et Apostó-li-cam Ecclé-si- am. Con-



fí-te-or únum baptísma in remissi- ónem pecca-tórum.

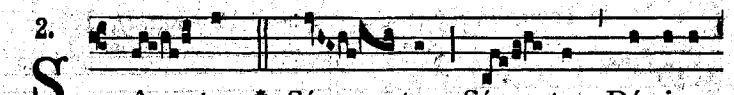


Et exspécto resurrecti- ónem mortu-órum. Et ví-tam ven-

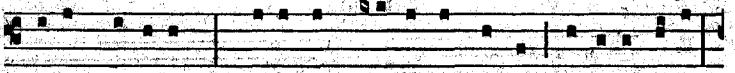


tú-ri saécu-li. A- men.

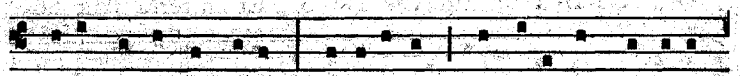
2.



S An- ctus, * Sán- ctus, Sán- ctus Dóminus



Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a.

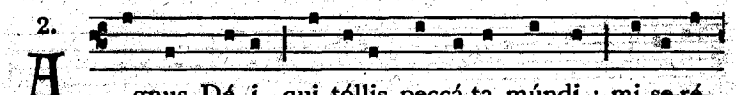


Hosánna in excélsis. Benedíctus qui vénit in nómine



Dómi-ni. Hosánna in excélsis.

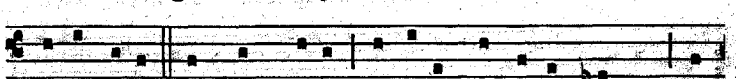
2.



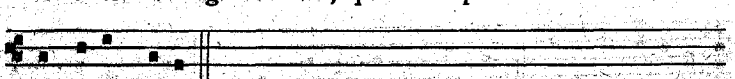
A -gnus Dé- i, qui tóllis peccá-ta múndi : mi-se-ré-



re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : mi-se-



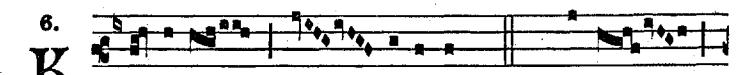
ré-re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : dó-

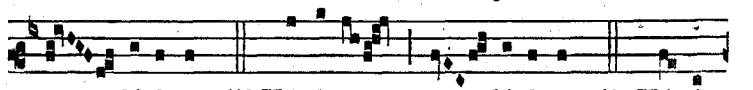


na nóbis pácem.

## Messe du 6me ton, de H. du MONT.

6.

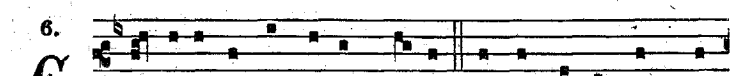


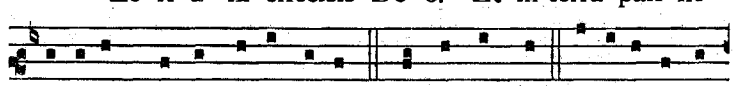



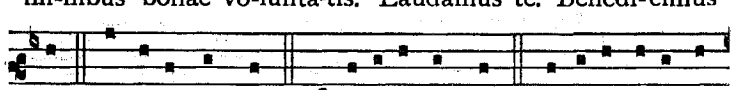


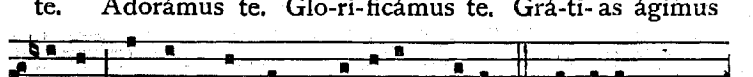


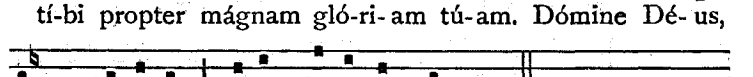
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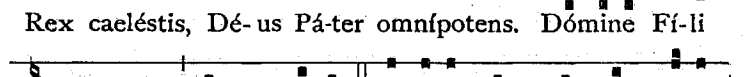


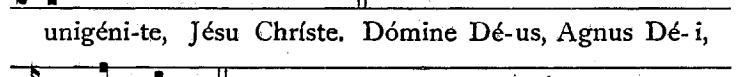



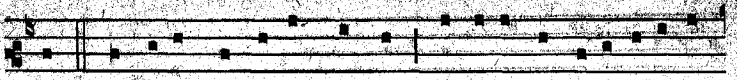



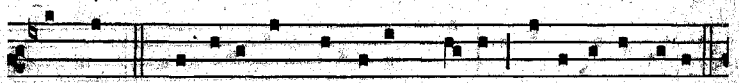





bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem



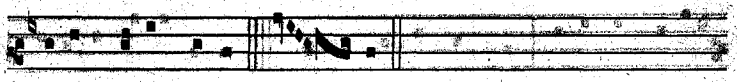
nóstram. Qui sédes ad déxteram Pátris, mi-se-ré-re nóbis.



Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus



Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu in gló-

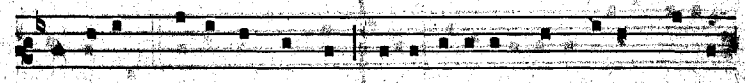


ri-a Dé-i Pátris. A- men

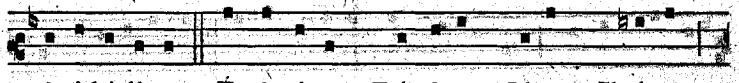
6.



Crédo in únum Dé-um, Pátrem omnipot-éntem,



factórem caéli et térrae, vi-si-bí-li-um ómni-um, et in-



vi-si-bí-li-um. Et in únum Dóminum Jésum Chrístum,



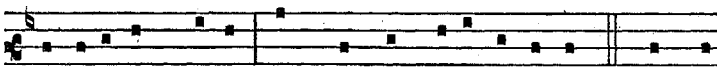
Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum ante



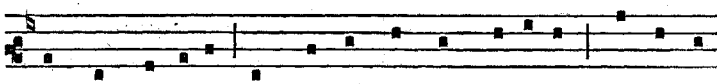
ómni-a saécu-la. Dé-um de Dé-o, lúmen de lúmine,



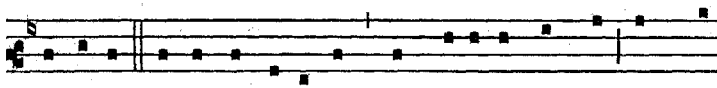
Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-



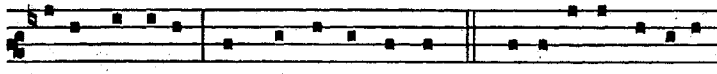
stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-



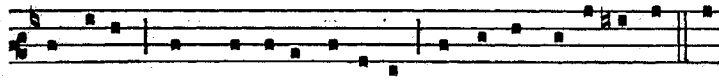
pter nos hómines et propter nóstram sa-lú-tem descéndit



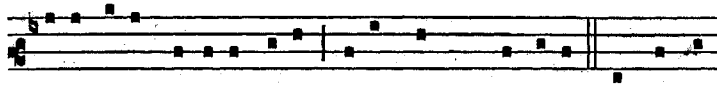
de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-



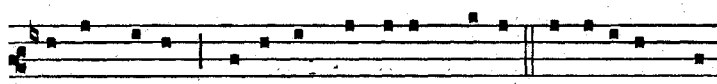
rí-a Vírgine : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



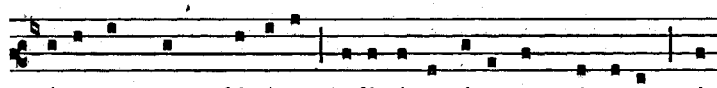
pro nóbis : sub Pónti-o Pi-lá-to pássus et sepúltus est. Et
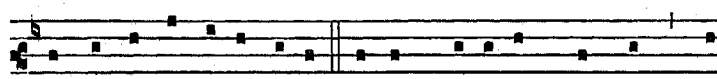


resurréxit térti-a dí-e, secúndum Scriptúras. Et ascén-



dit in caélum : sédet ad déxteram Pátris. Et í-terum ven-



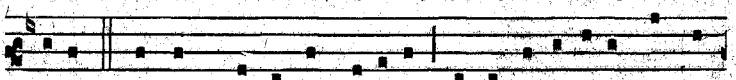
túrus est cum gló-ri-a judi-cá-re vívos et mórtu-os : cú-



jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



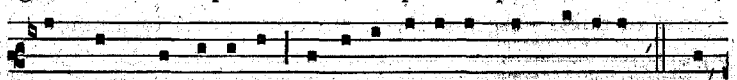
minum, et vi-vi- ficántem : qui ex Pátre Fi- li-óque pro-



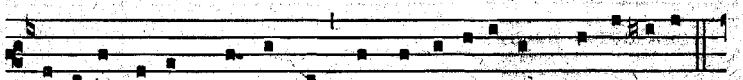
cédit. Qui cum Pátre et Fí-li- o simul ado-rátur, et con-



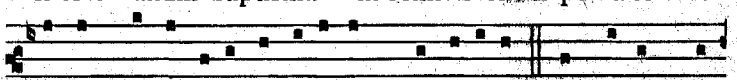
glo-ri- fi-cátur : qui locútus est per Prophé-tas. Et únam,



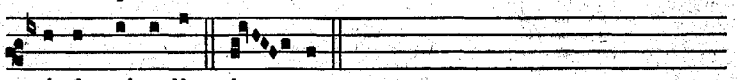
sánctam, cathó-li-cam et apostó-li-cam Eccle-si- am. Con-



fí-te-or únum baptísma in remissi-ónem pecca-tórum.



Et exspécto resurrecti- ónem mortu-órum. Et ví-tam ven-

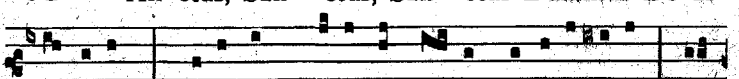


tú-ri saécu-li. A- men.

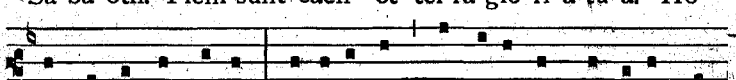
6.



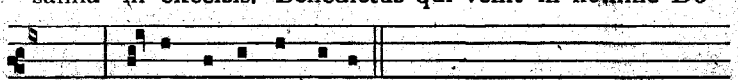
S An- ctus, Sán- ctus, Sán- ctus Dóminus Dé-us



Sá-ba-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. - Ho-
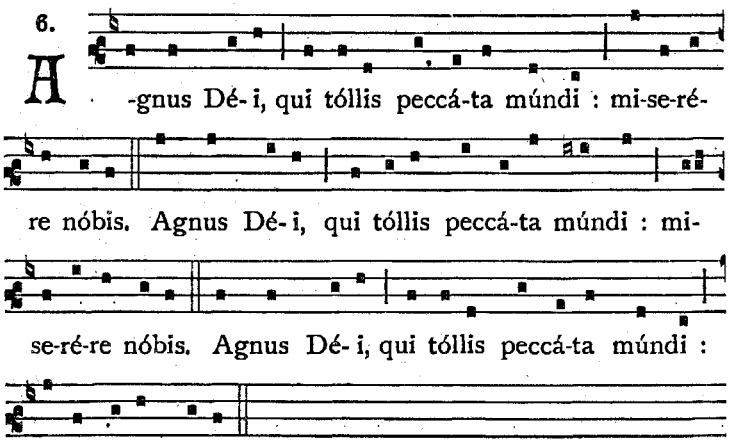


sánna in excélsis. Benedíctus qui vénit in nómine Dó-



mi-ni. Ho-sánna in excélsis.

6.




IMPRIMATUR.
Tornaci, die 8 Decembris 1919.
V. CANTINEAU, Vic. Gen.

Imprimé par la Société S. Jean l'Évangéliste. DESCLÉE ET CIE. — Tournai (Belgique)
2389.

# 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**

Paris - Rome - Tournai - New York

1959

IMPRIMATUR.

Tornaci, die 23 Januarii 1959.

✠ JULIUS LECOUVET,

Vic. Gen.

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# 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.*

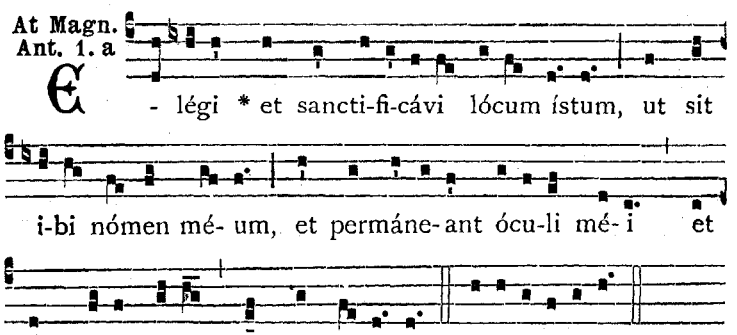
Double of the First Class

*November 16, in the Province of New-Orleans.*

AT FIRST VESPERS

*Psalms, Antiphons, Chapter, and Hymn of 2nd Vespers, p.* (6).

℣. Non fécit táliter ómni natióni.
℟. Et judícia súa non manifestávit éis.




*Cant.* Magníficat. 1 a. *p.* 207 *or* 213.

*Prayer.* Deus, qui sub beatíssimae. (4).

*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
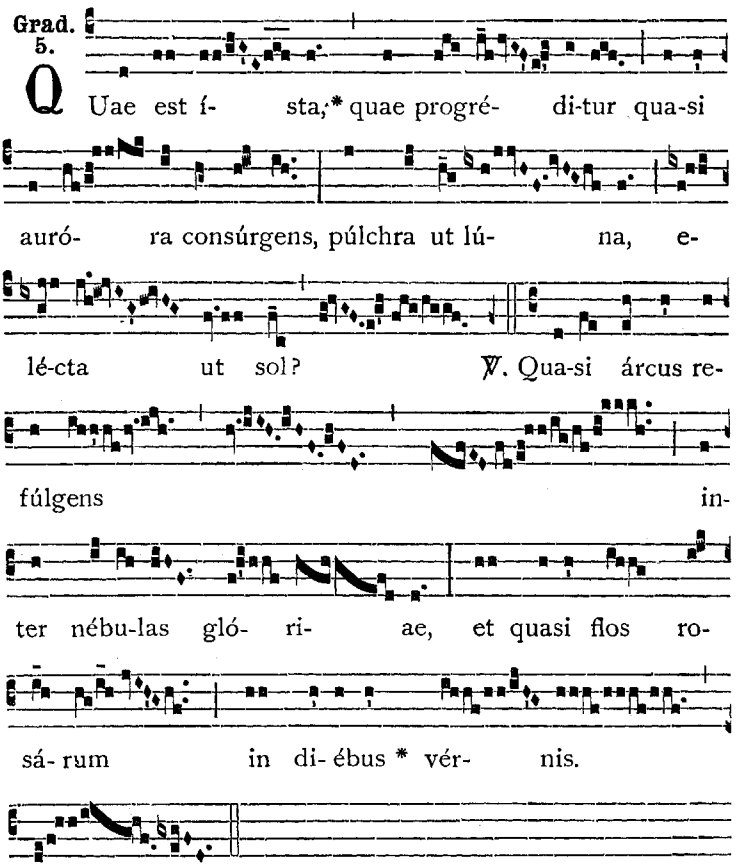
*Introit.* Sálve, sáncta Párens. *p.* 1263.

Collect

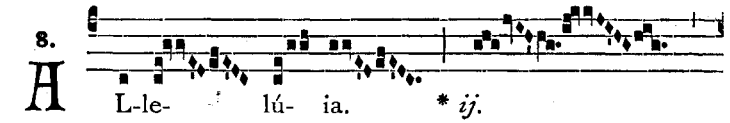
DEus, qui sub beatíssimae Vírginis Maríae singulári patrocínio constitútos, perpétuis benefíciis nos cumulári voluísti: † praesta supplícibus tuis; ut cujus hódie commemoratióne laetámur in terris, * ejus conspéctu perfruámur in caelis. Per Dñum.
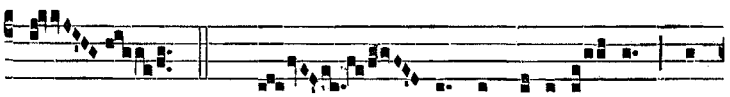
*In Advent, Commemoration of the Feria.*

*Epistle.* Ego quasi vitis. *p.* 1612[1].

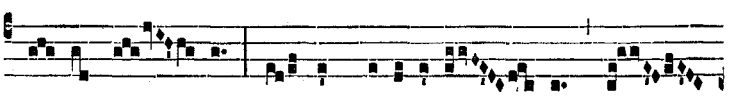


8.







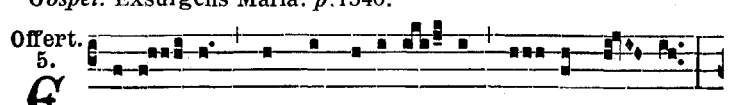


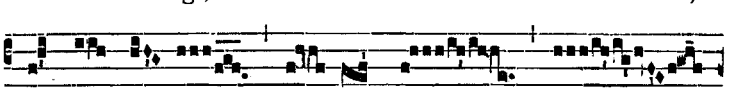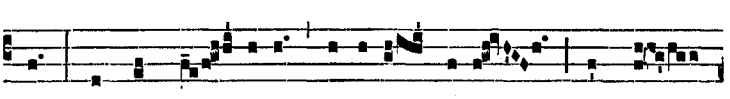




*Gospel.* Exsúrgens María. *p.* 1540.

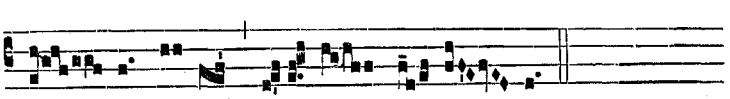
Offert.
5.
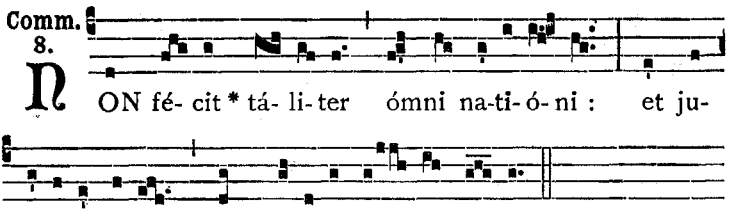









Secret

TUA, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam, atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum nostrum.

*Preface of the Blessed Virgin.* Et te in Festivitáte. *p.* 10.

Comm. 8.



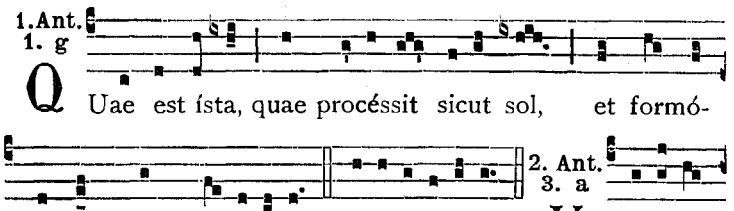

Postcommunion

SUmptis, Dómine, salútis nostrae subsídiis : da, quaésumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi ; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum nostrum Jesum Christum, Fílium tuum.

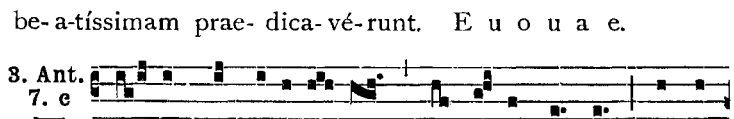
## AT SECOND VESPERS
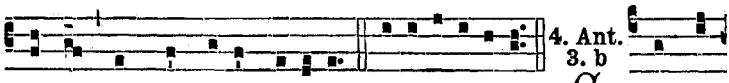
*Psalms.* 1. Díxit Dóminus. 1. g. *p.* 128. — 2. Laudáte, púeri. 3. a. *p.* 149. — 3. Laetátus sum. 7. c. *p.* 172. — 4. Nisi Dóminus. 3. b. (7). — 5. Lauda, Jerúsalem. 8. c. *p.* 206.

1. Ant. 1. g

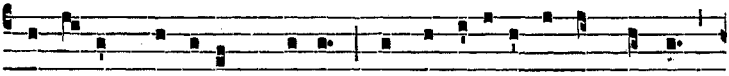



3. Ant. 7. c

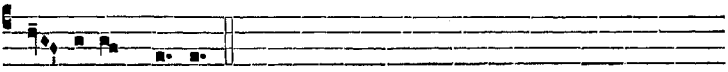





dámus, sáncta Dé-i Génitrix. E u o u a e. ℣. Antá-



te é- i * cánticum nóvum: annunti-áte inter géntes



gló- ri-am é-jus.

Psalm 126



Ni-si Dóminus aedi-ficáve-rit dómum: in vánum labo-ra-



vérunt qui aedí-fi-*cant* ê- am.

2. Nisi Dóminus custodíerit **civitátem**, * frustra vígilat qui custó*dit* **é**am.

3. Vánum est vóbis ante **lúcem súrgere**: * súrgite postquam sedéritis, qui manducátis pánem *dol*óris.

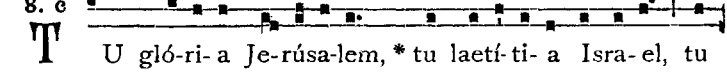
4. Cum déderit diléctis **súis sómnum**: * ecce heréditas **Dómini**, fílii: mérces, frú*ctus* **vén**tris.

5. Sicut sagíttae in **mánu poténtis**: * íta fílii ex*cus*sórum.

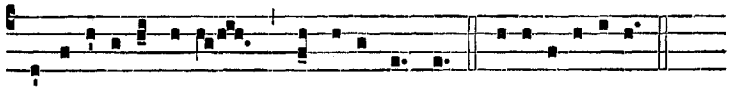
6. Beátus vir qui implévit desidérium **súum** ex **ípsis**: * **non** confundétur cum loquétur inimícis súis *in* **pór**ta.

7. Glória **Pátri**, et **Fílio**, * et Spirítu*i* **Sáncto**.

8. Sicut érat in princípio, et **nunc**, et **semper**, * et in saécula saeculó*rum*. **Amen**.




℣. U gló-ri-a Je-rúsa-lem, * tu laetí-ti-a Isra-el, tu



hono-ri-ficénti- a pópu- li nóstri. E u o u a e.

*Ps.* Lauda, Jerúsalem. 8. c. *p.* 206.

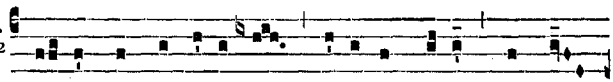
Chapter *Prov. 8, 34-35.*

BEátus homo qui audit me, et qui vígilat ad fores meas quotídie, † et obsérvat ad postes óstii mei. * Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.
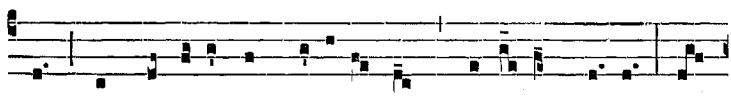
*Hymn.* Ave máris stélla. *p.* 1259.

℣. Non fécit táliter ómni natióni.
℟. Et judícia súa non manifestávit éis.

At Magn. Ant. 1. a 2



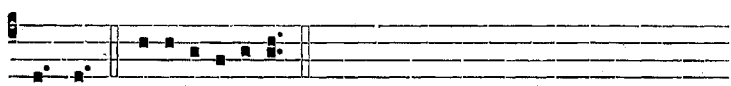
L E-va * in circú- i-tu ócu-los tú- os, et ví-



de : ómnes ísti congregá-ti sunt, vené- runt tí- bi : fí-



li- i tú- i de longe véni- ent, et fí-li-ae tú-ae de lá-te-re



súrgent. E u o u a e.

*Cant.* Magníficat. 1 a 2. *p.* 207, *or* 213.

*Prayer.* Deus, qui sub beatíssimae. *p.* (4).

***In Advent, Commemoration of the Feria.***

DECEMBER 22

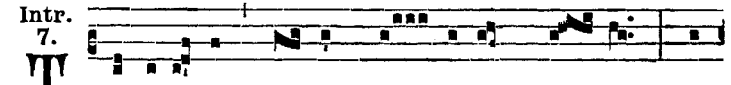
*In all dioceses of the United States*

# SAINT FRANCES XAVIER CABRINI, VIRGIN

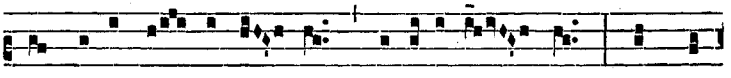
**Double of the second Class**

## AT MASS

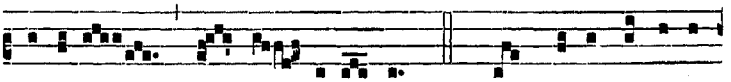
Intr. 7.



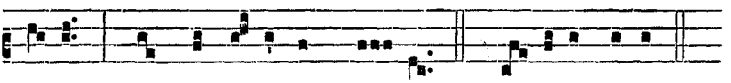
T Enu- í-sti * má- num déx- te-ram mé- am : et



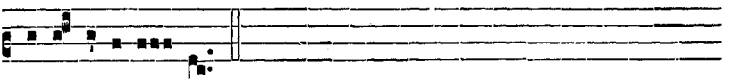
in vo-luntá- te tú- a deduxísti me, et cum



gló-ri- a sus- ce- písti me. *Ps.* Quam bónus Isra- el



Dé- us, * his qui récto sunt cór-de! Gló- ri- a Pátri.



E u o u a e.

Collect

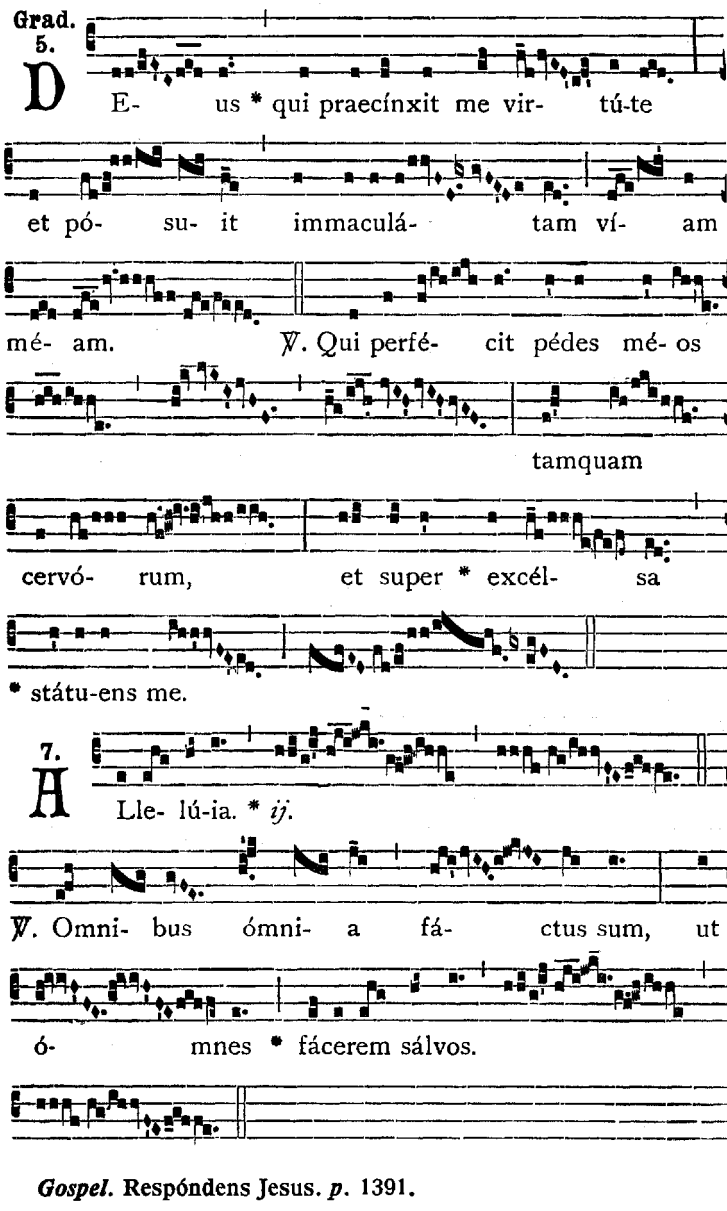
DOmine Jesu Christe, qui sanctam Vírginem Francíscam Xavériam, Sacratíssimi Cordis tui igne succénsam, per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxísti, et per eam novam in Ecclésia tua Vírginum famíliam suscitásti : † concéde, quaésumus; ut ipsa intercedénte, ejúsdem Cordis tui virtútibus induámur * atque ad aetérnum beatitúdinis portum pervenire mereámur : Qui vivis et regnas.

*Commemoration of the Feria.*

*Epistle.* Vidéte vocatiónem. *p.* 1368.

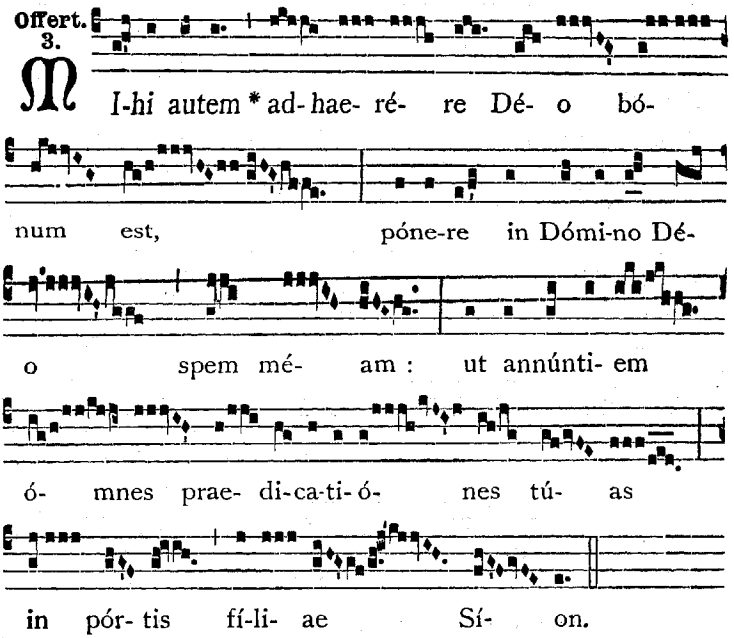
**Grad.**

**5.**




***Gospel.*** **Respóndens Jesus.** ***p.*** **1391.**
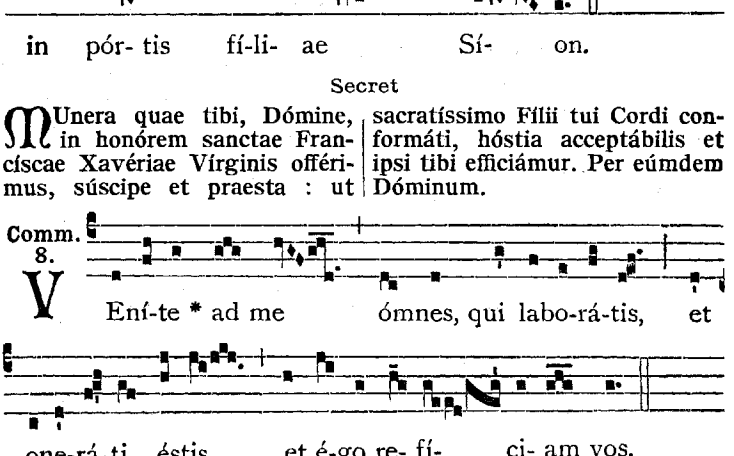
Offert. 3.




Secret

MUnera quae tibi, Dómine, in honórem sanctae Fran-císcae Xavériae Vírginis offérimus, súscipe et praesta : ut sacratíssimo Fílii tui Cordi conformáti, hóstia acceptábilis et ipsi tibi efficiámur. Per eúmdem Dóminum.

Comm. 8.



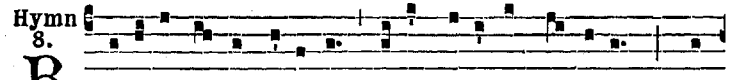

Postcommunion

DEus, qui nos de plenitúdine Cordis dilécti Fílii tui caeléstia dona haurire concédis : praesta, quaésumus, ut sanctae Francíscae Xavériae exémpla prosequéntes; ejúsdem Fílii tui glóriam júgiter quaerámus, et ipsíus regni praémia consequámur : Qui tecum vivit et regnat in unitáte.

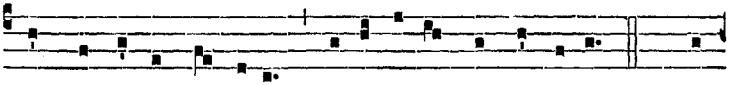
## AT FIRST AND SECOND VESPERS

*From the Common of a Virgin, p.* 1209, *except :*

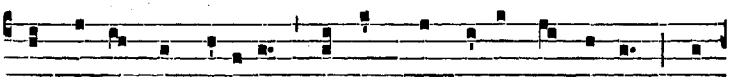
**Hymn 8.**



B E-áta caé-li régi- a Laétis resúltet cántibus Plau-



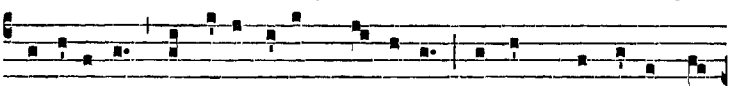
súsque térra súbdi-ta Pó-lis utrísque cónsonet. 2. Prae-



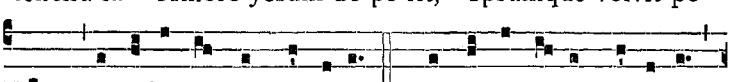
cíncta nímbo gló-ri-ae Francísc*a*, inhaérens ímpigra Xa-



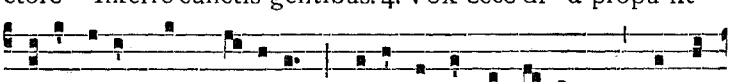
vé-ri- i vestí-gi- is Tri-úmphat inter Caéli-tes. 3. Ætáte jam



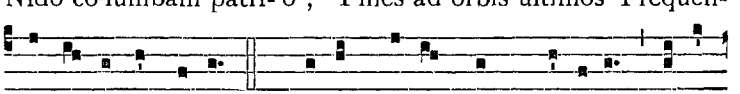
tenéllu-la Amóre Jésum dé-pe-rit, Ipsúmque vólvit pé-



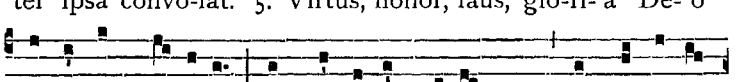
ctore Inférre cúnctis géntibus. 4. Vox ecce dí- a própu-lit



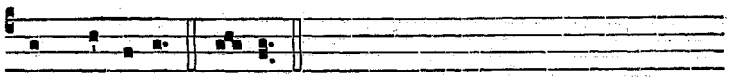
Nído co-lúmbam pátri- o ; Fínes ad orbis últimos Frequén-



ter ípsa cónvo-lat. 5. Vírtus, hónor, laus, gló-ri- a Dé- o



Pátri cum Fí- li-o, Sáncto simul Pará-clito, In saecu-ló-



rum saécu-la. 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 :*

*At Magn. Ant.* Sáncta María. *p.* 1254.

*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.
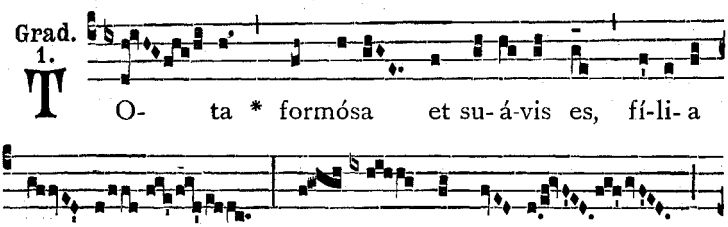
## AT MASS

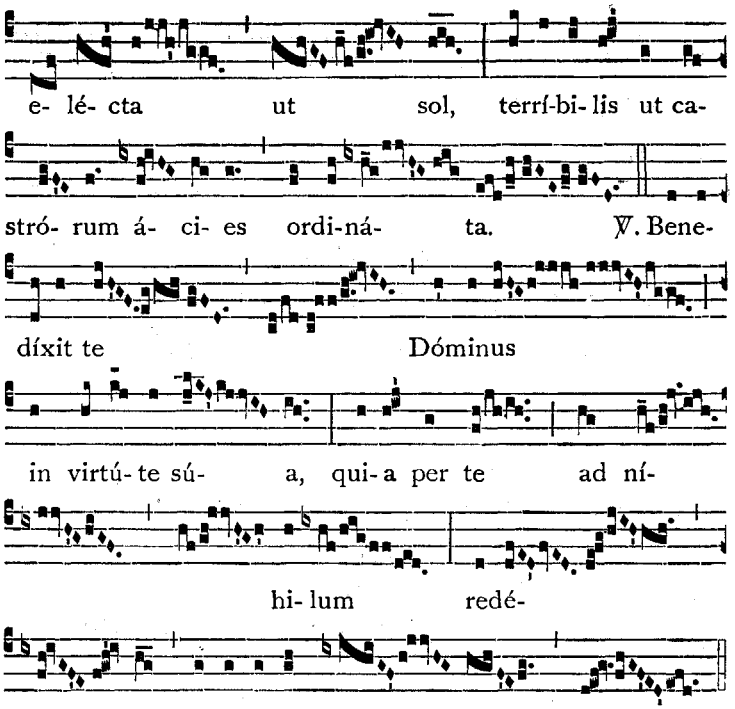
*Introit.* Gaudeámus. *p.* 1556.

Collect

℣Lementíssime Jesu, qui divítias misericórdiae tuae in sinu Matris Maríae collocásti : † concéde propítius; ut ejus patrocínio * a cunctis malis mentis et córporis liberémur : Qui vivis.

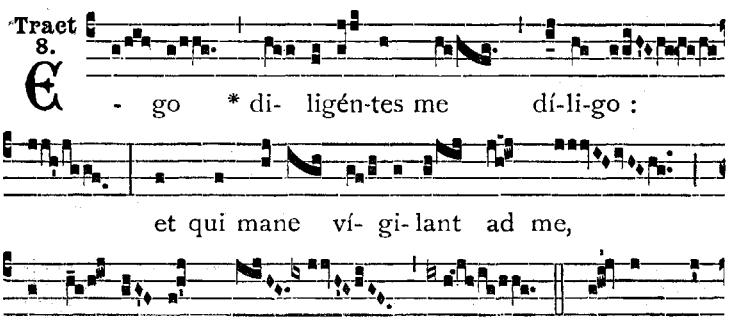
*Epistle.* Ego quasi vitis. *p.* 1612[1].

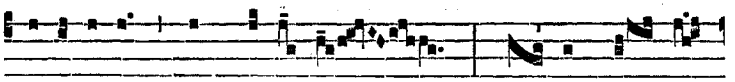




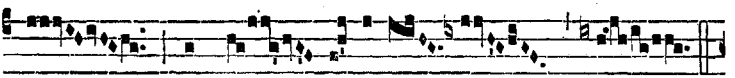

Allelúia, allelúia. ℣. Ave María. *p.* 1266.

***After Septuagesima, the*** Allelúia ***and its verse are omitted. The following Tract is said instead :***

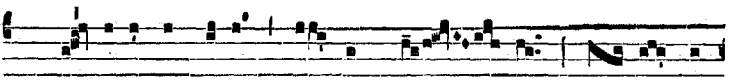




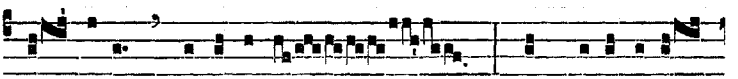
di-ví-ti-ae, et gló-ri- a, ó- pes su- pér-



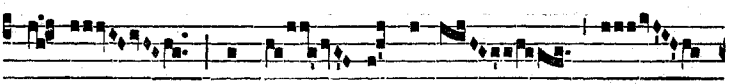
bae, et ju- stí- ti- a.



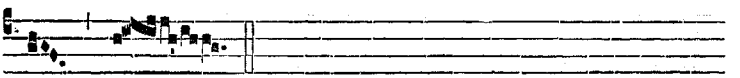
℣. Mé- li- or est enim frú- ctus mé- us áu- ro, et



lá- pide pre-ti- ó-so, et genímina



mé- a argén- to * e-lé-



cto.

*Gospel.* Núptiae factae sunt. *p.* 486. Credo.

*Offertory.* Recordáre. *p.* 1557.

Secret

TUA, Dómine, propitiatióne, et beátae Vírginis et Matris Maríae intercessióne, ad perpétuam atque praeséntem haec oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

*Preface of the B. V. M.* Et te in Festivitáte. *p.* 10.

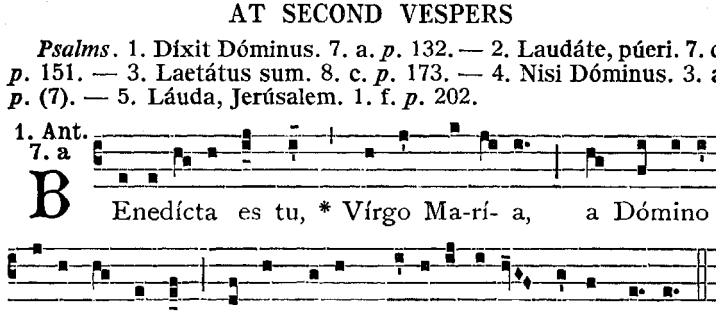
*Communion.* Regína múndi. *p.* 1558.
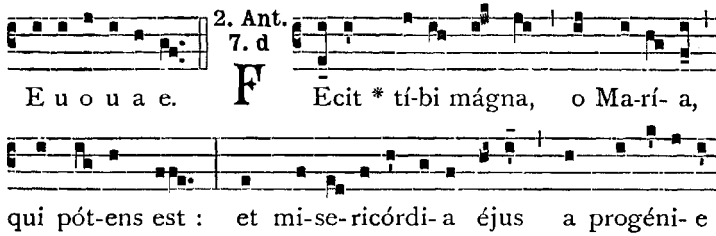
Postcommunion
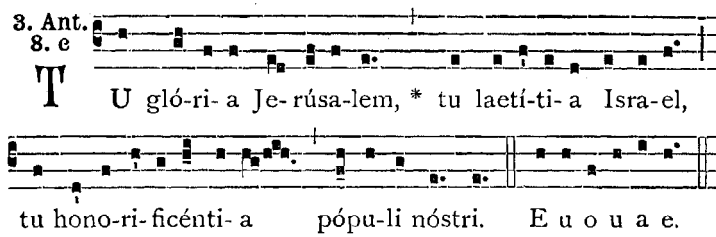
ADjuvet nos, quaésumus, Dómine, immaculátae Genitrícis tuae, sempérque Vírginis Maríae intercéssio veneránda : ut, quos perpétuis cumulávit benefíciis, a cunctis perículis absolútos, sua fáciat pietáte concórdes : Qui vivis et regnas.

## AT SECOND VESPERS

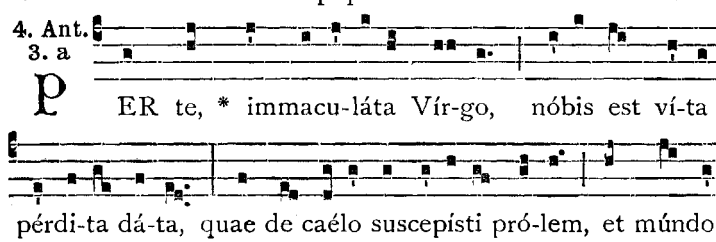
*Psalms*. 1. Díxit Dóminus. 7. a. *p*. 132. — 2. Laudáte, púeri. 7. d. *p*. 151. — 3. Laetátus sum. 8. c. *p*. 173. — 4. Nisi Dóminus. 3. a. *p*. (7). — 5. Láuda, Jerúsalem. 1. f. *p*. 202.

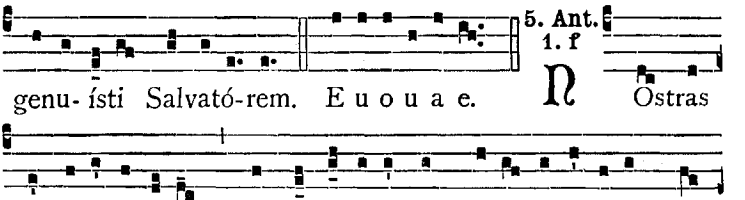








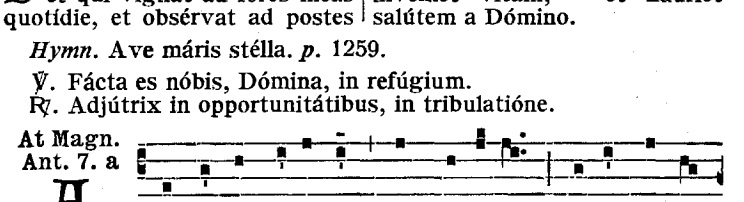



Chapter *Prov. 8, 34-35.*

**Beátus homo qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. † Qui me invénerit, invéniet vitam, * et háuriet salútem a Dómino.**

*Hymn.* **Ave máris stélla.** *p.* 1259.

℣. **Fácta es nóbis, Dómina, in refúgium.**
℟. **Adjútrix in opportunitátibus, in tribulatióne.**




*Cant.* **Magnificat. 7. a.** *p.* 211 *or* 217.

*Prayer.* **Clementíssime Jesu.** *p.* (13).

FEBRUARY 1

## St. Brigid, Virgin

Double.

**Mass.** Dilexísti. *p.* 1225, *except the following :*

Collect

DEus, qui nos hodiérna die beátae Brígidae Vírginis tuae ánnua solemnitáte laetíficas : † concéde propítius; ut ejus adjuvémur méritis, * cujus castitátis irradiámur exémplis. Per Dñum.

FEBRUARY 5

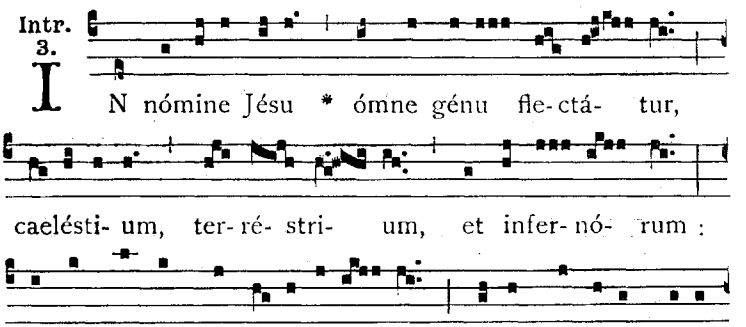
## St. Philip of Jesus, Martyr

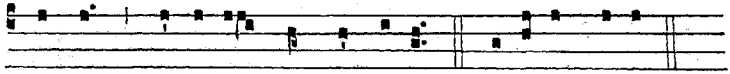
Double

*In all dioceses of the United States*

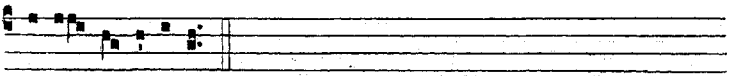
AT MASS

Intr. 3.





me sunt, nómi-ni sáncto é-jus. Gló-ri- a Pátri.



E u o u a e.

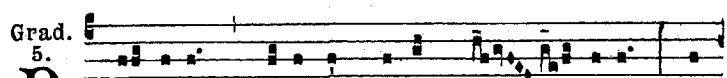
Collect

DEus, qui inter primos Japóniae Mártyres beátum Philíppum cruci alligátum, triplicíque láncea confóssum, primum ómnium martýrio coronásti : † concéde propítius; ut ejúsdem nos suffúlti patrocínio, * cum illo páriter coronémur in caelis. Per Dñum.

Lectio Epistolae beati Pauli Apostoli ad Galatas. *Gal. 6, 14-18*

FRatres : Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi : per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcísio áliquid valet, neque praepútium, sed nova creatúra. Et quicúmque hanc régulam secúti fúerint, pax super illos, et misericórdia, et super Israel Dei. De cétero nemo mihi moléstus sit : ego enim stígmata Dómini Jesu in córpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.
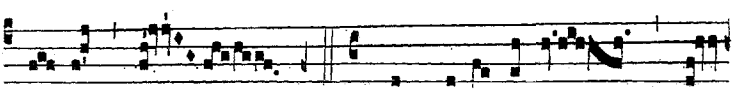
Grad. 5.



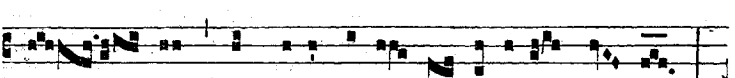
B E-nedic, * ánima mé- a, Dó- mino, et



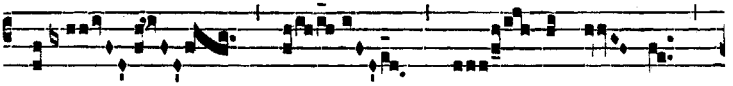
nó- li obliví- sci ómnes retri- bu- ti- ó-nes

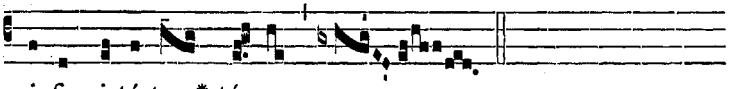


é- jus. ℣. Qui propi- ti- á-



tur ómnibus in-i- qui- tá-tibus tú- is,

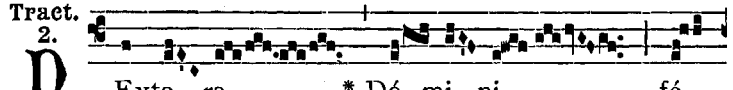


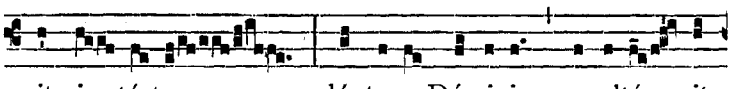



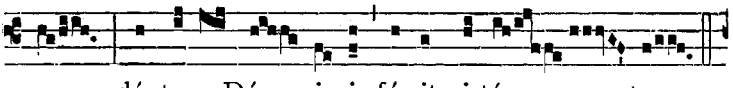

Allelúia, allelúia. ℣. Beátus vir qui súffert. *p.* 1202.

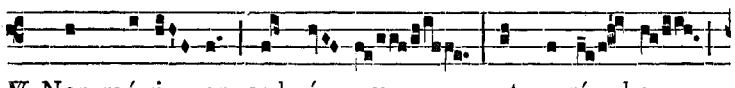
*After Septuagesima, the* Allelúia *and its verse are omitted. The following Tract is said instead.*

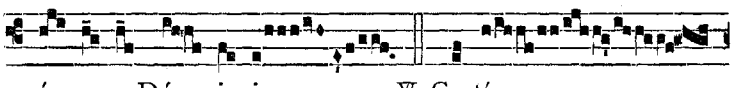
Tract. 2.
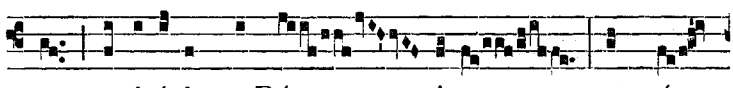


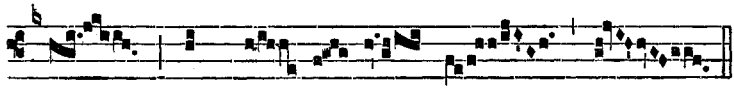









*Gospel.* Si quis vult. *p.* 1135.

*Offertory.* Véritas méa. *p.* 1203.

Secret

SAnctífica, quaésumus, Dómine, múnera tibi dicáta : et intercessióne beáti Philíppi Mártyris tui, ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

*Communion.* Qui vult veníre. *p.* 1138.

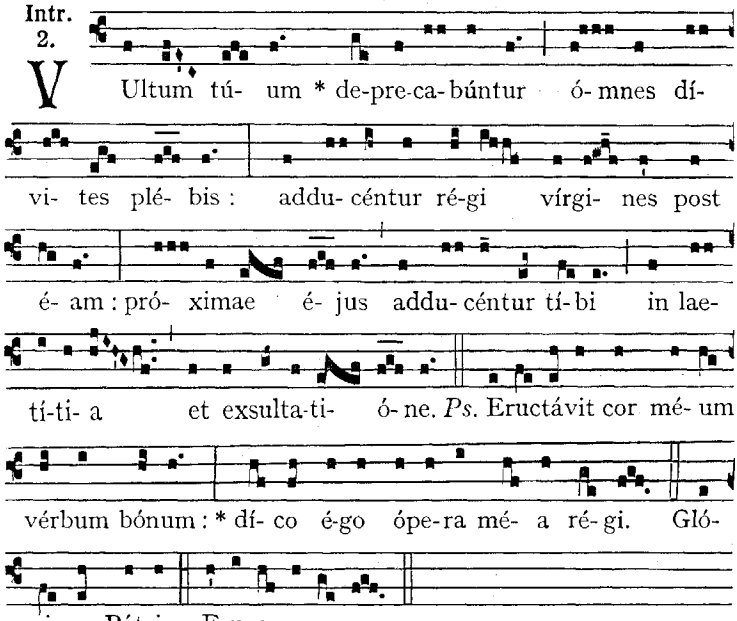
Postcommunion

SAcro Córpore, et pretióso Sánguine Jesu Christi Fílii tui, Dómine, satiáti : te súpplices deprecámur; ut intercedénte beáto Philíppo Mártyre tuo, ab omni adversitáte liberémur. Per eúmdem Dóminum nostrum Jesum Christum.

FEBRUARY 18

## St. Mary Bernard Soubirous, Virgin

AT MASS



Collect

HUmílium, Deus, protéctor et amátor, qui fámulam tuam Maríam Bernárdam Immaculátae Vírginis Maríae apparitióne et allóquio recreásti : † praesta, quaésumus; ut per símplices fídei sémitas, * ad tuam in caelis visiónem pervenire mereámur. Per Dóminum nostrum Jesum Christum.

*Commemoration of the Feria in Lent.*

Lectio Isaiae Prophetae. *55, 1-3, 6-9.*

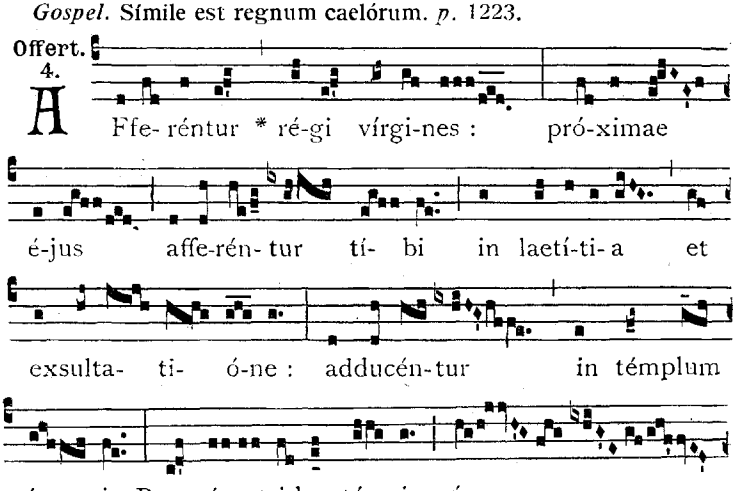
OMnes sitiéntes, veníte ad aquas, et qui non habétis argéntum, properáte, émite, et comédite : veníte, émite absque argénto et absque ulla commutatióne vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audíte audiéntes me et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte aurem vestram, et veníte ad me : audíte, et vivet ánima vestra, et fériam vobíscum pactum sempitérnum : misericórdias David fidéles. Quaérite Dóminum dum inveníri potest; invocáte eum dum prope est. Derelínquat ímpius viam suam et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum, quóniam multus est ad ignoscéndum. Non enim cogitatiónes meae, cogitatiónes vestrae : neque viae vestrae, viae meae, dicit Dóminus. Quia sicut exaltántur caeli a terra, sic exaltátae sunt viae meae a viis vestris, et cogitatiónes meae a cogitatiónibus vestris.

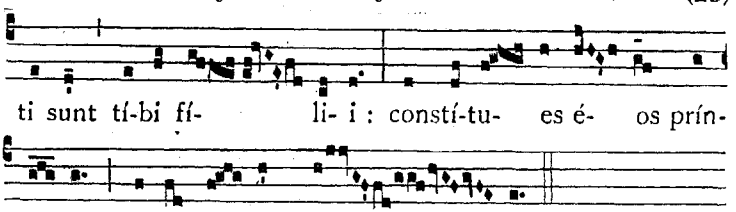
*Gradual.* Spécie túa. *p.* 1226.

*Tract.* Audi, fília. *p.* 1227.

*Gospel.* Símile est regnum caelórum. *p.* 1223.

Offert. 4.






Secret

CAeléstem nobis, Dómine, praébeant tua Sancta fervórem, quo beáta Virgo María Bernárda | seípsam hóstiam laudis tibi placéntem exhíbuit. Per Dóminum nostrum.

*Commemoration of the Feria in Lent.*
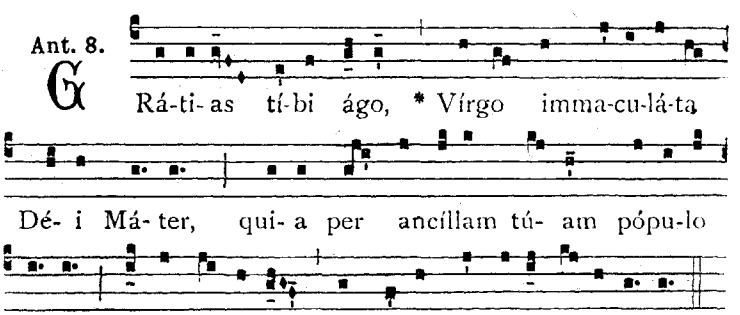
***Communion.*** Floréte flóres. *p.* 1677.

*Commemoration of the Feria in Lent.*

Postcommunio

SAcris, Dómine, recreáti mystériis, quaésumus, ut miram beátae Maríae Bernárdae constántiam aemulántes, patiéntiae praémium cónsequi mereámur aetérnum. Per Dóminum.

AT VESPERS




℣. Diffúsa est grátia in lábiis túis.
℟. Proptérea benedíxit te Déus in aetérnum.

*Prayer.* Humílium, Deus. *p.* (22).

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 praémium, qui novam in Ecclésia tua famíliam suscitásti, ejúsque matrem beátam Ludovícam esse voluísti : † da, quaésumus; ut, caritátis ópera exercéntes, * promíssam in caelis mercédem ássequi mereámur. Per Dóminum.

Secret

REspice, Dómine, oblatiónes nostras in honórem beátae Ludovícae tibi reverénter exhíbitas; et per ejus intercessiónem nos in ómnibus vitae sémitis fácias et a periculis tutos et ad virtútes júgiter expedítos. Per Dóminum nostrum.

Postcommunion

DEvótio nostra, Dómine, intercedénte beáta Ludovíca, contínuum e refectióne caelésti sumat auxílium; ut divínam fidem, quam intus fovémus in corde, étiam foris exhibeámus in ópere. Per Dóminum nostrum Jesum Christum.

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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 contempláda Fílii tui passióne, divíni amóris igne flagráre fecísti : † quaésumus; ut, ipsa intercedénte, tuae in nobis flammam caritátis accéndas, * et ejúsdem passiónis partícipes dignánter effícias. Per eúmdem Dóminum nostrum Jesum Christum.

*In some other dioceses, the Proper Mass.*

*Collect.* Deus, qui beátam Catharínam. *p.* (24).

Secret

HIS sacrifíciis, quaésumus, omnípotens Deus, propitiátus inténde : et, beáta Catharína intercedénte, spíritum in nobis tuae dilectiónis accénde. Per Dóminum.

Postcommunion

SUpplices te rogámus, omnípotens Deus : ut, quos tuis refícere dignátus es sacraméntis, intercedénte beáta Catharína, tríbuas pro tui amóre terréna despícere; et caeléstium semper participatióne gaudére. Per Dóminum nostrum.

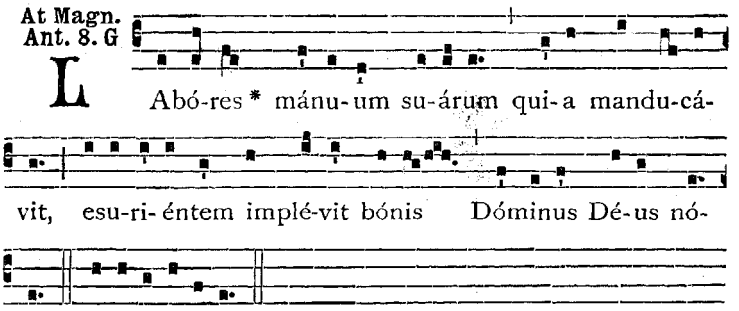
MARCH 22

## St. Isidore the Farm-Laborer, Confessor

Double Major

*In all dioceses of the United States*

AT FIRST VESPERS *(If celebrated)*




℣. Amávit éum Dóminus et ornávit éum.

℟. Stólam glóriae índuit éum.

*Prayer.* Da nobis. *as below.*

AT MASS

**Mass.** Jústus ut pálma. *p.* 1204, *except the following :*

Collect

DA nobis, quaésumus, misericors Deus : beáto Isidóro Agrícola Confessóre tuo intercedénte, supérbe non sápere; † sed ejus méritis et exémplis * plácita tibi semper humilitáte deservíre. Per Dóminum nostrum Jesum Christum.

Lectio Epistolae beati Jacobi Apostoli *James, 5, 7-8, 11, 16-18*

FRatres: Patiéntes estóte usque ad advéntum Dómini. Ecce agrícola exspéctat pretiósum fructum terrae, patiénter ferens, donec accípiat temporáneum et serótinum. Patiéntes ígitur estóte et vos, et confirmáte corda vestra, quóniam advéntus Dómini appropinquávit. Ecce beatificámus eos qui sustinuérunt. Sufferéntiam Job audístis, et finem Dómini vidístis, quóniam misércors Dóminus est, et miserátor. Confitémini ergo altérutrum peccáta vestra, et oráte pro ínvicem, ut salvémini : multum enim valet deprecátio justi assídua. Elías homo erat símilis nobis, passíbilis : et oratióne orávit, ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit, et caelum dedit plúviam, et terra dedit fructum suum.

*Gospel.* Ego sum vitis vera. *p.* 1148.
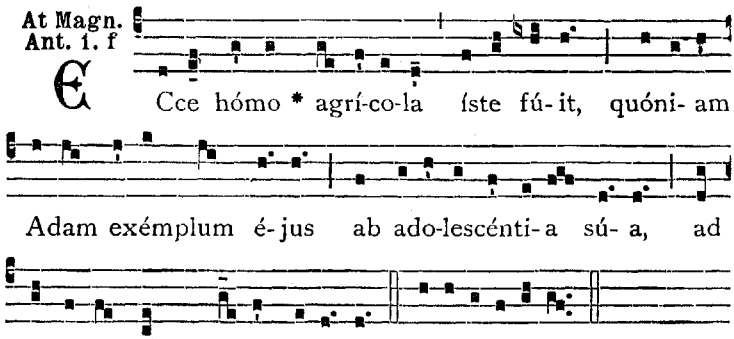
Secret

PRopitiáre, Dómine, supplicatiónibus nostris, et has pópuli tui oblatiónes benígnus assúme : ut, intercedénte beáto Isidóro Confessóre tuo, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum nostrum Jesum Christum.

Postcommunion

SIT nobis, Dómine, reparátio mentis et córporis caeléste mystérium : et praesta; ut cujus exséquimur cultum, intercedénte sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum nostrum Jesum Christum Fflium tuum.

## AT VESPERS




℣. Jústum dedúxit Dóminus per vías réctas.
℟. Et osténdit illi régnum Déi.

APRIL 5 (*or* 6)

## Bd. Juliana of Cornillon, Virgin

**Double**

***In the diocese of Portland***

**Mass.** Dilexísti. *p.* 1225, *except :*

Collect

DEus, humílium celsitúdo, qui beátam Vírginem Juliánam ad promovéndum sanctíssimi Sacraménti cultum mirabíliter inflammásti : † tríbue, quaésumus; ita nos humilitátis ejus vestígia sectári in terris, * ut cum ipsa sublimári mereámur in caelis. Per Dóminum nostrum Jesum Christum.

APRIL 26
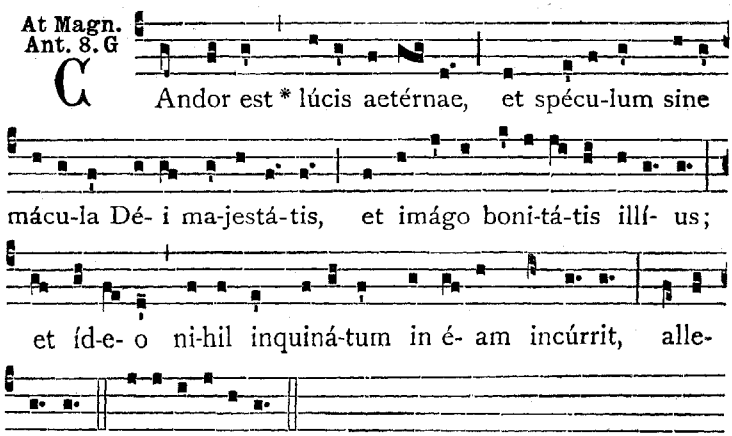
## Our Lady of Good Counsel

**Double Major**

***In the diocese of Brooklyn***

AT FIRST VESPERS *(If celebrated)*

At Magn. Ant. 8. G
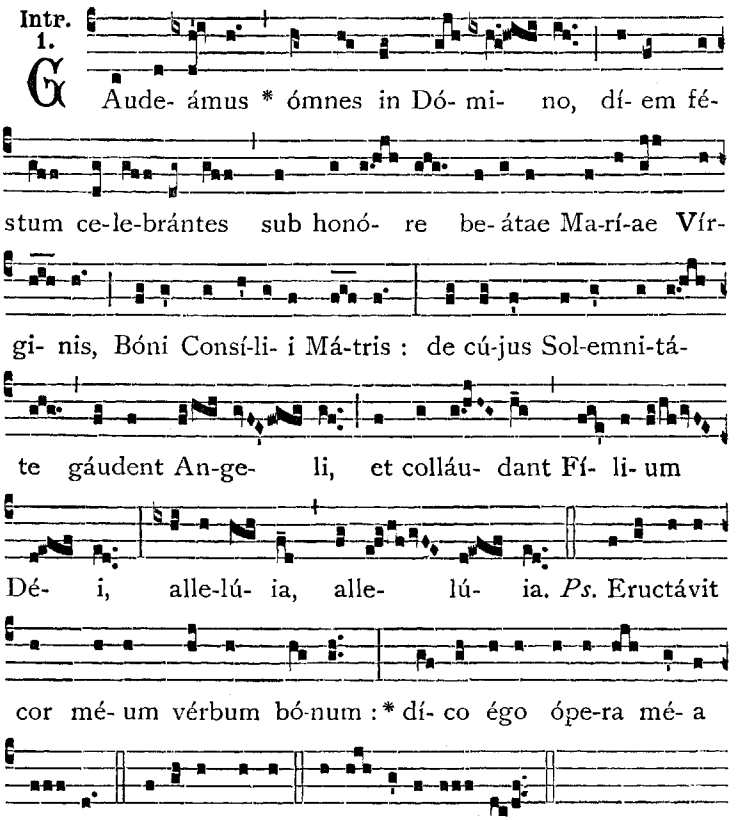



℣. Ora pro nóbis, Máter Bóni Consílii, allelúia.
℟. Ut dígni efficiámur promissiónibus Christi, allelúia.

*Prayer.* Deus, qui Genitrícem. *p.* (28).

*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

Intr. 1.




Collect

DEus, qui Genitrícem dilécti Fílii tui matrem nobis dedísti, ejúsque speciósam Imáginem mira apparitióne clarificáre dignátus es : † concéde, quaésumus : ut, ejúsdem mónitis júgiter inhaeréntes, * secúndum cor tuum vívere, et ad caeléstem pátriam felíciter pervenire valeámus. Per eúmdem Dóminum.
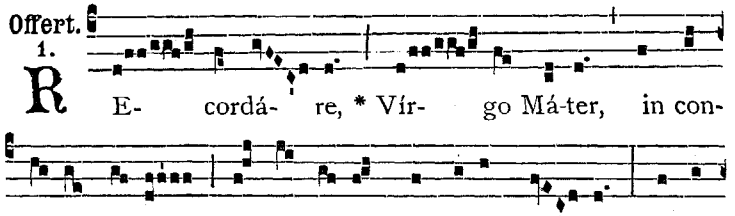
***Epistle.*** Ego quasi vitis. *p.* 1684.

Allelúia, allelúia. ℣. Ave, María. *p.* 1265.

Allelúia. ℣. 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.**

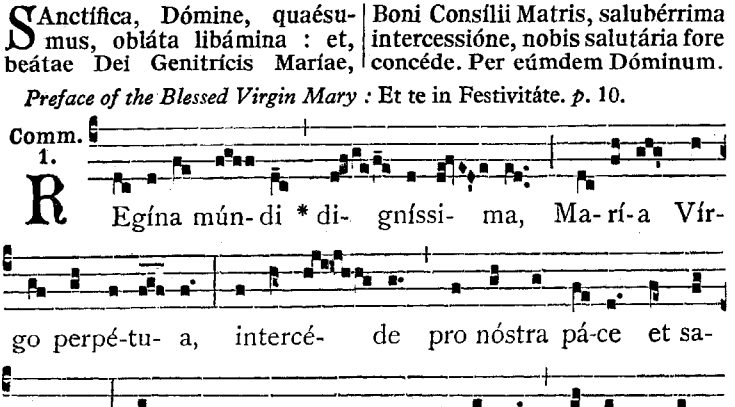



Secret

SAnctífica, Dómine, quaésumus, obláta libámina : et, beátae Dei Genitrícis Maríae, Boni Consílii Matris, salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

*Preface of the Blessed Virgin Mary :* Et te in Festivitáte. *p.* 10.

**Comm.**



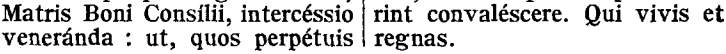
### Postcommunion

ADjuvet nos, quaésumus, Dómine, gloriósae tuae Genitrícis sempérque Vírginis Maríae, Matris Boni Consílii, intercéssio veneránda : ut, quos perpétuis cumulávit benefíciis; ea quae agénda sunt júgiter vidére fáciat, et ad implénda quae víderint convaléscere. Qui vivis et regnas.

## AT SECOND VESPERS

*Psalms.* 1. Díxit Dóminus. 7. a. *p.* 132. — 2. Laudáte, púeri. 4. E. *p.* 150. — 3. Laetátus sum. 8. G. *p.* 173. — 4. Nisi Dóminus. 6. F. (31). — 5. Láuda, Jerúsalem. 7. b. *p.* 206.

1. Ant. 7. a

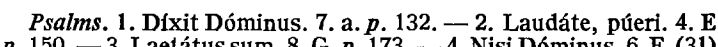


E -go Má-ter * púlchrae di-lecti-ónis, et timó-ris, et

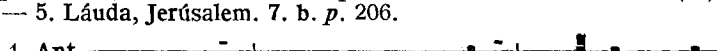


agni-ti-ónis, et sánctae spé- i. Alle-lú-ia. E u o u a e.

2. Ant. 4. E

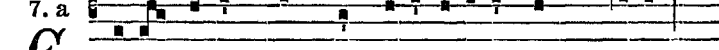


I N me grá-ti-a * ómnis ví-ae et ve-ri-tátis, in me

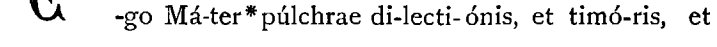


ómnis spes vítae et virtú-tis. Alle-lú- ia. E u o u a e.

3. Ant. 8. G

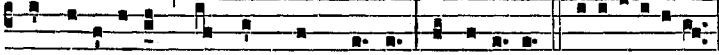


Q UI áudit me, * non confundé-tur : et qui operán-

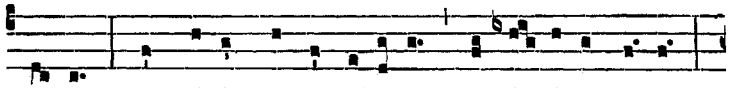


tur in me, non peccábunt. Alle-lú- ia. E u o u a e.

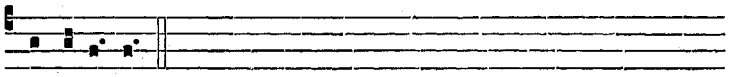
4. Ant. 6. F



D A mí-hi * sé-di-um tu-á-rum assistrí-cem sapi-én-

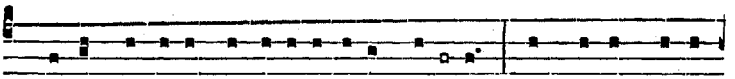


ti- am, et nó-li me reprobá-re a fí- li- is tú- is.
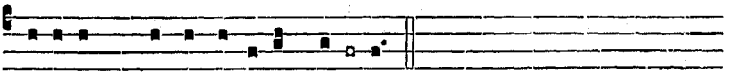


Alle-lú- ia.

Psalm 121



1. Ni-si Dóminus aedi-fi-cáve*rit* **dó**- mum, * in vánum labo-



ravérunt qui aedí-*fi-cant* é- am.

2. **Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit éam.**

3. **Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.**

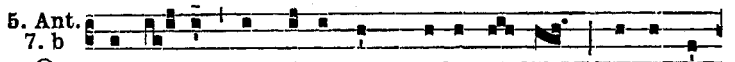
4. **Cum déderit diléctis súis sómnum : * ecce heréditas Dómini, fílii : mérces, *frúctus* véntris.**

5. **Sicut sagíttae in mánu *poténtis* : * ita fílii *excussórum*.**

6. **Beátus vir qui implévit desidérium súum *ex* ípsis : * non confundétur cum loquétur inimícis súis *in* pórta.**

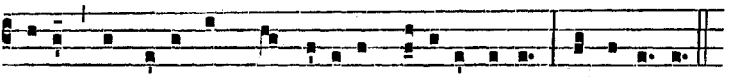
7. **Glória Pátri, *et* Fílio, * et Spirítui Sáncto.**

8. **Sicut érat in princípio, et nunc, *et* sémper, * et in saécula saecu*lórum*. Amen.**

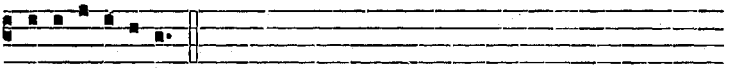


5. Ant. 7. b

O -ptá- vi, * et dá-tus est mí-hi sén-sus : et invo-



cávi, et vénit in me spí-ri-tus sapi-énti-ae. Alle-lú- ia.



E u o u a e.
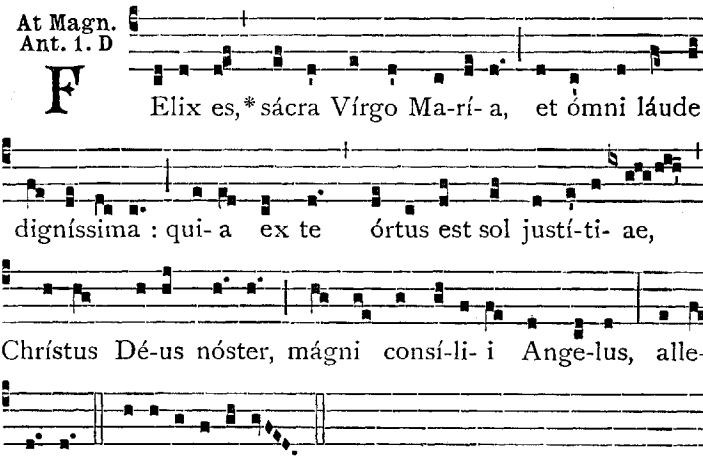
Chapter *Prov. 8, 34-35*

BEátus homo qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei : † Qui me invénerit, invéniet vitam, * et háuriet salútem a Dómino.

Hymn. Ave máris stélla. *p.* 1259.

℣. Ora pro nóbis, Máter Bóni Consílii, allelúia.
℟. Ut dígni efficiámur promissiónibus Christi, allelúia.

At Magn. Ant. 1. D




*Cant.* Magníficat. 1. D. *p.* 207 *or* 213.

*Prayer.* Deus, qui. *p.* (28).

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APRIL 27

## St. Turibius of Mogrovejo, Bishop, Confessor

**Double**

***In all dioceses of the United States.***

**Mass. Státuit,** *from the Common, p.* 1182, *except :*

Collect

ECclésiam tuam, Dómine, beáti Turíbii, Confessóris tui atque Pontíficis, contínua protectióne custódi : † ut, sicut illum pastorális sollicitúdo gloriósum réddidit, * ita nos ejus intercéssio in tuo semper fáciat amóre fervéntes. Per Dóminum nostrum.

MAY 16

# St. John Nepomucene, Martyr

Double

*In some dioceses*

**Mass.** Protexísti. *p.* 1145, *except the Collect :*

Collect

DEus, qui ob invíctum beáti Joánnis sacramentále silén-tium nova Ecclésiam tuam mar-týrii coróna decorásti : † da nobis ejus intercessióne et exémplo, | linguam caute custodíre; * ac ómnia pótius mala quam ánimae detriméntum in hoc saéculo tole-ráre. Per Dóminum nostrum Je-sum Christum.

*Secret.* Munéribus nostris. *p.* 1138, *and Postcommunion.* Da, quaésumus. *p.* 1138.

*In some other dioceses :*

Secret

HÆC tua, Dómine, sacra my-stéria illum in nobis, quaésu-mus, ignem accéndant : quo | ínclytus Martyr et Sacérdos tuus Joánnes, ea peragéndo, flagrábat. Per Dóminum nostrum.

Postcommunion

FRagilitátem nostram, Dómi-ne, caeléstis haec mensa fórtium pane confírmet : qui beáti Mártyris et Sacerdótis tui | Joánnis tentátam contra honó-rem sacraménti constántiam, júgiter áluit ad victóriam. Per Dóminum nostrum.

MAY 16

## St. Brendan, Abbot

**Double**

**Mass.** Os júsți, *from the Common of an Abbot, p.* 1206.

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MAY 22

## St. Rita of Cascia, Widow

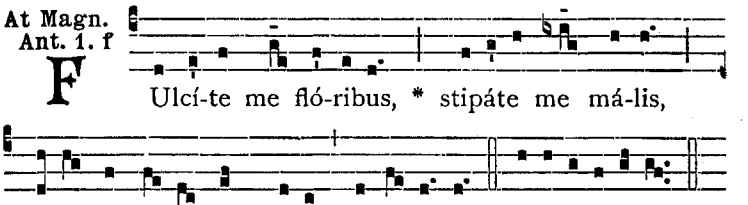
**Double Major**

*In the diocese of Los Angeles*

AT FIRST VESPERS *(If celebrated)*

*All as at second Vespers, p.* (40), *except the following :*

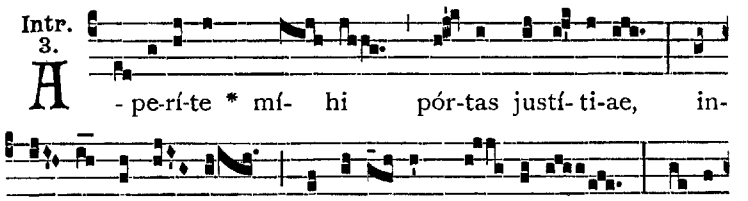
℣. Signásti, Dómine, fámulam túam Rítam. (*T. P.* Allelúia).
℟. Sígno caritátis et passiónis túae. (*T. P.* Allelúia).
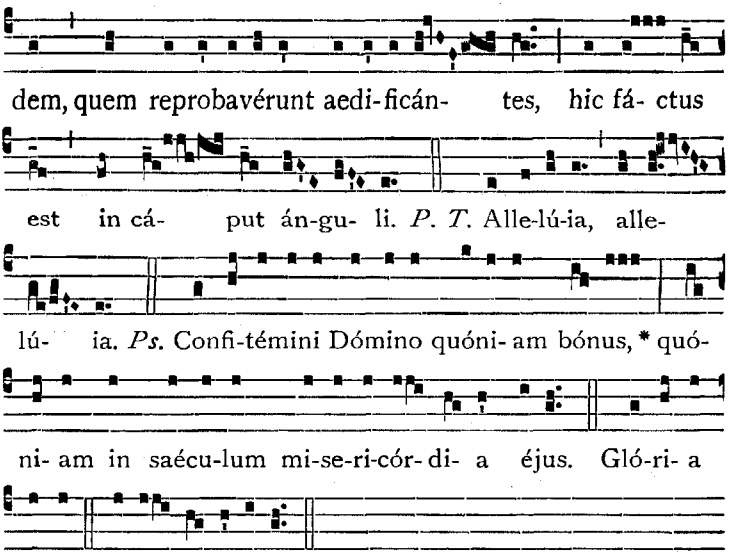



*Cant.* Magníficat. 1. f. *p.* 207 *or* 213.

*Prayer.* Deus, qui sanctae Ritae. *as below.*

AT MASS






Collect

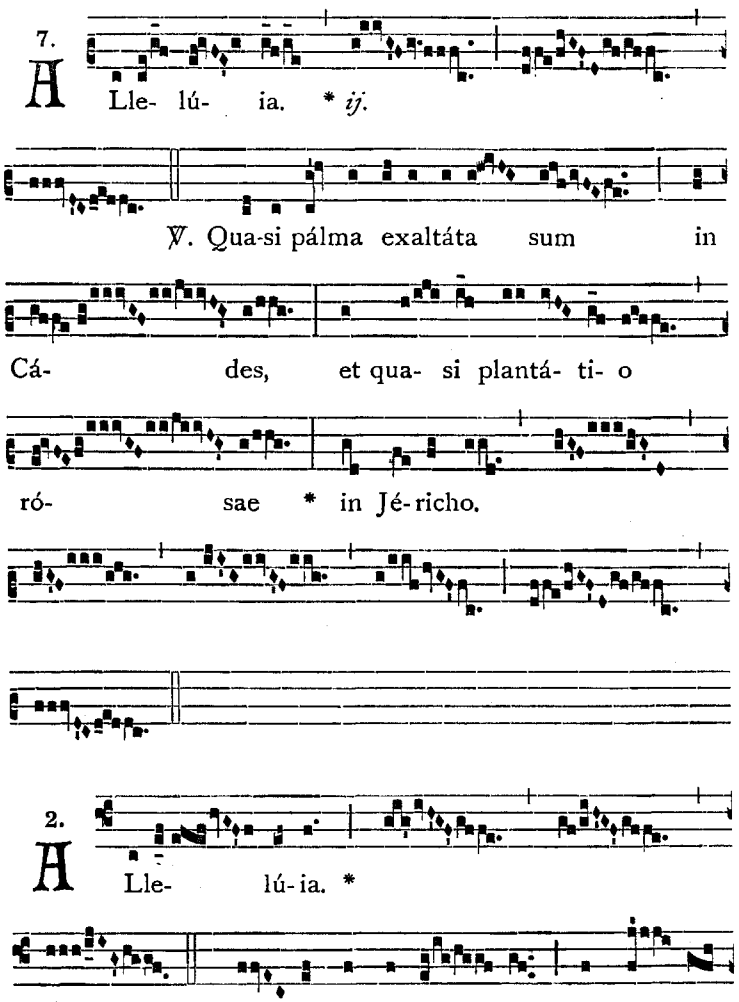
DEus, qui sanctae Ritae tantam grátiam conférre dignátus es, ut inimícos dilígeret et in corde ac fronte caritátis et passiónis tuae signa portáret : † da nobis, quaésumus, ejus intercessióne et méritis; inimícis nostris sic párcere et passiónis tuae dolóres contemplári, * ut promíssa mítibus ac lugéntibus praémia consequámur: Qui vivis et regnas cum Deo Patre.

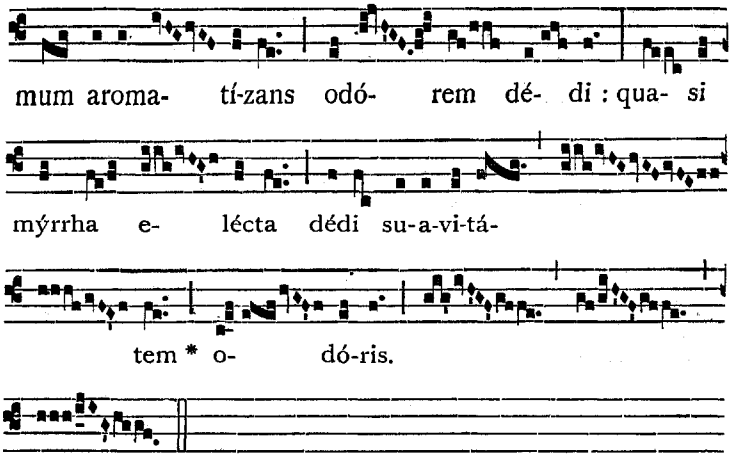
Lectio libri Sapientiae. *Cant. 2, 1-13.*

EGO flos campi, et lílium convállium. Sicut lílium inter spinas, sic amíca mea inter fílias. Sicut malus inter ligna silvárum, sic diléctus meus inter fílios. Sub umbra illíus, quem desideráveram, sedi : et fructus ejus dulcis gútturi meo. Introdúxit me in cellam viníariam, ordinávit in me caritátem. Fulcíte me flóribus, stipáte me malis : quia amóre lángueo. Laeva ejus sub cápite meo, et déxtera illíus amplexábitur me. Adjúro vos, fíliae Jerúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transíliens colles : símilis est diléctus meus cápreae, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, prospíciens per cancéllos. En diléctus meus lóquitur mihi : Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit : imber ábiit, et recéssit. Flores

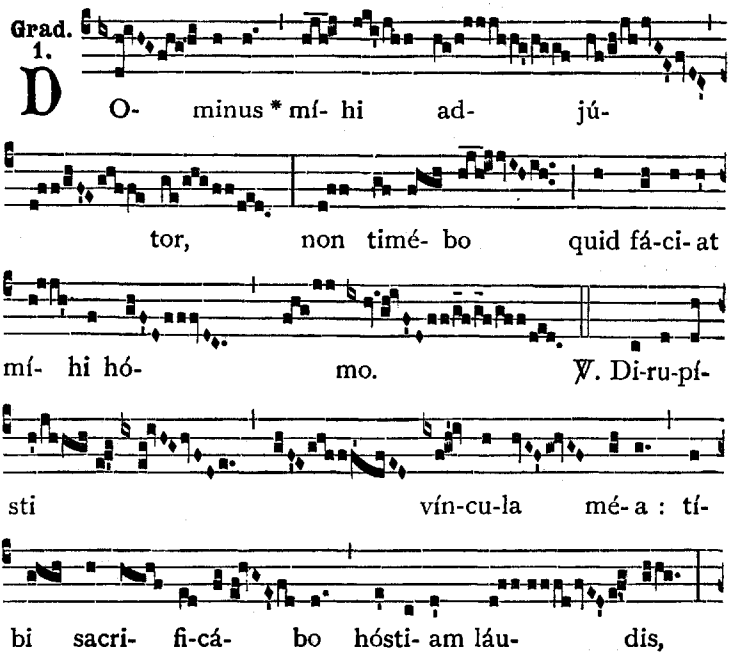
apparuérunt in terra nostra, tempus putatiónis advénit : vox túrturis audíta est in terra nostra : ficus prótulit grossos suos : víneae floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni.

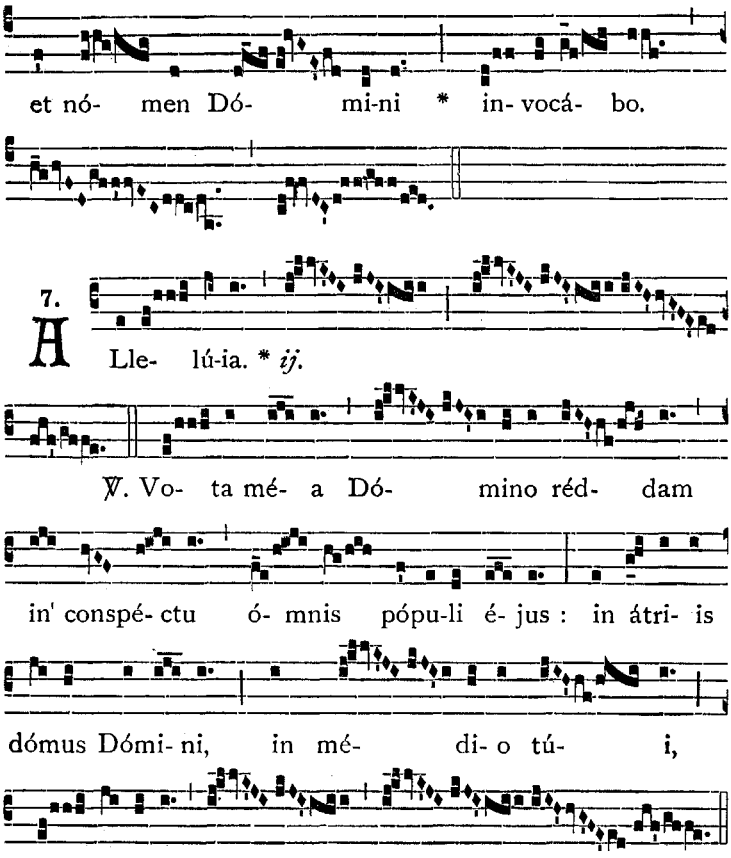
*In Paschaltide.*



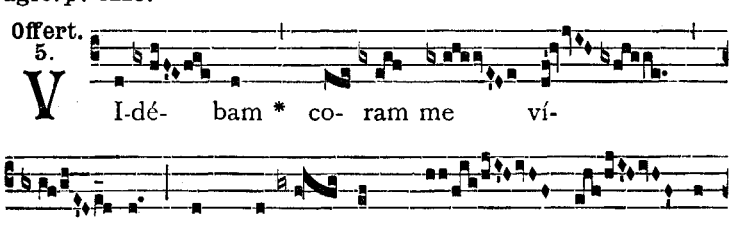


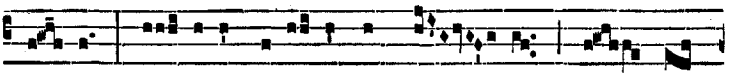

*After Paschaltide.*

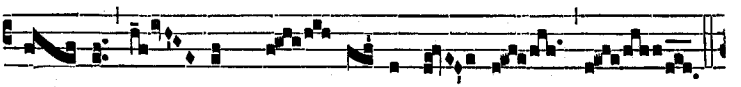


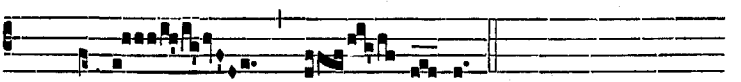



*Gospel.* Símile est regnum caelórum thesáuro abscóndito in agro. *p.* 1223.





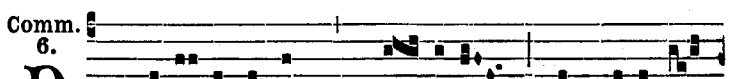



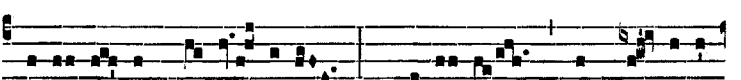




Secret

COrda nostra, quaésumus, Dómine, sanctae Ritae méritis, supérni dolóris spina confíge : ut, a peccátis ómnibus tua grátia liberáti, sacrificáre tibi hóstiam laudis pura mente valeámus. Per Dóminum nostrum Jesum Christum, Fílium tuum.

Comm. 6.









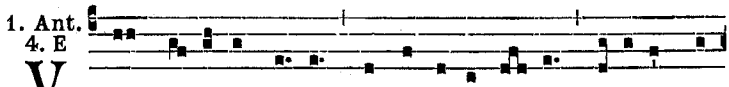

Postcommunion

CAeléstibus, Dómine, pasti delíciis, súpplices te rogámus : ut, intercedénte sancta Rita, caritátis et passiónis tuae in ménti bus nostris signa ferámus, et perpétuae pacis fructu júgiter perfruámur : Qui vivis et regnas cum Deo Patre.

## AT VESPERS

*Psalms*. 1. Díxit Dóminus. 4. E. *p*. 130. — 2. Laudáte, púeri. 8. c. *p*. 152. — 3. Laetátus sum. 7. a. *p*. 172. — 4. Nisi Dóminus. 7. b. *p*. 176. — 5. Láuda, Jerúsalem. 3. a. *p*. 203.

1. Ant. 4. E



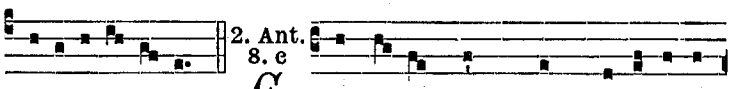
V OX di-lécti mé- i, * ecce íste vé- nit sá-li- ens in



móntibus, transí- li- ens cól- les : símí- lis est di-léctus

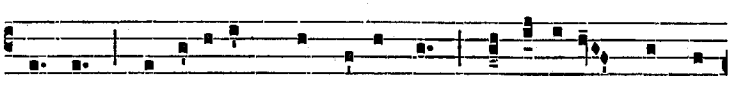


mé- us cápre-ae hinnu-lóque cer-vó-rum. *P. T.* Alle-lú- ia.



2. Ant. 8. e

E u o u a e. Ɛ N ípse stat * post pa-rí- e-tem

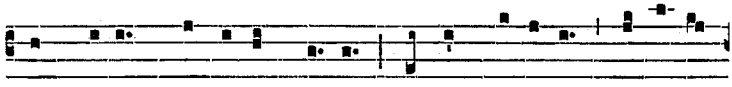


nóstrum, respí-ci-ens per fenéstras, prospí-ci-ens per can-

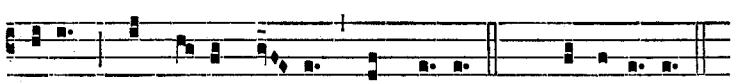


3. Ant. 7. a
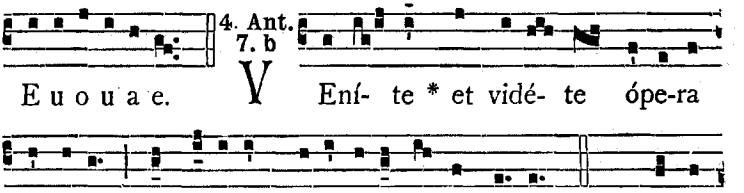
cél-los. *P. T.* Alle-lú- ia. E u o u a e. Ɛ N di-lé-



ctus mé-us * lóqui-tur mí-hi : Súrge, própe-ra, amí-ca
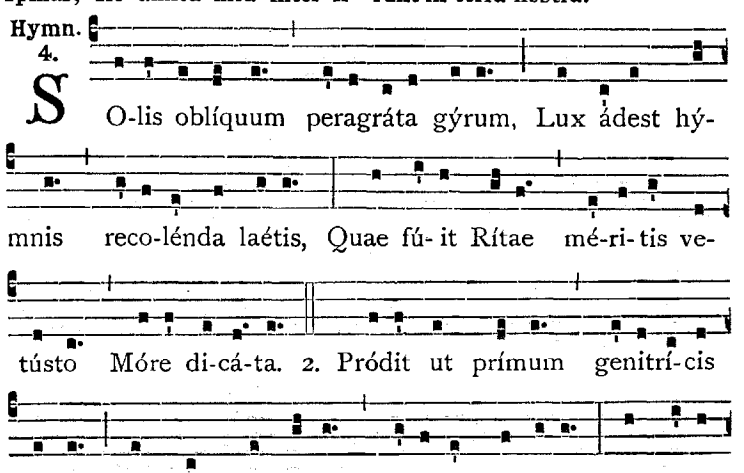


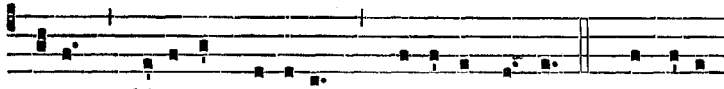
mé-a, formó-sa mé- a, et vé-ni. *P. T.* Alle-lú- ia.




Chapter *Cant. 2, 1-2 and 11-12.*

EGO flos campi, et lílium convállium. † Sicut lílium inter spinas, sic amíca mea inter fílias. * Jam hiems tránsiit : imber ábiit et recéssit. Flores apparuérunt in terra nostra.

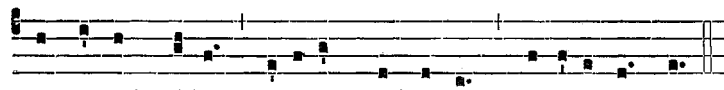




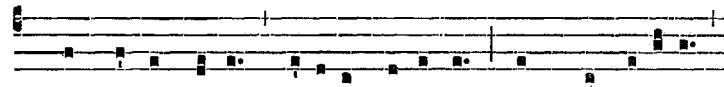
túram dóce- at pu- éllam Mélle- a vérba. 3. Cónjugis



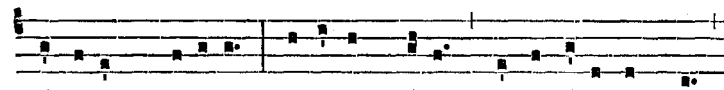
saévi reso-lúta vínclis, Vírgines inter Dómino dicá-tas



Optat adscrí-bi; vídu-am sed árcent Límine sáncto.



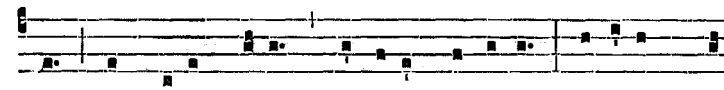
4. Cómpos at vó-ti dúcibus supérnis, Dum crúci affíxum



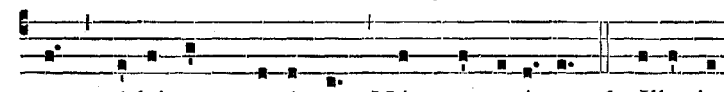
Dóminum precátur, Caédi-tur spína : simul ílla lánguet
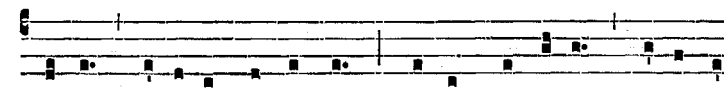


Sáuci- a frónte. 5. Dum rígent brúmae, rósa vérna fló-



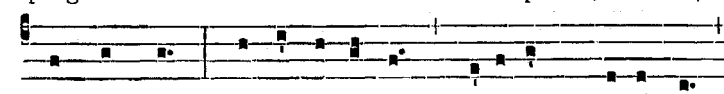
ret Ad sú-os nútus, geminósque fí-ci Pró-ferunt frú-



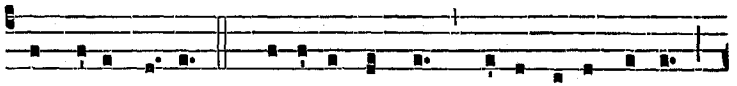
ctus : cé-lebrant stupéntes Mónstra soró-res. 6. Illa jam



pérgit rú-ti-lans ad ástra : Pláudit Hispánus, Pádus, In-



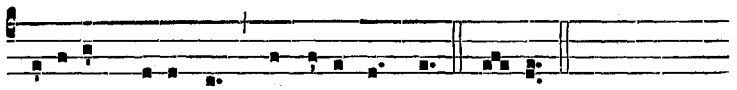
dus, Umber, Córpus intáctum réco-lens quo-tánnis



Súpplice vó-to. 7. Trí-ni-tas ómni ce-lebré-tur aévo,

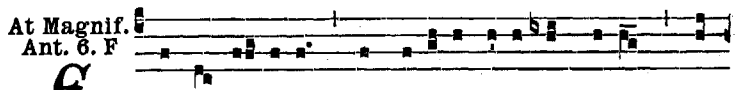


Quam fídes trínum dócet ésse, et únum Númen, et Rí-ta

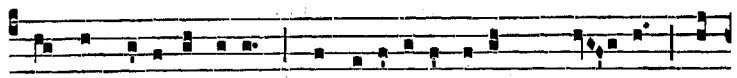


tríbu-at precánte Próspera cúncta. Amen.

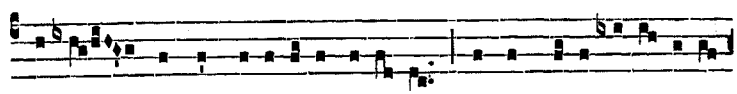
℣. Signásti, Dómine, fámulam túam Rítam. (*P. T.* Allelúia).
℟. Sígno caritátis et passiónis túae. (*P. T.* Allelúia).
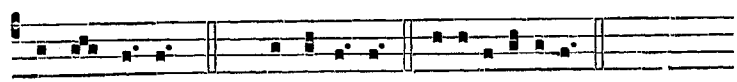



-gre-dí-mini * et vidéte, fí-li-ae Sí-on, Rí-



tam in di-adémate, quo coronávit é-am Chrí- stus in



dí- e desponsa-ti-ónis illí- us, et in dí-e laetí-ti-ae



córdis é-jus. *P. T.* Alle-lú- ia. E u o u a e.

*Cant.* Magníficat. 6. F. *p.* 211 *or* 213.

***Prayer.*** Deus, qui sanctae Ritae. *p.* (35).

MAY 23

## St. John Baptist Di Rossi, Confessor

**Double.**

*In some dioceses*

**Mass.** Os jústi. *p.* 1200, *except :*

Collect

DEus, qui sanctum Joánnem Baptístam Confessórem tuum in evangelizándis paupéribus caritáte et patiéntia decorásti : † concéde, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque imitémur exémpla. Per Dóminum.

*In the diocese of Los Angeles and some others, Proper Mass.*

*Collect.* Deus, qui sanctum Joánnem. *as above.*

Secret

OBlátum tibi munus, quaésumus, Dómine, in odórem suavitátis ascéndat : et, sancto Joánne Baptísta Confessóre tuo intercedénte, nos córpore et mente purificet. Per Dóminum.

Postcommunion

CAeléstis, Dómine, participátio sacraménti, sancti Joánnis Baptístae Confessóris tui suffragántibus méritis, fidéles tuos mundet et múniat : ac bonis opéribus júgiter praestet esse inténtos. Per Dóminum nostrum.

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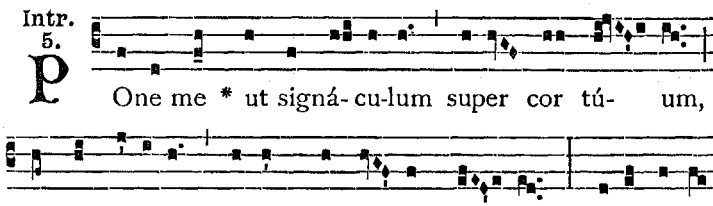
MAY 25

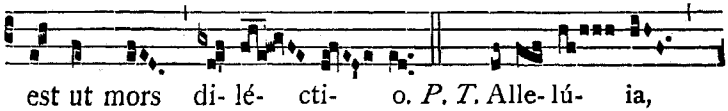
## St. Madeleine-Sophie Barat, Virgin

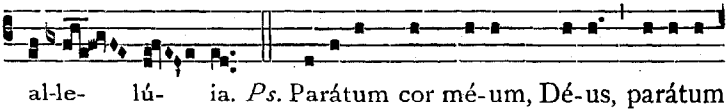
Foundress of the Society of the Religions of the Sacred Heart

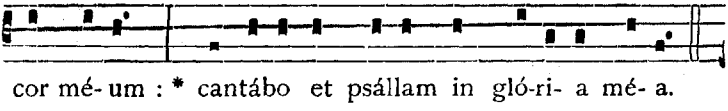
AT MASS

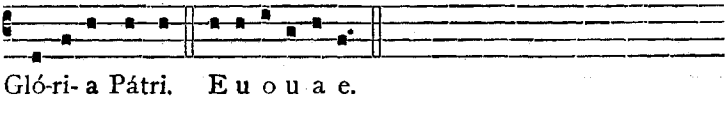
Intr. 5.
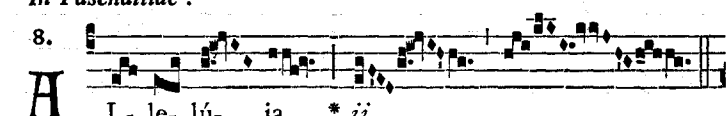




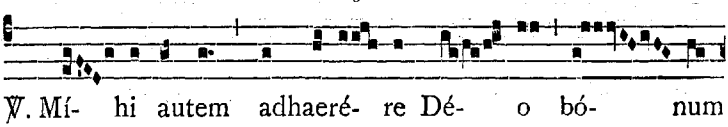

Collect

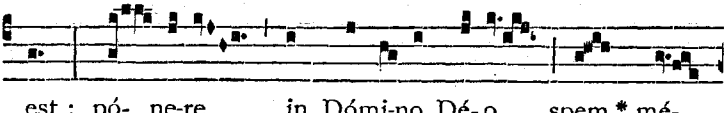
**DOmine Jesu Christe, qui sanctam Magdalénam Sophíam ad exémplum Cordis tui humilitáte et caritáte mirabíliter decorásti, et novam Vírginum famíliam per eam floréscere voluísti: † fac nos Sanctíssimo Cordi tuo júgiter adhaerére; * et ejúsdem imitatióne, tui gaudére consórtio : Qui vivis et regnas.**
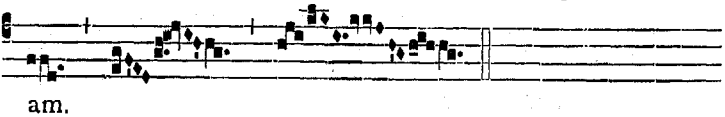
***Epistle.*** **Indúite vos.** ***p.*** **493.**

***In Paschaltide :***
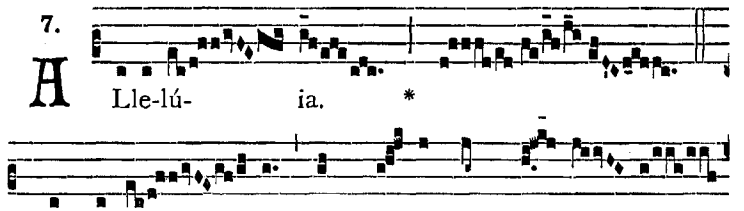


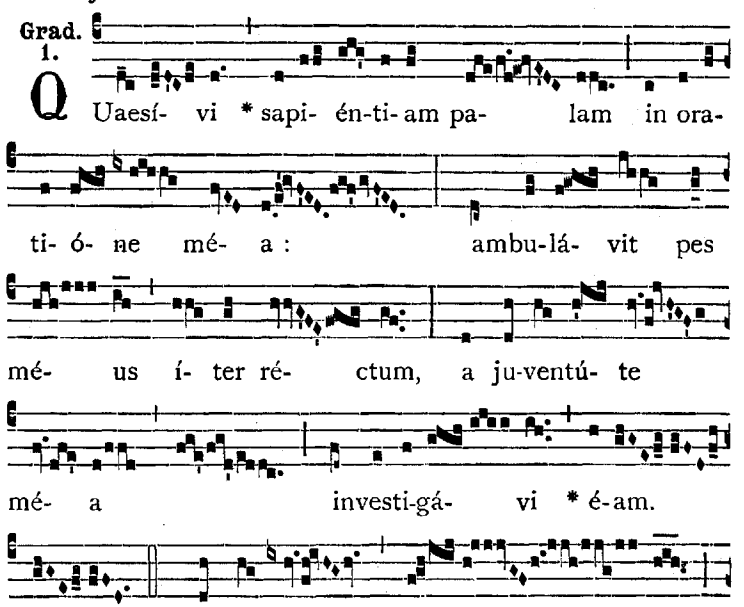


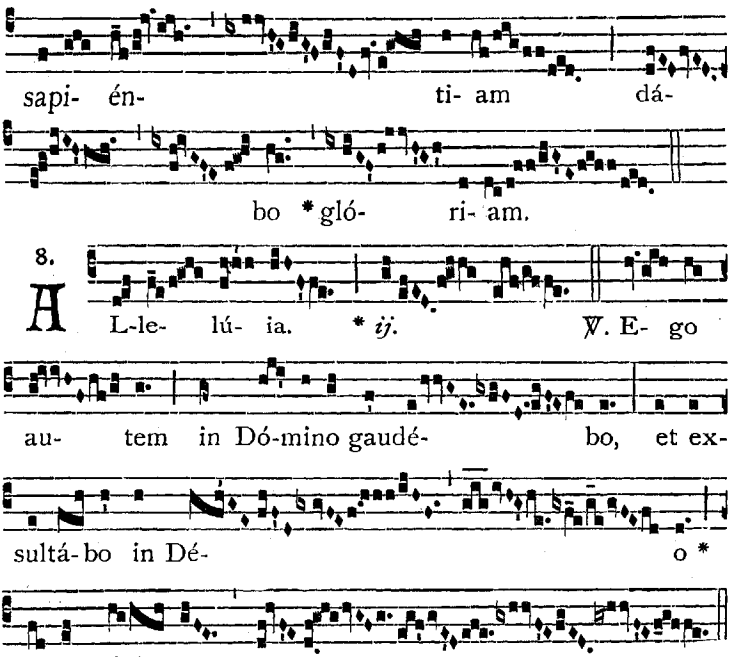

7.




*Out of Paschaltide :*

Grad. 1.






✠ Sequentia sancti Evangelii secundum Joannem *John 15, 1-12*

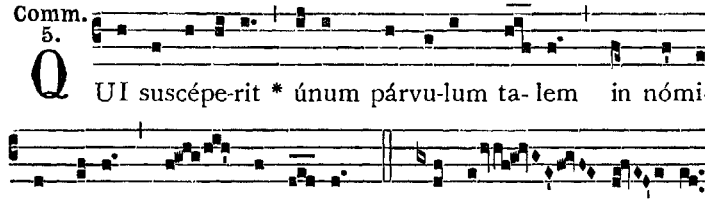
IN illo témpore : Dixit Jesus discípulis suis : Ego sum vitis vera : et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum : et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me : et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite; sic nec vos, nisi in me mansérítis. Ego sum vitis, vos pálmites : qui manet in me, et ego in eo, hic fert fructum multum : quia sine me nihil potéstis fácere. Si quis in me non mánserit : mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si mansérítis in me, et verba mea in vobis mánserint : quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si praecépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei praecépta servávi, et máneo in ejus dilectióne. Haec locútus sum vobis : ut gáudium meum in vobis sit, et gáudium vestrum impleátur. Hoc est praecéptum meum ut diligátis ínvicem, sicut diléxi vos.

*Offertory.* Afferéntur régi. *p.* 1219.

Secret

ADésto, Dómine, supplicatiónibus nostris, adésto munéribus, ut, interveniénte sancta Magdaléna Sophía, per humilitátem et caritátem Cordis tui, nobis salutária reddántur : Qui vivis et regnas cum Deo Patre, in unitáte Spíritus...

Comm. 5.




Postcommunion

CAelésti dape refóctos, fac nos, Dómine Jesu Christe, in humilitáte et caritáte Cordis tui créscere; quibus sanctam Magdalénam Sophíam ad perénnem in caelis glóriam provexísti : Qui vivis et regnas cum Deo Patre, in unitáte Spíritus...

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MAY 30

## St. Ferdinand, King, Confessor

*In the diocese of San Antonio*

**Mass.** Justus ut pálma. *p.* 1204, *except :*

Collect

DEus, qui beáto Confessóri tuo Ferdinándo praeliári praélia tua, et fídei inimícos superáre dedísti : † concéde; ut, ejus nos intercessióne muníti, * ab hóstibus mentis et córporis liberémur. Per Dóminum nostrum Jesum Christum, Fílium tuum.

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JUNE 9

## St. Columba, Abbot

Double.

**Mass.** Os justi, *of Abbots, p.* 1206.

Collect

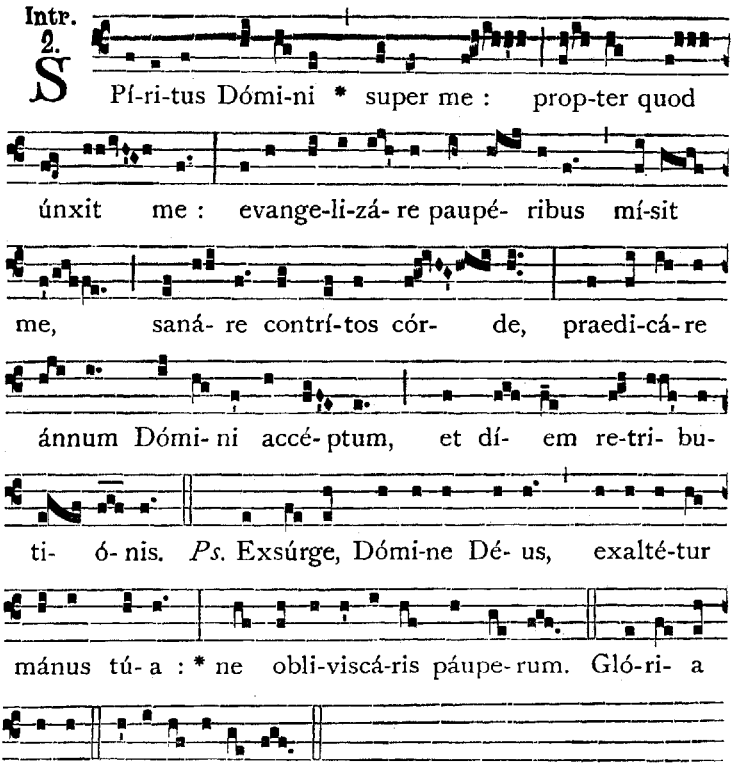
INtercéssio nos, quaésumus, Dómine, beáti Colúmbae Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.

JUNE 16

# St. John Francis Regis, Confessor

*In the diocese of Kansas City*

## AT MASS



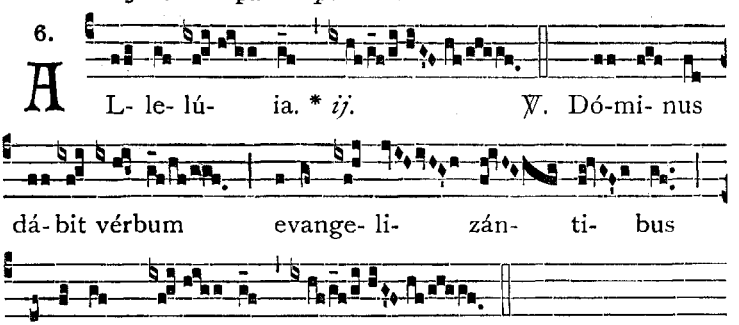

### Collect

DEus, qui ad plúrimos pro salúte animárum perferéndos labóres, beátum Joánnem Francíscum Confessórem tuum mirábili caritáte et invícta patiéntia decorásti : † concéde propítius; ut, ejus exémplis instrúcti et intercessiónibus adjúti, * aetérnae vitae praémia consequámur. Per Dóminum nostrum.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses
*1 Thess. 2, 2-9*

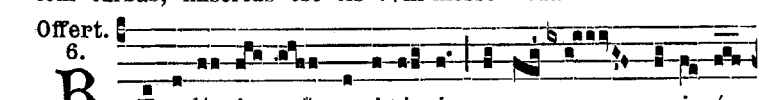
FRatres : Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangélium : ita lóquimur non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis : neque in occasióne avarítiae : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli : sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras : quóniam caríssimi nobis facti estis. Mémores enim estis, fratres, labóris nostri, et fatigatiónis : nocte ac die operántes, ne quem vestrum gravarémus, praedicávimus in vobis Evangélium Dei.

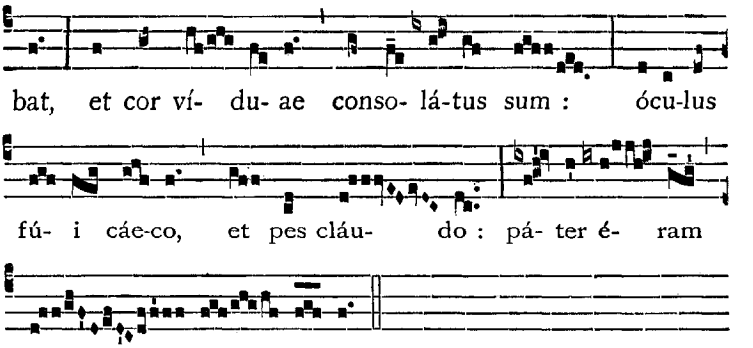
*Gradual.* Jústus ut pálma. *p.* 1201.




✠ Sequentia sancti Evangelii secundum Matthaeum
*Matth. 9, 35-38*

IN illo témpore : Circuíbat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et praédicans Evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis : quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis : Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.

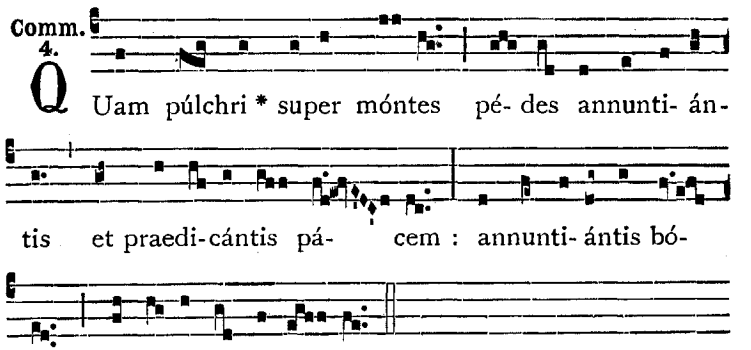





Secret

CAritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis : et, beáti Joánnis Francísci précibus et méritis, ad obtinéndum patiéntiae et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.

Comm. 4.




Postcommunion

CRescat in nobis, Dómine, pietátis tuae effléctus salutáris : ut, caelésti pábulo refécti et Sanctórum exémplis accénsi, ad aetérnae salútis portum, te misericórditer protegénte, et beáto Joánne Francísco intercedénte, felíciter pervenire valeámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

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.* Omnípotens et miséricors Deus. *as below.*

*In the diocese of Savannah-Atlanta. Prayer.* Dómine Jesu Christe. *as below.*

## AT MASS

*Introit.* Gaudeámus. *p.* 1556.

Collect

OMnípotens et miséricors Deus, qui dedísti nobis beatíssimae Genitrícis tuae Imáginem de Perpétuo Succúrsu speciáli título venerári : † concéde propítius; ita nos inter omnes viae et vitae hujus varietátes contínua ejúsdem Immaculátae sempérque Vírginis Maríae protectióne muníri, * ut aetérnae tuae redemptiónis praémia cónsequi mereámur : Qui vivis et regnas.

*In the diocese of Savannah-Atlanta :*

Collect

DOmine Jesu Christe, qui Genitrícem tuam Maríam, cujus insígnem venerámur imáginem, Matrem nobis dedísti perpétuo succúrrere parátam : † concéde, quaésumus; ut nos, matérnam ejus opem assídue implorántes, * redemptiónis tuae fructum perpétuo experíri mereámur : Qui vivis et regnas.

*Epistle.* Ego quasi vitis. *p.* 1612[1].

*Gradual.* Tóta fórmosa. *p.* (13).

Allelúia, allelúia. ℣. Ave, María. *p.* 1266.

*Gospel.* Stabant juxta crucem. *p.* 1637.

*Offertory.* Recordáre. *p.* 1637.

*Secret.* Tua, Dómine. *p.* (15).

*Preface of the B. V. M.* Et te in Festivitáte. *p.* 10.

*Communion.* Regína múndi. *p.* 1558.

*Postcommunion.* Adjúvet nos. *p.* (15).

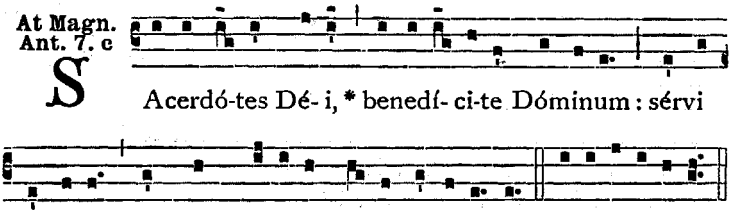
JULY 3 (*or* 4)

# Commemoration of all Holy Popes

**Double Major**

***In the dioceses of Brooklyn and Los Angeles***

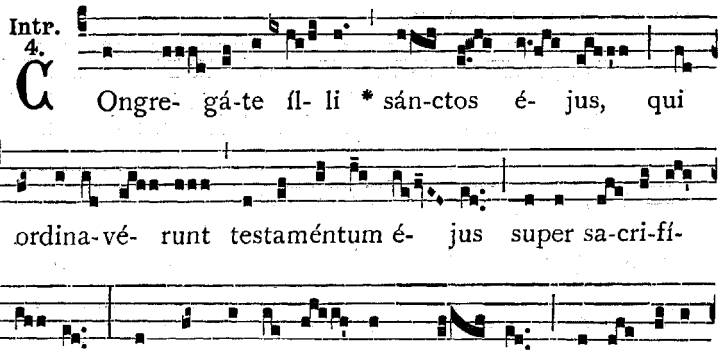
AT FIRST VESPERS *(If celebrated)*
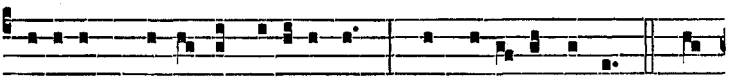



℣. Exáltent éos in ecclésia plébis.
℟. Et in cáthedra seniórum laudent éos.

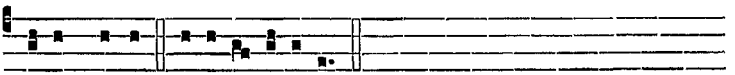
***Prayer.*** Deus, qui pópulis. *p.* (54).

AT MASS





de-órum Dómi-nus locútus est : * et vocá-vit térram. Gló-



ri-a Pátri. E u o u a e.

Collect

DEus, qui pópulis tuis indulgéntia cónsulis et amóre domináris : † da spíritum sapiéntiae, suffragántibus méritis Antístitum Ecclésiae tuae, quibus dedísti régimen disciplínae; * ut de profféctu sanctárum óvium fiant gáudia aetérna pastórum. Per Dóminum nostrum Jesum Christum.

*Epistle.* Mementóte praepositórum vestrórum. *p.* 1312.

*Gradual.* Sacerdótes éjus. *p.* 1187.

Allelúia, allelúia. ℣. Jurávit. *p.* 1187.

*Gospel.* Venit Jesus. *p.* 1520.

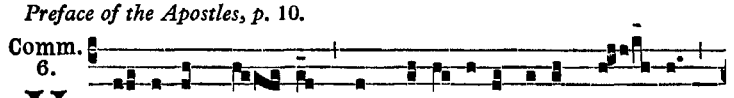
*Offertory.* Invéni Dávid. *p.* 1185.

Secret

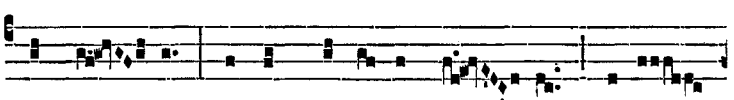
UNigéniti Fílii tui, quam tibi, Deus Pater omnípotens, in honórem sanctórum Pontíficum offérimus, ímmaculáta hóstia, prosit nobis ad medélam percipiéndam. Per eúmdem Dñum.

*Preface of the Apostles, p.* 10.

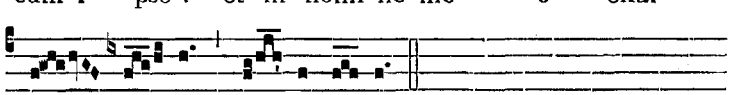
Comm. 6.



V E-ri-tas mé- a, * et mi-se-ricórdi-a mé- a



cum í- pso : et in nómi-ne mé- o exal-



tá- bi- tur cór-nu é-jus.

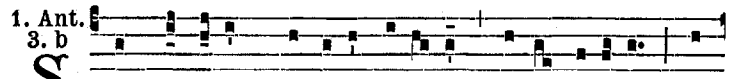
Postcommunion

DA, quaésumus, Dómine, fidélibus pópulis: sanctórum Pontíficum tuórum semper veneratióne laetári; et eórum perpétua supplicatióne muníri. Per Dóminum nostrum.

## AT SECOND VESPERS

*Psalms.* 1. Díxit Dóminus. 3. b. *p.* 129. — 2. Confitébor. 8. G. *p.* 140. — 3. Beátus vir. 1. f. *p.* 140. — 4. Laudáte, púeri. 7. c 2. *p.* 151. — 5. Meménto, Dómine. 2. D. *p.* 180.

1. Ant. 3. b

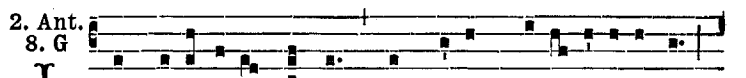


Sancti tú-i, * Dómine, floré-bunt sic-ut lí-li-um, et



sic-ut ódor bálsami érunt ante te. E u o u a e.

2. Ant. 8. G

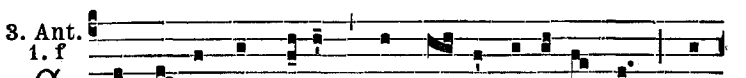


In caeléstibus régnis * Sanctórum habi-tá-ti-o est,

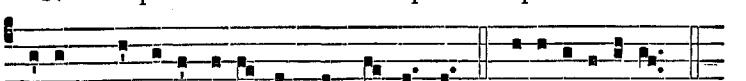


et in aetér-num réqui-es e-ó-rum. E u o u a e.

3. Ant. 1. f

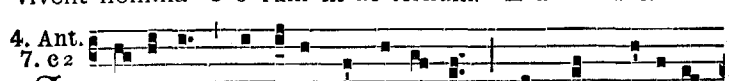


Corpo-ra Sanctórum * in pá-ce sepúlta sunt : et

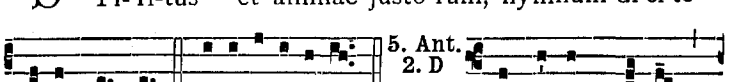


vívent nómina e-ó-rum in ae-térnum. E u o u a e.

4. Ant. 7. c 2



Spí-ri-tus * et ánimae justó-rum, hýmnum dí-ci-te

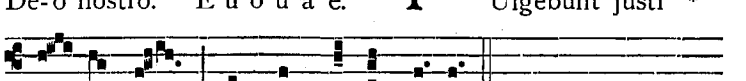


Dé-o nóstro. E u o u a e.

5. Ant. 2. D



Ulgébunt jústi *

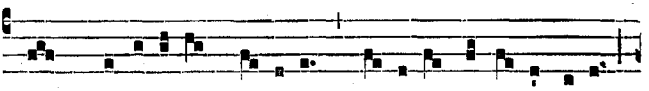


sic- ut sol in conspéctu Dé- i.

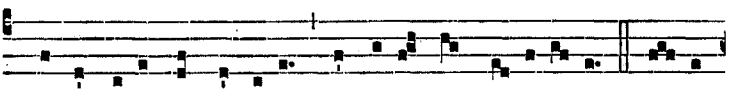
Chapter *Hebr. 13, 7.*

FRatres : Mementóte praepositórum vestrórum, qui vobis locúti sunt verbum Dei : † quorum intuéntes éxitum conversatiónis, * imitámini fidem.

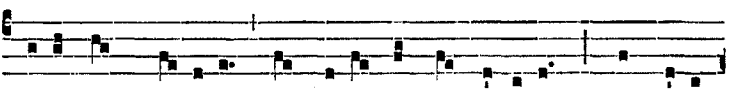
Hymn 4.



REX glo-ri-ó-se Praésulum, Co-róna confi-ténti-um,



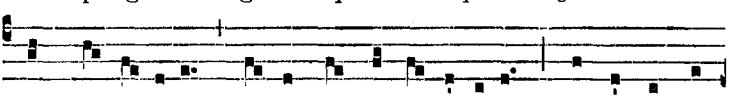
Qui respu-éntes térre- a Perdúcis ad caelésti- a. 2. Au-rem



benígnam pró-tinus Appóne nóstris vó-cibus : Trophaé-a



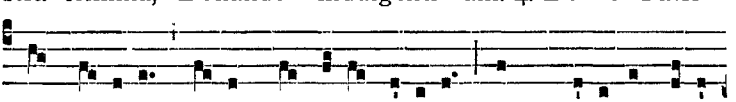
sácra pángimus : Ignósce quod de-líquimus. 3. Tu víncis



in Martý-ribus, Parcéndo Confessó-ribus : Tu vínce nó-

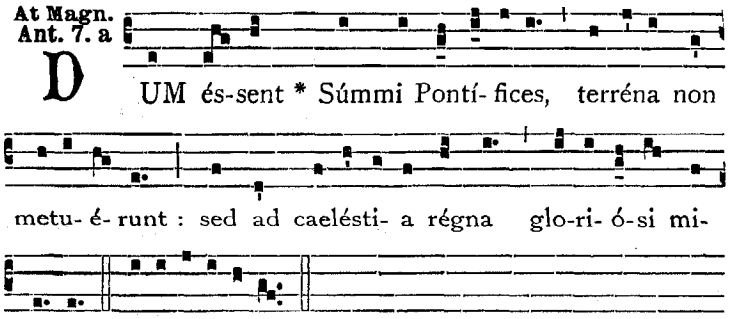


stra crímina, Donándo indulgénti- am. 4. Dé- o Pátri



sit gló-ri- a, E-jusque só-li Fí-li- o, Cum Spí-ri-tu Parácli-to, Et nunc, et in perpé-tu- um. Amen.

℣. Elégit éos Dóminus sacerdótes sibi.
℟. Ad sacrificándum éi hóstiam láudis.




*Cant.* Magníficat. 7. a. *p.* 217.

*Prayer.* Deus, qui pópulis. *p.* (54).

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JULY 24

## St. Francis Solano, Confessor

**Double**

*In all dioceses of the United States*

**Mass.** Os jústi, *from the Common, p.* 1200, *except :*

Collect

DEus, qui plúrimas Américae gentes per beátum Francíscum ad sinum Ecclésiae perduxísti : † ejus méritis et précibus indignatiónem tuam a peccátis nostris avérte; * et in gentes, quae te non cognovérunt, timórem nóminis tui benígnus immítte. Per Dóminum nostrum Jesum Christum.

*Epistle.* Corde enim. *p.* 1305.

*Gospel.* Eúntes in mundum. *p.* 1310.

Secret

MUnus, quod tibi offérimus, det nobis, quaésumus, omnípotens Deus, fídei, spei et caritátis augméntum : et, ut mereámur ássequi quod promíttis, interveniénte beáto Francísco Confessóre tuo, fac nos amáre quod praécipis. Per Dñm.

Postcommunion

UT sumptis, Dómine, reddámur digni munéribus : intercedénte beáto Francísco Confessóre tuo, fac nos tuis semper obedíre mandátis. Per Dóminum nostrum Jesum 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 beátum Emígdium Mártyrem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti : † concéde propítius; ut, eo interveniénte, * malórum spirítuum fraudes víncere et coruscáre virtútibus mereámur. PerDóminum.

*In the archdiocese of San Francisco and the diocese of Los Angeles and others, Proper Mass.*

*Collect.* Deus, qui beátum Emígdium. *as above.*

Secret

MUnera tibi, Dómine, obláta sanctífica : ut per ea, intercedénte beáto Emígdio Mártyre tuo atque Pontífice, ab ómnibus ánimae et córporis perículis liberémur. Per Dóminum.

Postcommunion

SAcraménta, quae súmpsimus, Dómine : per intercessiónem beáti Emígdii Mártyris tui atque Pontíficis sint nobis ad tutamén-tum mentis et córporis, et ad misericórdiam tuam efficáciter consequéndam. Per Dóminum nostrum.

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AUGUST 11

## St. Philomena, Virgin and Martyr

*In the diocese of Helena*
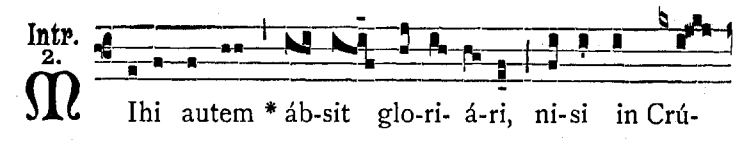
**Mass.** Loquébar, *from the Common. p.* 1215.

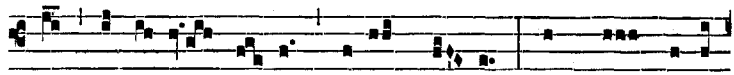
AUGUST 18

# St. Helena, Empress, Widow

*In the diocese of Helena, Titular of the Cathedral*

**Double of the first Class**

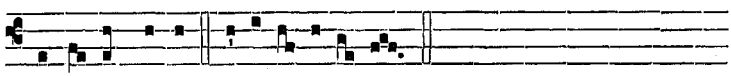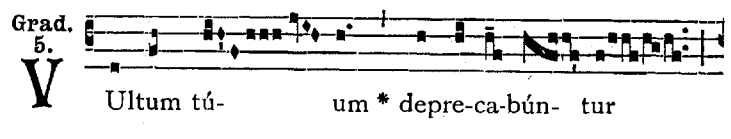








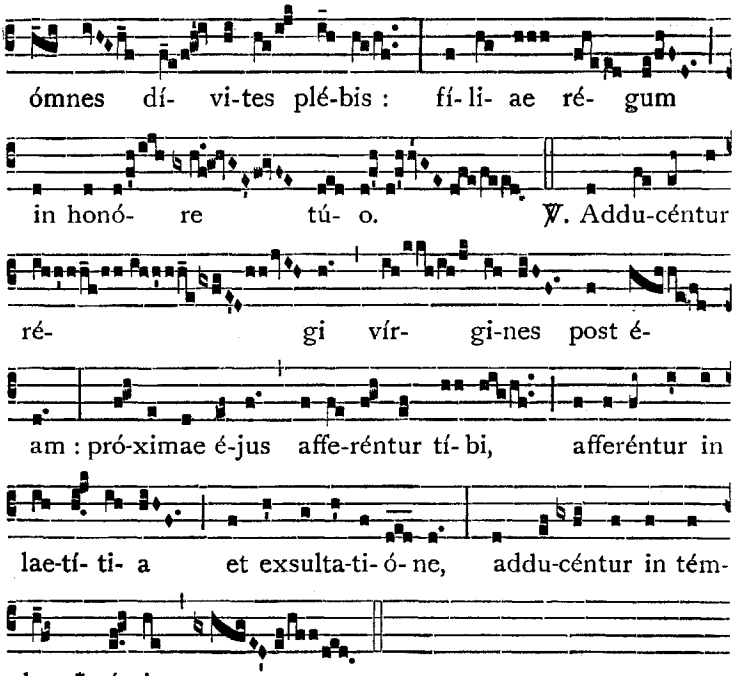




*Collect*

DOmine Jesu Christe, qui locum, ubi Crux tua latébat, beátae Hélenae revelásti, ut, per eam, Ecclésiam tuam hoc pretióso thesáuro ditáres : † ejus nobis intercessióne concéde; * ut, vitális ligni prétio, aetérnae vitae praémia consequámur : Qui vivis.

*Epistle.* Mulíerem fortem. *p.* 1239.






plum * ré-gis.

**Allelúia, allelúia. ℣. Dispérsit.** *p.* 1480.

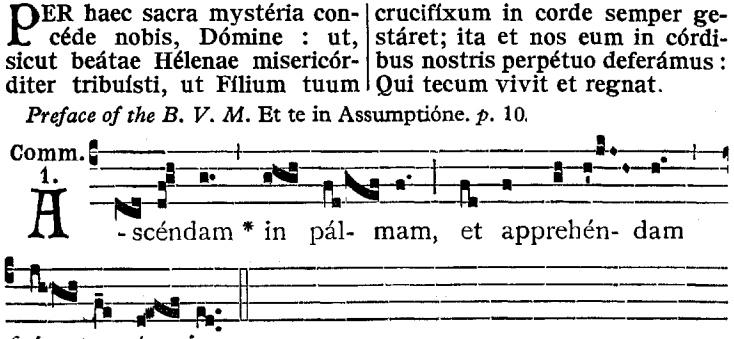
***Gospel.*** **Símile est regnum caelórum.** *p.* 1223. **Credo.**

***Offertory.*** **Non enim judicávi.** *p.* 1429.

Secret

PER haec sacra mystéria concéde nobis, Dómine : ut, sicut beátae Hélenae misericórditer tribuísti, ut Fílium tuum crucifíxum in corde semper gestáret; ita et nos eum in córdibus nostris perpétuo deferámus : Qui tecum vivit et regnat.

***Preface of the B. V. M.*** Et te in Assumptióne. *p.* 10.



Postcommunion

CONcéde nobis, miséricors Deus : ut, qui salutíferae Crucis tuae fructu in terra sumus recreáti; per intercessiónem beátae Hélenae, eódem júgiter pérfrui mereámur in caelis : Qui vivis.

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 cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius ; ut, qui beátae Vibiánae Vírginis et Mártyris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum nostrum.

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 beátum Clodoáldum, propter te humiliátum in saéculo, et sacerdótii múnere et virtútum splendóre sublimásti : † tríbue nos, ejus exémplo, tibi digne ministráre, * et per ejus intercessiónem grátia semper et mérito proficere. Per Dóminum.

Secret

TIBI, Dómine, fídei nostrae salutísque auctórem cum sancto Sacerdóte Clodoáldo confiténtes : quaésumus; ut hanc de mánibus nostris hóstiam laudis cleménter suscípias, et, qua religióne ipse vota sua réddidit, eádem nobis tríbuas nostra persólvere. Per Dóminum nostrum Jesum Christum Fílium tuum.

Postcommunion

SUméntes, Dómine, in festivitáte sancti Clodoáldi Sacerdótis divína mystéria : te súpplices deprecámur; ut, eréctis ad caeléstia méntibus, ómnia detriméntum fácere valeámus propter eum, qui semetípsum nobis dedit, Jesum Christum, Fílium tuum, Dóminum nostrum: Qui tecum vivit et regnat.

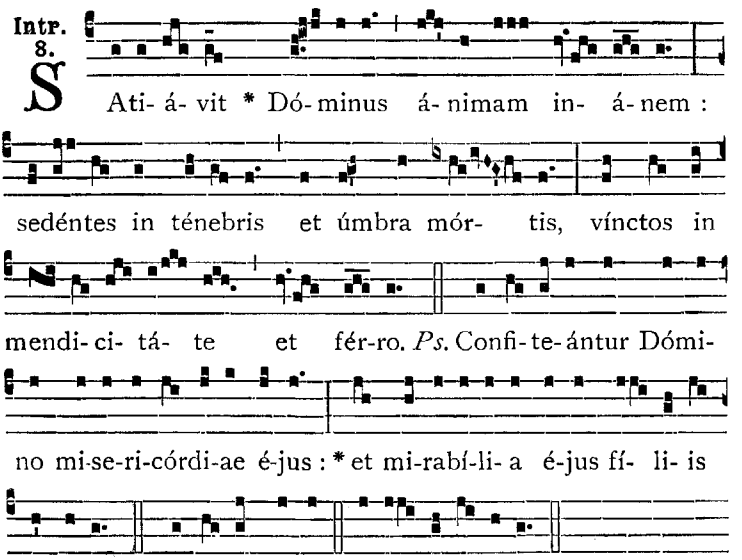
SEPTEMBER 9

# St. Peter Claver, Confessor

**Double**

*In many dioceses*

AT MASS



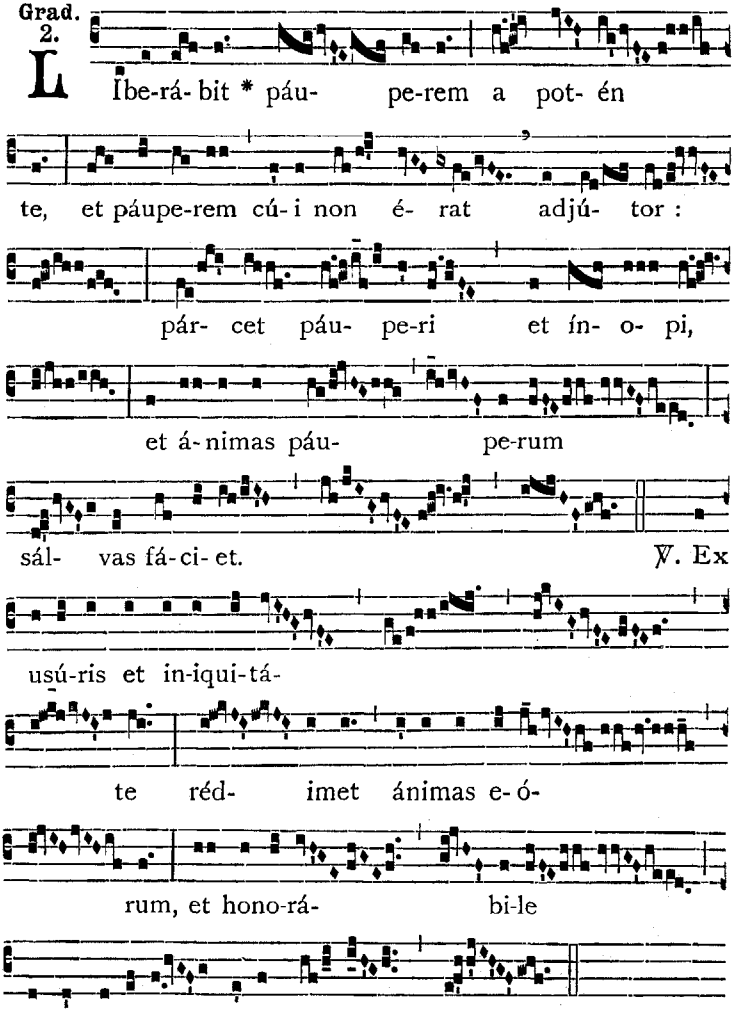

Collect

DEus, qui, abréptos in servitútem Nigritas ad agnitiónem tui nóminis vocatúrus, beátum Petrum mira in eis juvándis caritáte et patiéntia roborásti : † ejus nobis intercessióne concéde; ut, quae Jesu Christi sunt quaeréntes, * próximos ópere et veritáte diligámus. Per eúmdem Dóminum.

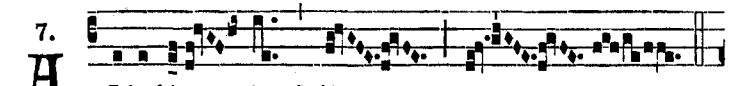
Lectio Isaiae Prophetae. *Isai. 58, 6-9 and 10*

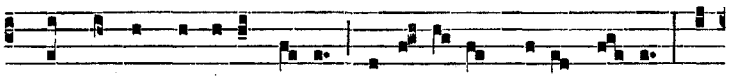
HÆC dicit Dóminus : Dissólve colligatiónes impietátis, solve fascículos depriméntes, dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam : cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen

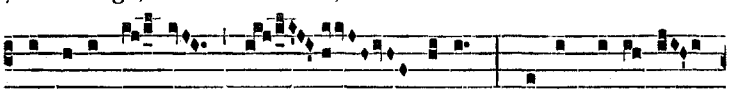
tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet : clamábis, et dicet : Ecce adsum. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebrae tuae erunt sicut merídies.



7.
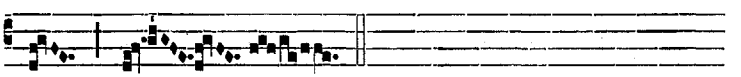




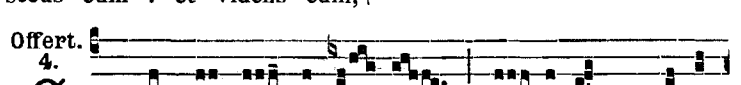


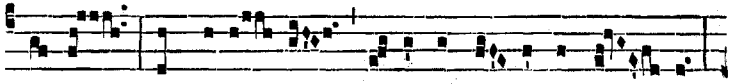


✠ Sequentia sancti Evangelii secundum Lucam. *Luke 10, 29-37.*

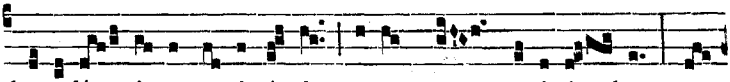
IN illo témpore : Legisperítus quidam, volens justificáre seípsum, dixit ad Jesum : Et quis est meus próximus? Suscípiens autem Jesus, dixit : Homo quidam descendébat ab Jerúsalem in Jéricho, et incidit in latrónes, qui étiam despoliavérunt eum : et plagis impósitis abiérunt, semivívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via : et viso illo praeterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum : et videns eum, misericórdia motus est. Et appróplans alligávit vúlnera ejus, infúndens óleum et vinum : et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait : Curam illíus habe; et quodcúmque supererogáveris, ego cum redíero, reddam tibi. Quis horum trium vidétur tibi próximus fuísse illi, qui incidit in latrónes? At ille dixit : Qui fecit misericórdiam in illum. Et ait illi Jesus : Vade, et tu fac simíliter.

Offert.
4.

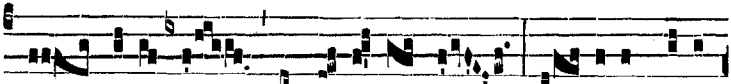




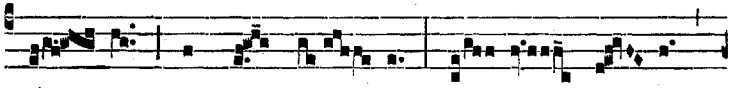
rántem, et pupíl- lum, cú- i non és-set adjú- tor,



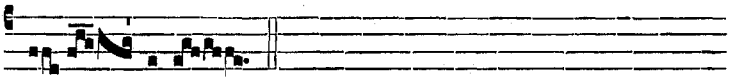
benedí- cti- o per-i-tú-ri super me veni-é- bat, et



cor vídu- ae conso-lá-tus sum : o- culus fú-i



caé- co, et pes cláu- do : pá- ter é- ram

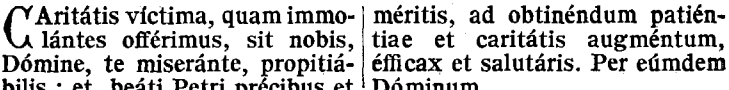


páu- perum.

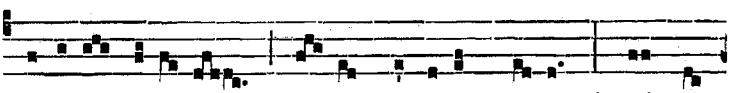
Secret

**CAritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis : et, beáti Petri précibus et méritis, ad obtinéndum patiéntiae et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.**

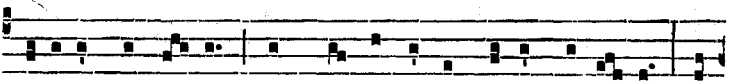
Comm. 1.



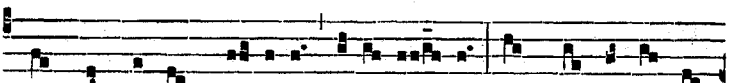
-go pá-scam * óves mé- as : et é-go é- as ac-



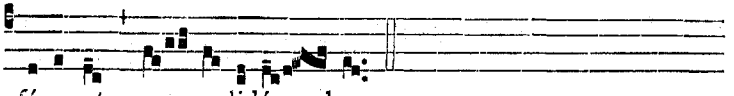
cubá-re fá-ci- am, dí- cit Dóminus Dé- us. Quod per-



í- erat, requí- ram : et quod abjéctum é-rat, redú- cam; et



quod confráctum fú- erat, alli-gá- bo : et quod infírmum



fú-e-rat, con- so-lidá- bo.

Postcommunion

CRescat in nobis, Dómine, tuae pietátis efféctus salutáris : ut, caelésti pábulo nutríti, aetérnae vitae corónam, beáto Petro intercedénte, felíciter assequámur. Per Dóminum.

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SEPTEMBER 26

# SS. Isaac Jogues, John de Brébeuf and Companions, Martyrs

**Double of the Second Class**

*In all dioceses of the United States*
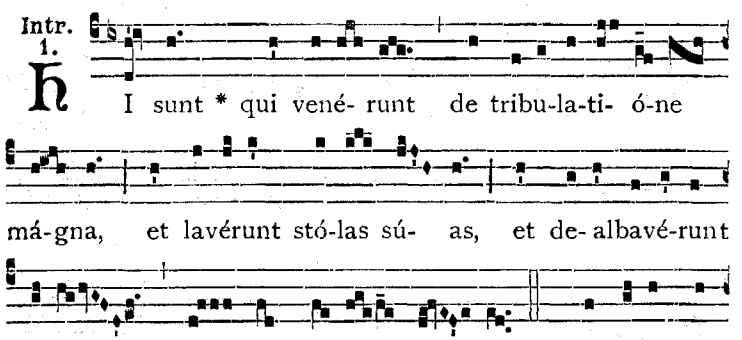
*In Canada and in Jesuit churches, the feast is celebrated under the same rite but on March* 16. *In Canada, St. John is named in the Prayers before St. Isaac.*

**At first and second Vespers,** *and at the Little Hours, all from the Common of Two or More Martyrs, p.* 1153, *except :*

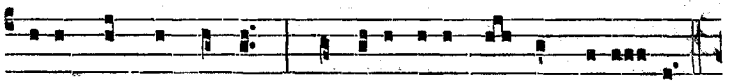
*Prayer.* Deus, qui primítias fídei. *as below.*

AT MASS

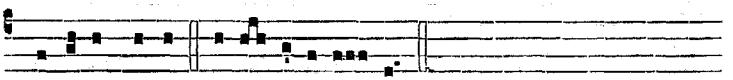
Intr. 1.



I sunt * qui vené- runt de tribu-la-ti- ó-ne má-gna, et lavérunt stó-las sú- as, et de-albavé-runt é- as in sángui-ne A- gni. *Ps.* Laudáte Dó-



minum, ómnes géntes; * laudáte é-um, ómnes pópu- li.



Gló-ri- a Pátri. E u o u a e.

Collect

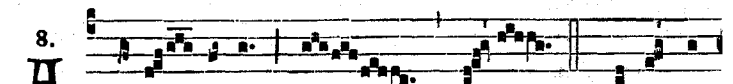
DEus, qui primítias fídei in boreálibus Américae regiónibus sanctórum Mártyrum tuórum Isaáci, Joánnis eorúmque Sociórum praedicatióne et sánguine consecrásti: † concéde propítius; ut, eórum intercessióne, * flórida christianórum seges ubíque in dies augeátur. Per Dóminum nostrum Jesum Christum.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
*II Cor. 12, 11-15.*

FRatres : Ego a vobis débui commendári : nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni patiéntia, in signis et prodígiis et virtútibus. Quid est enim quod minus habuístis prae céteris eccléstis, nisi quod ego ipse non gravávi vos? Donáte mihi hanc injúriam. Ecce tértio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quaero quae vestra sunt, sed vos; nec enim debent fílii paréntibus thesaurizáre, sed paréntes fíliis. Ego autem libentíssime impéndam et superimpéndar ipse pro animábus vestris : licet plus vos díligens, minus díligar.

*Gradual.* Anima nóstra. *p.* 1167.

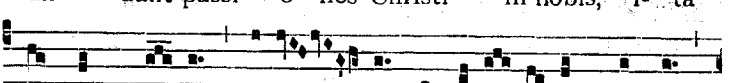
8.



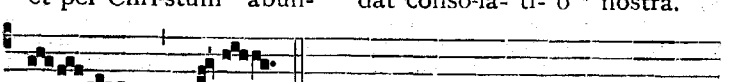
A Lle- lú- ia. * *ij.* ℣. Sic-ut ab-



ún- dant passi- ó- nes Chrísti in nóbis, i- ta



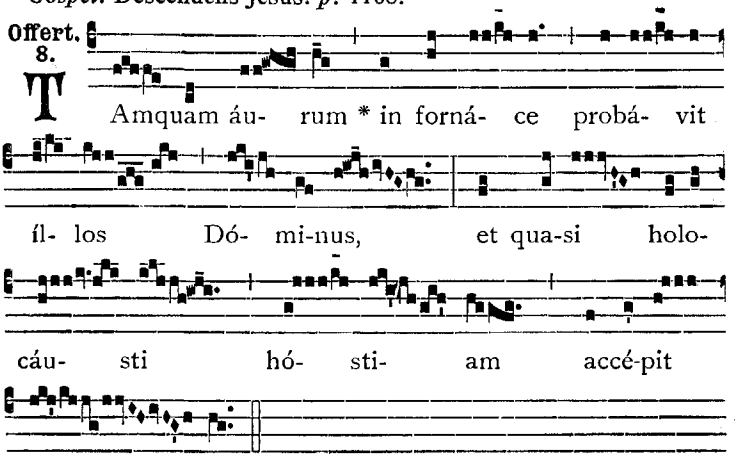
et per Chrí-stum abún- dat conso-lá- ti- o * nóstra.



*After Septuagesima : Tract.* Qui séminant. *p.* 1164.

*Gospel.* Descéndens Jesus. *p.* 1168.
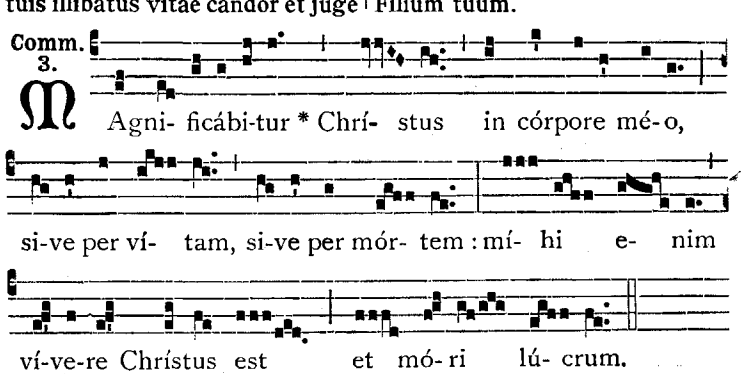
**Offert. 8.**




Secret

IMmaculátam hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martýribus tuis illibátus vitae candor et juge mortificatiónis stúdium dapem suavíssimam efficiébant. Per Dóminum nostrum Jesum Christum Fílium tuum.

**Comm. 3.**




Postcommunion

FOrtium pane refóctis tríbue nobis, omnípotens Deus : ut, sicut sancti Mártyres tui Isaácus, Joánnes eorúmque Sócii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárunt; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum nostrum.

OCTOBER 21

## St. Ursula and Companions, Virgins and Martyrs

**Mass.** Loquébar. *p.* 1215, *except: Collect, Secret, Postcommunion. p.* 1698.

*In the diocese of Portland*

*Introit.* Me exspectavérunt. *p.* 1220.

*Collect, Secret, Postcommunion. p.* 1698.

*Epistle.* De virgínibus. *p.* 1230.

*From the Gradual onwards, all as in the Mass :* Loquébar. *p.* 1216.

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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.** Justus ut pálma. *p.* 1204, *except the Prayers :*

Collect

DEus, humílium celsitúdo, qui beátum Martínum Confessórem tuum ad caeléstia regna transíre fecísti : † ejus méritis et intercessióne concéde, nos ejus humilitátem ita imitári in terris; * ut cum ipso exaltári mereámur in caelis. Per Dóminum.

Secret

HAnc hóstiam, Dómine, quam tibi in honórem beáti Martíni Confessóris sacrándam offérimus, benígnus súscipe, et praesta; ut ejus pia intercessióne nobis efféctum tuae salvatiónis impéndat. Per Dóminum nostrum Jesum Christum.

Postcommunion

CAeléstibus aliméntis enutríti súpplices te rogámus, Dómine Deus noster : ut beáto Martíno Confessóre pro nobis intercedénte, tuis semper valeámus obedíre mandátis. Per Dñm.

NOVEMBER 5

# Feast of Holy Relics preserved in the Churches of the diocese

Double Major

*In many dioceses*

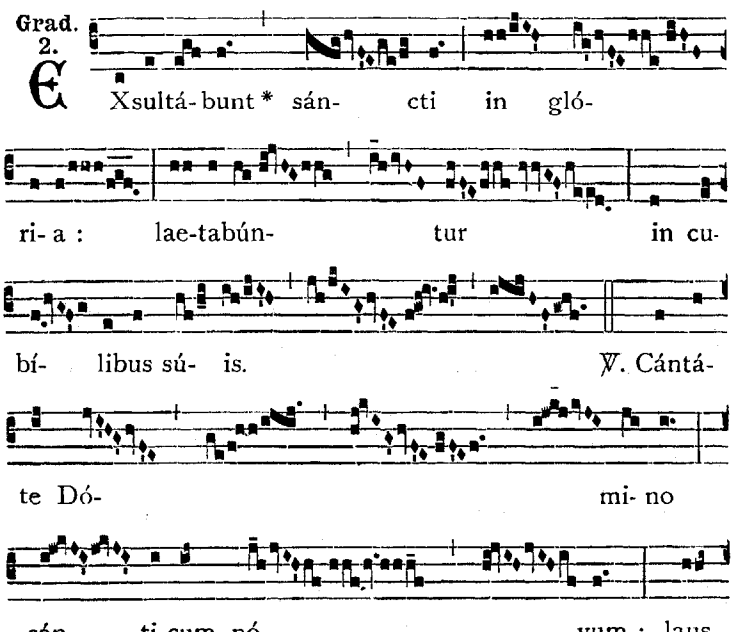
## AT MASS

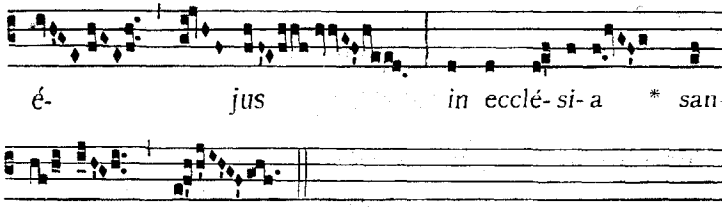
***Introit.*** Múltae tribulatiónes. *p.* 1507.

Collect

AUge in nobis, Dómine, resurrectiónis fidem, qui in Sanctórum tuórum Relíquiis mirabília operáris : † et fac nos immortális glóriae partícipes; * cujus in eórum cinéribus pignora veneramur. Per Dóminum nostrum Jesum Christum.

***Epistle.*** Hi viri misericórdiae. *p.* 1507.
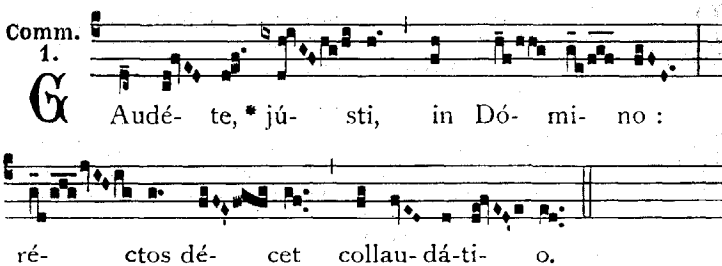





Allelúia, allelúia. ℣. Jústi epuléntur. *p.* 1168.

*Gospel.* Descéndens Jesus. *p.* 1168.

*Offertory.* Mirábilis Déus. *p.* 1165.

Secret

IMplorámus, Dómine, cleméntiam tuam : ut Sanctórum tuórum, quorum Relíquias venerámur, suffragántibus méritis, hóstia, quam offérimus, nostrórum sit expiátio delictórum. Per Dóminum nostrum Jesum Christum Fílium tuum.




Postcommunion

MUltiplica super nos, quaésumus, Dómine, per haec sancta, quae súmpsimus, misericórdiam tuam : ut, sicut in tuórum solemnitáte Sanctórum, quorum Relíquias cólimus, pia devotióne laetámur; ita eórum perpétua 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

**Mass.** Os jústi, *from the Common of Abbots, p.* 1206.

Collect

MAjestáti tuae, quaésumus, omnípotens Deus, nos sanctíssimi Confessóris tui Leonárdi pia comméndet orátio; ut, quem venerámur officio, ipsíus suffrágiis 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 corde beátae Philippínae infudísti : † ejus méritis et précibus concéde, * ut fidéles tui quae tibi sunt plácita tota dilectióne perfíciant. Per Dóminum.

Secret

PReces et hóstias, Dómine, benígnus assúme, quas in beátae Philippínae festivitáte dicámus, cujus ánimus tibi sédula oratióne et sui ipsíus immolatióne adhaerébat. Per Dóminum.

Postcommunion

CAelésti dape refécti, quaésumus, Dómine, ut beátae Philippínae vestígiis insisténtes, dilectíssimi Fílii tui regnum ubíque géntium dilatáre studeámus. Per eúmdem Dóminum.

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NOVEMBER 27

## St. Virgil, Bishop and Confessor

**Mass.** Státuit, *from the Common, p.* 1182.

NOVEMBER 27

# Our Lady of the Miraculous Medal

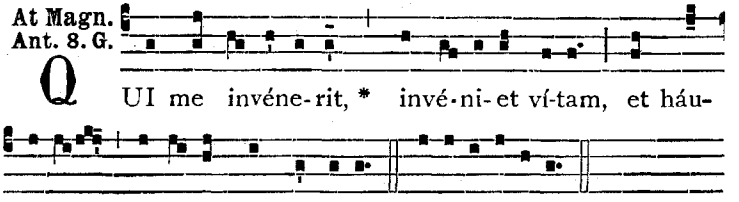
**Double Major**

***In the diocese of Brooklyn***

AT FIRST VESPERS *(If celebrated)*

***All as from the Feast of the Immaculate Conception, p. 1313, except:***
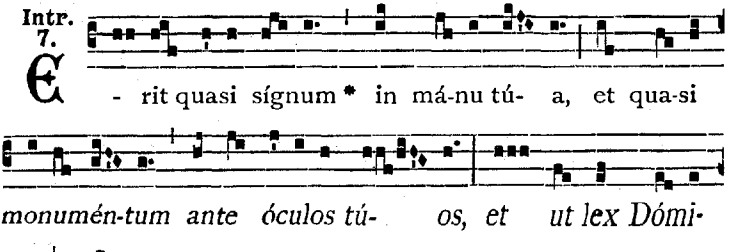
℣. Signum mágnum appáruit in caélo.
℟. Múlier amícta sóle et lúna sub pédibus éjus.

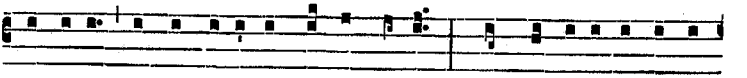



*Cant.* Magníficat. 8. G. — *Prayer*. Dómine Jesu Christe. (74).
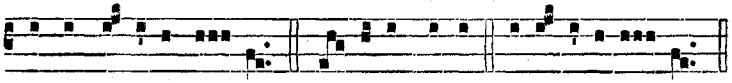
*For the Hymn* **of Compline** *and of the Little Hours the chant and doxology are as on feasts of the Blessed Virgin, p.* 268.

AT MASS



Dómino, et invocá-te nómem é-jus : * annunti-á-te inter



géntes ó-pera é- jus. Gló- ri-a Pátri. E u o u a e.

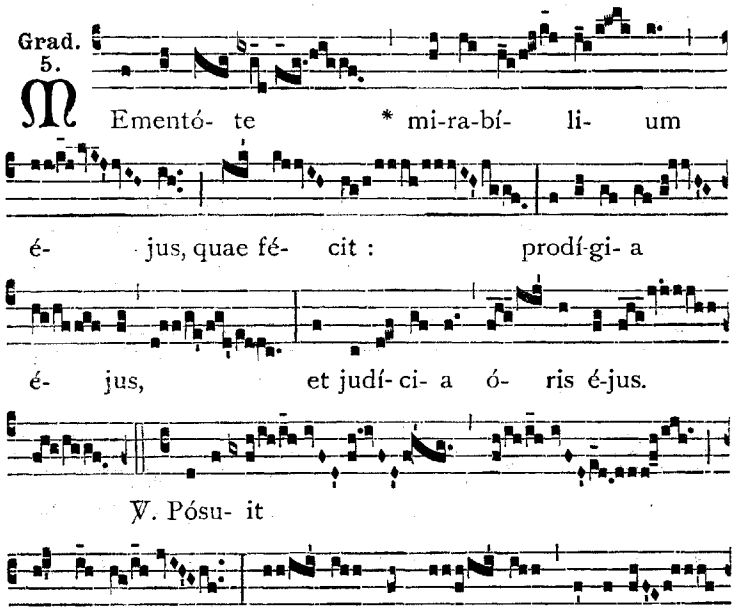
Collect

DOmine Jesu Christe, qui beatíssimam Vírginem Maríam Matrem tuam ab orígine immaculátam innúmeris miráculis claréscere voluísti : † concéde, ut, ejúsdem patrocínium semper implorántes, * gáudia consequámur aetérna : Qui vivis.

Lectio libri Apocalypsis beati Joannis Apostoli.
*Apoc. 12, 1, 5, 14 and 15-16.*

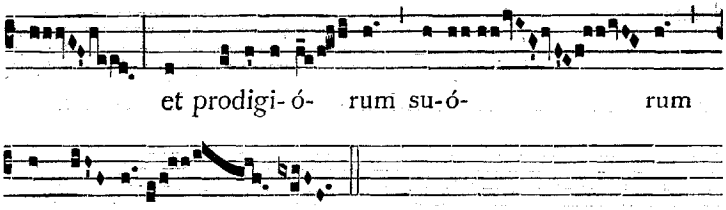
SIgnum magnum appáruit in caelo : Múlier amícta sole, et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. Et péperit fílium másculum, qui rectúrus erat omnes gentes in virga férrea : et raptus est fílius ejus ad Deum, et ad thronum ejus. Et datae sunt mulíeri alae duae áquilae magnae ut voláret in desértum in locum suum. Et misit serpens ex ore suo post mulíerem, aquam tamquam flumen, ut eam fáceret trahi a flúmine. Et adjúvit terra mulíerem, et apéruit terra os suum, et absórbuit flumen, quod misit draco de ore suo.

Grad. 5.
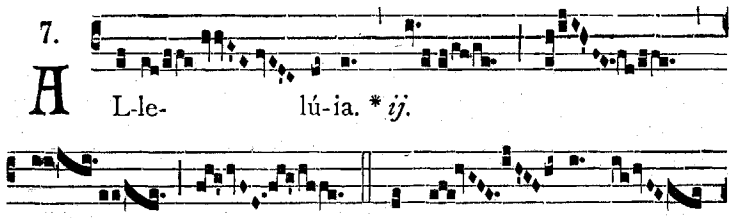


℣. Pósu- it

in é- a vér- ba signó- rum su- órum,

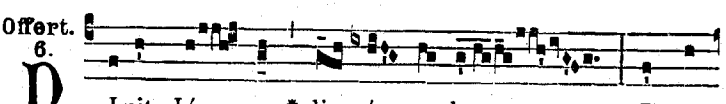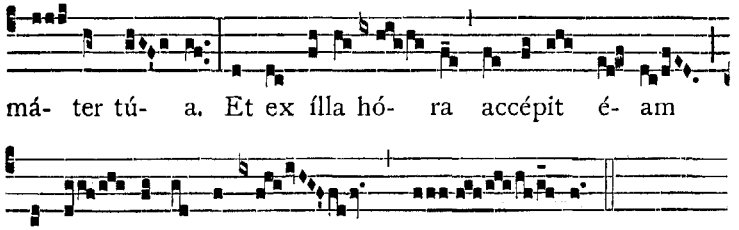



7.




*Gospel.* Núptiae factae sunt. *p.* 486.

Offert. 6.
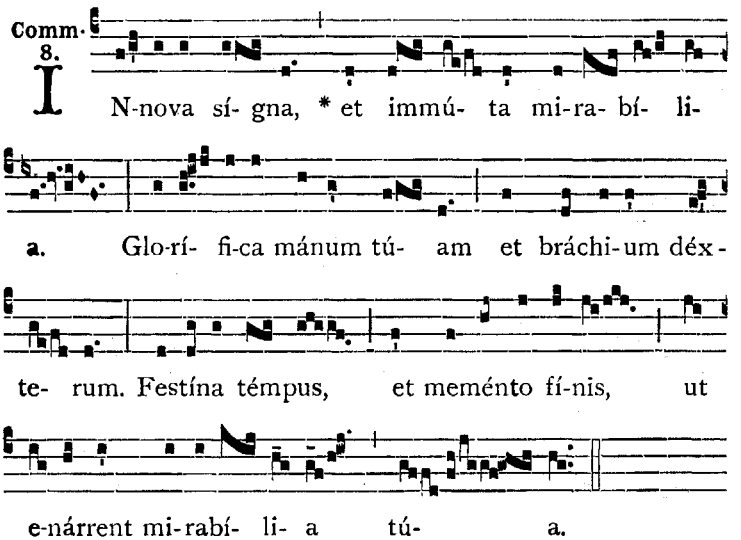





Secret

BEáta Vírgine María intercedénte, cujus précibus exorátus Jesus Christus Fílius tuus fecit inítium signórum : da nobis, Dómine Deus, sacraméntum Córporis et Sánguinis ejúsdem Fílii tui pura mente confícere; ut aetérni convívii mereámur esse partícipes. Per eúmdem Dóminum nostrum.

*Preface of the Blessed Virgin.* Et te in Conceptióne immaculáta. *p.* 10.




Postcommunion

DOmine Deus omnípotens, qui per immaculátam Genitrícem Fílii tui ómnia nos habére voluísti : da nobis, tantae Matris auxílio, praeséntis témporis perícula devitáre; ut vitam consequámur aetérnam. Per eúmdem Dóminum nostrum.

## AT SECOND VESPERS

*All as from of the Immaculate Conception, p.* 1320, *except :*

℣. Signum mágnum appáruit in caélo.
℟. Múlier amícta sóle et lúna sub pédibus éjus.

*At Magn. Ant.* Sáncta María. *p.* 1254 *which ends thus :* **quicúmque célebrant tuum sanctum Patrocínium.**

# ALPHABETICAL TABLE


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3 Aperite mihi . . . . (34)
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7 Erit quasi signum . . (73)
1 Gaudeamus. . . . . (28)
1 Hi sunt qui venerunt . (66)
3 In nomine Jesu . . . (18)
2 Mihi autem. . . . . (59)
5 Pone me. . . . . (44)
8 Satiavit Dominus . . (62)
2 Spiritus Domini . . . (49)
7 Tenuisti manum . . . (9)
2 Vultum tuum . . . . (21)

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5 Deus qui praecinxit . . (10)
1 Dominus mihi . . . (37)
2 Exsultabunt . . . . (70)
2 Liberabit pauperem . . (63)
5 Mementote . . . . . (74)
5 Quae est ista . . . . (4)
1 Quaesivi . . . . . (46)
1 Tota formosa . . . . (13)
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7 A summo caelo . . . (75)
6 Dominus dabit . . . (50)
8 Ego autem. . . . . (47)
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7 Exsurge Domine . . . (64)
8 Flores apparuerunt . . (5)
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8 Sicut abundant . . . (67)
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7 Spiritus et animae . . (55)
8 Tu gloria, Jerusalem (7), (16)
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